

# THE BANTU SUNDAY SCHOOL BULLETIN

NUMBER 4.

FEBRUARY, 1938.



"All thy children shall be taught of the Lord"

## CHILD CHRISTIANS

*M*ANY Native Christians do not realise that a little child can be a Christian. "How can one so young understand?" they say. But even little children can know and love the Heavenly Father and give their lives to the service of Jesus Christ. Many of the World's leading preachers and evangelists became Christians while they were very young. And Native Children also can be won for Christ. Dr. J.E.K. Aggrey was baptised at the age of 8. In after years he used to say; "My father and mother, brothers and sisters became Christians through me. I got a taste for this thing when I was eight years old. I could not tell my father enough."

Little children can become Christians if they are taught. That is why Jesus said, "Suffer the LITTLE children to come unto Me." And it is why, in His sermon on the child (Matthew 18 verses 1 to 14) He used the word LITTLE no less than seven times.

The purpose of the Sunday School is to win the child to Christ. If you save an adult you save a life, but if you save a child you save a lifetime as well.

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

THE BANTU SUNDAY SCHOOL BULLETIN

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. C.D. Kwatsha, B.A., African Presbyterian Church	(7-9)
Rev. K.K. Nwana, Methodist Church .. .. .	(8-9)
Rev. B.M. Mayosi, Methodist Church .. .. .	(7-9)
Rev. Mangana, African Methodist Episcopal Church ..	New Mem.
Rev. W.C. Teka, Methodist Church .. .. .	" "
Rev. Y. Hliso, Bantu Presbyterian Church .. .. .	(1-4)
Mr. R.M. Tutshana, Church of the Province .. .. .	(7-9)
Mr. G. Tsewu, Congregational Church .. .. .	(5-9)
Mr. W. Sokutu, Congregational Church .. .. .	(7-9)
Mr. M. Kondolo, Free Church of Scotland .. .. .	(2-5)
Mr. E. Mkali, Methodist Church .. .. .	(5-7)
Mr. A. Schultz, African Methodist Episcopal Church ..	Country Member
Mr. J. Tubali, Church of the Province .. .. .	(3-3)
Mr. S. Jaha, African Presbyterian Church .. .. .	(5-6)

Where numbers are shown against a name, the first figure indicates the number of attendances and the second figure the possible number. Thus 7-9 means 7 meetings attended out of a possible 9.

EDITOR'S NOTES

You will notice from the above list of members that eight denominations are represented on the Bantu Advisory Committee.

The Committee has lost two valued members in the Rev. J.R. Jolobe who has taken up an appointment at the Lovedale Bible School, and the Rev. S. Mdala, who has been transferred to Fort Hare.

Another member, Mr. Robert M. Tutshana has taken unto himself a wife. He and Miss M. M. K. Majaribe of Ngqeleni were married on January 3rd. We wish them much joy.

During 1937 the Bantu Advisory Committee met nine times. The attendances are indicated by the number shown against each Member's name above.

Three members of the B. A. Committee attended the Convention at Johannesburg, namely: Rev. B. M. Mayosi, Messrs. E. Mkuli and G. Tsewu. Two ladies from Port Elizabeth also attended - Mrs. Kama and Miss G. Menyani.

The prizes offered to delegates for the best reports of the Convention were awarded as follows: First Prize to Rev. B. M. Mayosi, Korsten; Second prize to Miss Gertrude Menyani, New Brighton.

A Convention photograph is being sent as a consolation prize to Mrs. B. Kama, Korsten and M. L. S. Mokvena, Ventersdorp, who also sent in excellent reports.

The Rev. Mayosi's report of the Convention appears in this issue of the BULLETIN. Another report appears in the SUNDAY SCHOOL ADVANCER where two of the addresses are given in full.

Four important Public Resolutions were adopted by the Convention. They concern Native Education, Injurious Magazines, and Pictures, Gambling, and Juvenile Delinquency. They are matters which vitally affect the welfare of young Native life, and copies have been sent to Government Authorities and others concerned.

The Durban Sunday School Union has taken up vigorously the cause of the Bantu Sunday School. A Bantu Section has been formed which, in close co-operation with the National Sunday School Association, will promote the interests of Bantu Sunday Schools in Durban. Full information may be obtained from the Union Secretary, Mr. Edward Jones, P. O. Box 779, Durban.

The next Bantu Convention is to be held at Durban. At the Johannesburg Convention the Rev. A. Mtinkulu extended a cordial invitation from the Durban S. S. Union. This invitation has been accepted. The dates have not yet been decided but full announcement will be made in due course.

Copies of the words of the Pageant, "The Parable in the Sunday School" given at the Johannesburg Convention may be had on loan from our Office.

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The Convention weather brought to mind the lines:

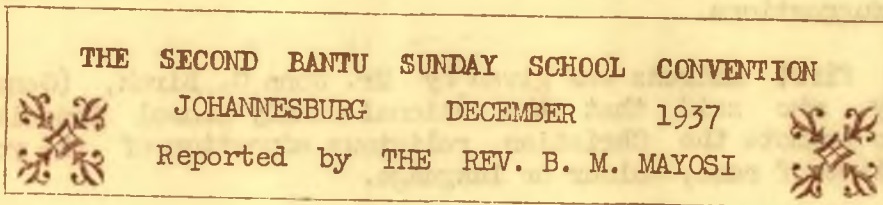
First it started on to rain,  
And then began to pour;  
And presently it rained again,  
And then it rained some more.

But the rain did not damp the enthusiasm of the delegates neither did it prevent a photograph being taken of the Convention Delegates. Taking advantage of "a rift in the clouds", Mr. Karlton Johnson got the delegates together and took a few snaps. They turned out well but unfortunately, owing to lack of time and space, the whole group does not come into one picture. But in one photograph or the other every delegate appears - except one or two who lingered long at tea-cups and arrived on the scene too late.

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Through the kindness of Mr. Johnson, the films have been loaned to us, and we are advising delegates of the terms upon which photographs can be obtained.

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**T**H E Second Bantu Sunday School Convention was held at the Swedish Mission, Doornfontein, Johannesburg, on December 14th, 15th and 16th 1937.

There were 117 delegates from 43 centres in all Provinces of the Union, Basutoland and Swaziland, speaking 13 different languages and representing 20 denominations.

This large gathering easily eclipsed the first Convention held at Port Elizabeth in 1936.

The delegates were domiciled in the various missions and hostels at Doornfontein, which is a most convenient place for such an occasion.

Mr. P. G. Gordon, M.A., Chairman of the Johannesburg and District Sunday School Union, opened the first session with the hymn "O'Malusi Sikokele", from the Sunday School Chorus Book. He selected as his text John 21. 15. He first said that one could not help noticing that in the passage, the first thing mentioned was the lambs (children). Christ therefore wanted us to take special care of the children. Secondly, he said that the delegates met to consider the destiny of the young, and to discuss their difficulties in connection with the children. As Christ asked Peter "Lovest Thou Me?" so the essential thing for us all is that we should love and have fellowship with Christ, that we might gain grace and equip ourselves for the great task entrusted to us.

In his address of welcome Mr. Gordon remarked that it was with great pleasure that they learned the invitation of the Johannesburg and District Sunday School Union to have the Convention there had been accepted, and on behalf of the Union he extended a hearty welcome to all the delegates.

The Rev. E.W.Grant, Principal of the Lovedale Bible School, was then, in appropriate words, installed as Chairman.

The Rev. E.W.Grant suitably thanked the Committee of the Johannesburg and District Sunday School Union for the arrangements and hospitality. He then said: "Let us consider seriously the urgency of the task of the three days lying ahead of us, and visualise boys and girls outside who have not a scrap of Sunday School, and think of the best way we can help them." He asked the delegates to listen carefully and not only to confine themselves to asking questions, but to contribute to the discussions in the direction of helpful suggestions.

The first address was given by Mr. John G. Birch, (General) Secretary, who said that the National Sunday School Association exists to promote the Christian religious education of the young, irrespective of race, colour or language.

The Sunday School is part of the church, so teachers must be loyal to their own churches and ministers. The subject of his address was :-

#### "THE SUNDAY SCHOOL AND THE BANTU"

The Sunday School was defined as a Bible School whose sole purpose was to develop Christian character. He quoted many instances both in the Old and New Testaments where there was a definite command for the teaching of the young. There are to-day he said, in 50 nations linked with the World's Sunday School Association, over 37,000,000 teachers and pupils in Sunday School work. This goes to show the growth of the Sunday School movement throughout the world. Only God's people should teach in the Sunday School, for religion is caught rather than taught.

The ideal Sunday-School teacher is not only educated but regenerated as well. The teacher should so teach Bible truths that they create a right attitude towards God, other and to all experiences in life. "We all realize", he said, "The Bantu is passing through a crisis. We sympathise with him and hope for a better future. The hope of the Bantu lies in the children." Here he quoted a scriptural text:- "Seek ye first the Kingdom of God and all these things shall be added unto you."

A complete reform in this generation could not be expected, but if we did our duty to the children, could be expected in the next.

Mr. E. E. Mkuli (Port Elizabeth) conveyed greetings of the Bantu Sunday School Advisory Committee of the National Sunday School Association and briefly outlined the activities of his Committee.

Letters and telegrams of greetings from Mr. A. C. Scott, Chairman of the Bantu Advisory Committee (P.E.) Senator J. D. Jones (Institute of Race Relations) Mr. C. D. Zulu (Lovedale) Mr. Mpanda (Durban) and Mrs. Gxasheka (East London) were read and duly recorded.

The second address was given by the Rev. Dr. J. Lennox, formerly of Port Hare. His subject was:-

#### "HOW TO TEACH RELIGION"

He, like Mr. Birch, said that religion is caught rather than taught. He emphasised the fact that children should see Christ in the teacher for he stands in the place of Christ. He also stressed the importance of love, which not only interests children but heals. Religious influence must be inculcated in the minds of young children and the elements which go to make up their constitution should be applied. He gave useful suggestions relative to the Sunday School programme.

Miss Edith Carter (Port Elizabeth) gave the third address and took as her subject:-

#### "HOW TO TEACH BOYS AND GIRLS BETWEEN 12 TO 16 YEARS"

She said that this was the age of independence and changing moods. The teacher should try to get the co-operation of the children, and this can only be achieved when the teacher has won their confidence. She said, children should not be deceived as they will be quick to notice it, and deception is the surest way of losing their confidence. She said some of the characteristics of this age are idealism, imitation, and imagination. She suggested how these could be made use of by the wise teacher in leading a child to God. The fourth address was by Mr. John G. Birch:-

#### "HOW TO ORGANISE A SUNDAY SCHOOL"

He said it should not be organised on the day school lines. It should also be borne in mind that the Sunday School is for the child, so the child's characteristics should be considered; it would be a good thing if someone could undertake research work, in the Bantu child psychology.

Every Sunday School, he said, should have an aim, for instance "Our School for Jesus" could be one. He said, the teacher should be an example to the pupils. The teacher should draw up a Prayer list and pray for each child on the list. The ideal Sunday School was the indoor one for better discipline.

He laid stress on the point that the teacher should use the material available, and that he should get the children, then teach them. "The pupils", he went on, "should be graded at least into five grades, namely:- Cradle Roll 1 to 3 years; Primaries 4 to 8 years; Juniors 9 to 12 years; Intermediates 13 to 16 years; and Seniors 17 to 21 years.

He suggested the following as officers in the Sunday School (1). President, who should be the minister of the Church. (2). Superintendent. (3). Secretary. (4). Treasurer. (5). Song Director. The fifth address was given by the Mr. J. Ramsay Thomson, B. Com. Johannesburg. His subject was:-

#### "HOW TO TEACH JUNIORS"

He said that in his address, he had in mind those children who could read as the practical dividing line between the Primary stage and the Juniors.

This is a period of sex repulsion, when the boys want to be by themselves, and the girls as well. The mental capacity for assimilation is at its highest, hence texts for memory work should play a most important part. Much Bible reading should be encouraged.

The session for the Junior class should be divided into three parts:- (a). Worship. (b). Instruction. (c). Story Telling.

The children should see Jesus in the teacher who should love them in order to win their co-operation. The speaker explained how the worship, instruction and story-telling periods could be best conducted.

#### "HOW TO STUDY THE BIBLE"

was the title of the sixth address given by the Rev. Charles Garratt (Pretoria). His opening remarks were that the three things most essential are:- (1). Personal Conduct. (2). Prayer. (3). Bible Study.

With regard to personal conduct, what one is speaks more loudly than what one says.

In Bible Study, one should read a whole book at one sitting, so as to get a comprehensive view of it. He went on to say that the whole Bible was useful to us, the Old Testament is implicit in the New Testament, and the New is explicit in the Old. In other words

the Old Testament points forward to the cross, and the New Testament back to the cross. He emphasised the fact that the Bible must be studied reverently for the Bible does not reveal its message to one who reads it critically and carelessly. Mr. Karlton C. Johnson, B. A. (Johannesburg) gave the seventh address on:-

#### "BIBLE LANDS AND CUSTOMS"

which was made interesting by the free use of the blackboard. He suggested the following books which might help in studying the Bible background:- "The Eastern Colour of the Bible", by Scherer; "The Scripture Atlas", by Geo. Phillips; "Phillips atlas of the New Testament"; "The Holy Land", by Sanders; "The Stone Cry Out", by Fawthrop; "A Pilgrimage to Palestine" by H.E. Fosdick; and others. The eighth address was given by the Rev. E.W. Grant:-

#### "EUROPEAN CO-OPERATION IN BANTU SUNDAY SCHOOL WORK"

He said some of the difficulties in the way of co-operation were Race prejudice, Race suspicion, and Race differences. In well chosen words, he said Europeans with 150 years of Sunday-School experience could render valuable assistance to the Bantu. He advocated Christian contact of Europeans and Bantu in the way of conventions, and also frequent visits of Europeans to the Bantu Sunday Schools, and vice versa. The ninth address was on:-

#### "HOW TO CONDUCT A SUNDAY SCHOOL"

by Mr. John G. Birch.

He said that before the worship period there should be a quiet atmosphere, which could be effected by preparation and orderliness. The children should be made to understand and feel that they are in the presence of God. The children should be made to understand prayer which should consist of praise, confession, and petition. Children should be taught to reference God's day and the House of God. After the Worship period, will follow the instruction and expression periods.

A programme that might be profitably followed, is the following:-

- 2.30 p.m. Secretary arrives and gets things ready.
- 2.40 " Superintendent and Song Leader arrive.
- 2.58 " Signal for Silence.
- 3.0 " Opening Hymn and Chorus.
- 3.5 " Prayer (Not more than 3 minutes).
- 3.8 " Superintendent announces Lesson and takes supplemental work.
- 3.18 " Little Children's Hymn.
- 3.20 " Older Children's Hymn followed by the lesson.



3.45 p.m. Time Signal.  
3.50 " Re-assembly. Announcements, etc.  
4.0 " Closing Hymn and Chorus.

Great responsibility lies on the Superintendent for the carrying out of this programme and in order to avoid a hitch, he should see that everything is ready beforehand. The fact that the Sunday School teachers are working with the supernatural should give them confidence in their work. The tenth address took the form of a demonstration lesson by Mrs. J.B. Robertson, M.A. (Johannesburg), on:

"HOW TO TEACH LITTLE CHILDREN OF 4 to 8 YEARS OF AGE"

She said that children of that age should be taught to love their parents and should then be told that God has the same love for them. She then gave a very interesting lesson about baby Moses using pictures and plasticine. She took the lesson with a class of eight Bantu children. It was noteworthy that although she was not using their mother-tongue, the little ones understood quite easily. The eleventh address: The last of the series of addresses was delivered by the Rev. Dr. James Dexter Taylor on the:-

"THE POWER FOR SUNDAY SCHOOL WORK"

He prefaced his remarks by saying that the most remarkable thing throughout the proceedings of the Convention was the general theme of all the addresses, namely love, and by a strange coincidence he had also chosen to speak of the power of love. He exhorted all teachers or Sunday-School workers to use this power in surmounting the manifold difficulties of their task.

RESOLUTIONS ON PUBLIC QUESTIONS

were adopted by the Convention dealing with - (1). Native Education. (2). Injurious Magazines and pictures. (3). Gambling, and (4). Juvenile Delinquency.

At the end of each address discussions followed and delegates made very useful contributions in the way of questions and suggestions.

A Biblical Pageant entitled "The Parable in the Sunday School", by Alex G. Douglas, B.A., adapted for the Bantu by Dr. James Taylor and Mrs. Ray Phillips was staged in the St. George's Presbyterian Hall. Like the one in Port Elizabeth last year, the cast was all Bantu. The parables were interpreted in song by the famous Wilberforce Male Voice Choir, under the able direction of Rev. Dr. Gow.

Sunday School Meetings were held in four different Native townships on the Wednesday evening.

A devotional Service was conducted by the Rev. J. Bruce Gardiner (Johannesburg) on the first morning of the Convention. Subsequently the Devotions at the opening of each session were conducted by the Revs. A. M. Sikakana (Swedish Mission), S. S. Tema (Dutch Reformed), A. S. More (Methodist), H. Nawa (American Board Mission) and the Rev. Blaxall.

Mr. B. Mgemane was the Convention Secretary, and the Rev. S.S. Tema was the Recording Secretary.

The invitation by the Rev. A. Mtinkulu to have the next Convention in Durban was approved and recommended to the Executive.

The Chairman thanked the local arrangements Committee, the speakers and all who had contributed towards the success of the Convention.

Mr. E. E. Mkuli, on behalf of the Convention, moved a vote of thanks to the Chairman.

Thus ended the Second Bantu Sunday School Convention on a note of great hope which augurs well for the future of the Bantu.

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#### A TRIBUTE TO THE SUNDAY SCHOOL

*A*T THE recent Bantu Sunday School Convention a letter of Greeting was received from Senator the Hon. J. D. Reinallt Jones, M. A. It contained the following:

"I am particularly glad to learn of the progress which the Sunday School Association is making in its work among the Bantu and other Non-European peoples. I come from a small nation that owes far more than can be described to the Sunday School, in which for three or more generations adults and children first learned to read and in which a knowledge of the profound spiritual and moral teachings of the Bible and an appreciation of its lustrous literature were gained by the bulk of the nation. May the Sunday School do as well for the Bantu, who of all people, can grasp the truths and revere the spirit of the Bible, for is it not close to their life and experience?"

#### SCRIPTURE EXAMINATION

*T*HE SOUTH African National Sunday School Association is organising a Scripture Examination for Bantu Sunday School scholars with a separate section for Sunday School teachers. The Examination will be held on Sunday, May 15th, and will be open to Sunday Schools of all denominations. Questions will be set on the 100 Bible Lessons Course lessons 1 - 6 inclusive. There will be no entrance fees.

Prizes will be awarded and all who pass will receive Certificates. Full information can be obtained from the S.A. National Sunday School Association (Bantu Section), P. O. Box 17, Port Elizabeth.

### HOLIDAY BIBLE SCHOOL

**A**N EXPERIMENTAL Holiday Bible School was held last July with great success at the Umpumulo Training Institution, Natal, and there is every prospect of another school being held again this July. The programme consisted of Bible stories with expression work, handwork, singing, games and general talks.

The children were divided into age groups each group having its own leader. The attendance increased each day which goes to prove the popularity of the School. On the last day of the school the children wrapped the toys they had made during the handwork period and took them to the local hospital where they each gave their own toy to the nurse in charge who distributed them to the patients. Two of the local ministers were present to watch the ceremony, and each gave a message of encouragement to the children who were so practically fulfilling the words of the Master of whom they had been learning during the Holiday Bible School. The School was superintended by Miss B. Gilje who saw the work demonstrated at the first Bantu Convention.

### NATIONAL SUNDAY SCHOOL CONVENTION

**T**HE 23rd NATIONAL SUNDAY SCHOOL CONVENTION will be held at Pretoria during four days at Easter. The National Sunday School Association has no colour bar and delegates from non-European schools affiliated may apply for registration as delegates.

### WORLD'S SUNDAY SCHOOL CONVENTION

**T**HE THEME chosen for the World's 13th Sunday School Convention to be held at Durban, July 22nd to 28th, 1940, is GOD SO LOVED THE WORLD.

### THE PREACHER'S HELP

**I**S THE TITLE of a useful publication issued monthly by the Lovedale Bible School for one shilling per annum. It contains each month a sermon outline, and exposition of Scripture which are very helpful for all who teach the Bible as well as those who preach. It is published in English and in several vernaculars. It is obtainable from The Lovedale Bible School, Lovedale, C.P.



## SCRIPTURE RECITATION CONTESTS

Arranged by the S A. National Sunday School Association

IN NOVEMBER last two Scripture Recitation Contests were held, one at New Brighton and the other at Korsten. Eight Sunday Schools participated representing five denominations. The Scripture portions chosen were Psalms 23 & 24, and of selections from Matthew 18. The children were graded into four sections, the two lower grades (sections 1 and 2) reciting in Xhosa and the two higher grades (Sections 3 & 4) reciting in English. Book prizes were awarded for the first and second highest marks in each section --- eight in all, and a Bible picture was given to each candidate who did not secure a prize. A Bible was presented to the school whose entrants secured the highest aggregate number of marks. This went to the Presbyterian Sunday School at New Brighton and to the Methodist Sunday School at Korsten. At the close of the contests Mr. J.G. Birch distributed the prizes and addressed the meetings.

## LEADERSHIP TRAINING CLASSES

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THE GENERAL Secretary of the S.A. National Sunday School Association, Mr. J. G. Birch, conducted a series of 11 studies in Sunday School leadership. Fifteen students enrolled representing seven denominations.

The studies were of an introductory nature and the subjects covered in a general way were:

1. The Bible, its structure, theme and message.
2. Child nature and child nurture.
3. Lesson preparation and presentation.
4. School administration and conduct.

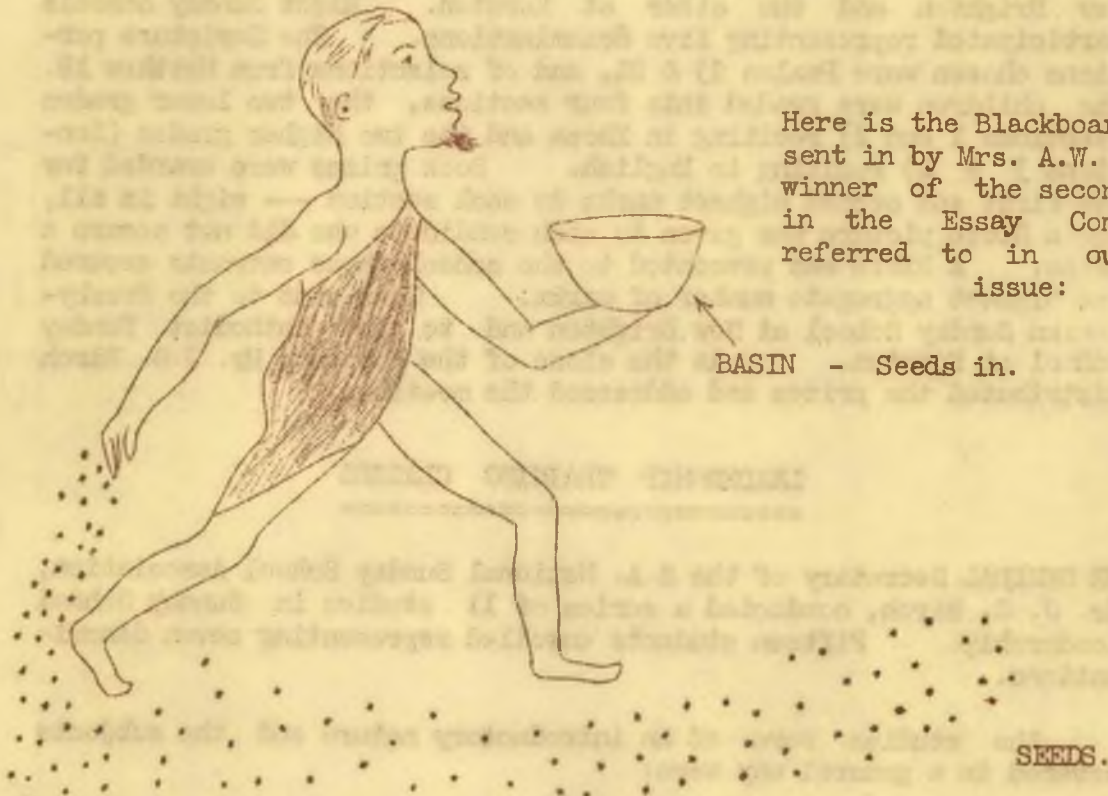
Each session lasted  $1\frac{1}{2}$  hours and was divided into two sections each with a different subject. At the close of each session a question paper was given to each student to take home & return when completed the following week. These papers were carefully gone through by the class leader and marked and returned to the student.

On the last evening students were given three-quarters of an hour to write answers to six questions. All papers were good and the best were really excellent, all showing that the students had assimilated the teaching given.

The highest number of marks was gained by Miss G.Mnyani and she was closely followed by Mr. R. Tutshana. The prizes offered were therefore awarded to these two persons.

All students attending these classes were actively engaged in Sunday School work and expressed their desire of continuing these studies if they could be arranged.

THE PARABLE OF THE WHEAT & TARES  
(Matthew 13: 24-30 and 36-43)



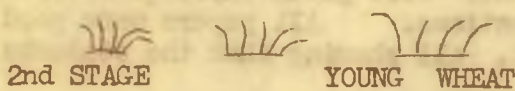
Here is the Blackboard sketch sent in by Mrs. A.W. Bottoman winner of the second prize in the Essay Competition referred to in our last issue:

BASIN - Seeds in.

SEEDS.

1st STAGE

THE SOWER, VERY BUSY IN THE FIELD - SOWING.



2nd STAGE

YOUNG WHEAT



3rd STAGE

WHEAT

TARES

THE FINAL STAGE

WHEAT

→ Barn

TARES

→ Burn

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.

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

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

# Bantu Sunday School Scripture Examination.

MAY 15th 1938.

Open to scholars and teachers in Native Sunday Schools of all denominations under the supervision of a minister who is prepared to act as, or appoint a suitable commissioner.

The Subjects for Examination are lessons one to six inclusive of the "100 Bible Lessons Course" published by the S. A. National Sunday School Association, namely

Lesson 1	God the Creator	...	Genesis 1: 1-27
Lesson 2	The Disobedience of Adam and Eve	...	Genesis 3: 1-15, 23, 24
Lesson 3	The Story of Cain and Abel	...	Genesis 4: 3-15
Lesson 4	Noah Saved in the Ark	...	Genesis 8: 1-19
Lesson 5	The Call of Abram	...	Genesis 12: 1-9
Lesson 6	Lot's Choice	... ..	Genesis 13: 1-13

The Candidates will be arranged as follows :

Grade I for Sunday-School Teachers.

Grade II for Sunday-school Scholars in day-school standards 6 and upwards.

Grade III for Sunday-school scholars in day-school standards up to and including standard 5

Questions will be set in English and answers must be written in the same language.

**Time of Examination:** 3 p.m. Sunday, May 15th 1938. Two hours will be allowed for Grade I; One and a half hours for Grade II; and one hour for Grade III.

**Place of Examination:** As may be arranged to suit the convenience of candidates.

Answers must be written on the Question Papers supplied by the Association which will be provided only for those candidates whose names are submitted on the required Entry Forms **not later than May 1st, 1938**. Entry Forms may be obtained immediately from the Association and should be applied for without delay.

**There is NO ENTRANCE FEE** but Sunday Schools not affiliated with the S.A. National Sunday School Association are required to send Sixpence per school for postage, etc., with their application for Entry Form.

## PRIZES AND CERTIFICATES.

**Book Prizes,** First and second, will be awarded to the two candidates in each grade who send in the best papers.

**Certificates,** First Class, Second Class, or Third Class, will be awarded to all candidates securing 40 per cent or more marks.

## SPECIAL NOTE.

Sunday School leaders should study the dates and conditions carefully as failure to comply with them will cause disappointment.

All communications sent to the Association by post must be properly stamped. Insufficiently stamped letters will not be accepted.

*THE TEACHERS GUIDE, Part I, of the "100 Bible Lessons Course," containing brief notes on the Examination Subjects, may be obtained from the S.A. National Sunday School Association for sevenpence post paid.*

Address all communications to

**THE S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,  
(BANTU SECTION), P. O. BOX 17, PORT ELIZABETH.**



THE  
BANTU  
SUNDAY SCHOOL  
BULLETIN

NUMBER 5.



JULY, 1938.

"All thy children shall be taught of the Lord."  
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**E**VERY child is precious in the sight of God. He has a purpose in life for every one of them. But that purpose cannot be realised in a life lived apart from Him.

When Samuel was but a child, the Lord called him, but he was too young to understand until Eli, the man of experience, instructed him. Then the child understood and responded to God's call.

So the Heavenly Father invites all who have the Christian experience to be His co-workers in leading little children into the way that He has planned for them.

The purpose of the Sunday School is to instruct the children and lead them into the way of righteousness.  
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. Full particulars may be obtained from the S. A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P. O. BOX 17, PORT ELIZABETH.

# South African National Sunday School Association

1, KEMP STREET, ( P.O. Box 17 ) PORT ELIZABETH

President: Mr. M.A. Cross      General Secretary: Mr. J.G. Birch.

## BANTU SECTION

Chairman: Right Rev. H. Booth Coventry, B.D., Ph.D.  
Secretary: Miss Edith M. Carter.

### BANTU ADVISORY COMMITTEE

Rev. K.K. Nowana, Rev. C.D. Kwatsha, B.A., Rev. B.M. Mayosi, Rev. J. Mangana, Rev. W.C. Teka. Messrs. Robert M. Tutshana, George Tsewu, Walter Sokutu, H.A.Schultz, E.Mkuli, M.Kondolo, S. Jaha, J..Tubali, J. Marwanga.

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## JOIN THE BANTU SUNDAY SCHOOL FELLOWSHIP!

**P**ERSONS, whether engaged in Sunday-school work or not, interested in the promotion of Sunday Schools among the Bantu, are invited to become members of the Fellowship.

**S**UCH members receive copies of all announcements and the BANTU SUNDAY SCHOOL BULLETIN. They are entitled to attend the annual conventions and to such other privileges as may be decided upon by the Committee.

### THE MEMBERSHIP FEE

payable annually is as follows:-

NATIVES:            Not less than one shilling and sixpence.  
EUROPEANS:        Not less than five shillings.

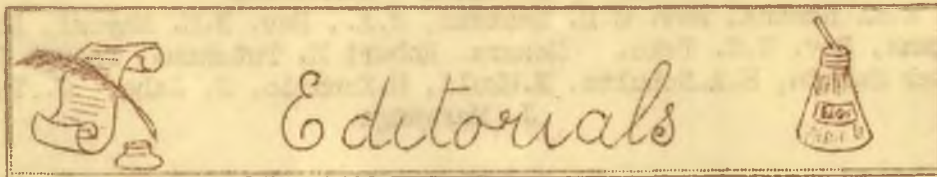
NATIONAL SUNDAY SCHOOL DAY is being observed on Sunday, August 28th. Information and literature concerning which can be obtained on application.

# THE 3<sup>d</sup> NATIONAL BANTU SUNDAY SCHOOL CONVENTION

Will, by the kind invitation of the Durban and District Sunday School Union, be held in Durban.

The proposed dates for the third Bantu Sunday School Convention to be held in Durban, are Saturday, December 17th to Tuesday, December 20th.

The Convention is open to Bantu Sunday-School teachers of all denominations.



THE late appearance of this number of the BULLETIN is due to the absence of our Secretary, Miss E. Carter on sick leave during the month of May. We are glad that she is now back at the Office and with restored health.

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In April, Mr. A. C. Scott, who has been Chairman of the Bantu Advisory Committee since its formation, found it necessary for personal reasons, to relinquish that Office. At the Meeting at which Mr. Scott made this intimation, fitting tributes were made by members of the Committee to his valued services and a resolution of appreciation was adopted to be recorded in the Minutes.

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The Rt. Rev. H. Booth Coventry B.D., Ph.D., succeeds Mr. Scott as our Chairman. Dr. Coventry came out from Scotland some years ago for the purpose of training Native ministers of the United Free Church of Scotland. He was also for a time Lecturer on Psychology and Philosophy at the S. A. Native College at Fort Hare. He has a keen appreciation of the value of the Sunday School and so brings to the work both vision and special qualifications.

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We are gratified to learn that since the Bantu Sunday School Convention at Johannesburg a number of joint European - Bantu Meetings of Sunday-school workers have been held in different parts of the country. At these meetings Bantu delegates have given reports and thus passed on the inspiration and help of the Convention.

Not only so, but a spirit of sympathy and co-operation between the races is being fostered that means much for the future. To many Europeans the reports submitted by Bantu friends have been a revelation of discernment and ability.

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The Rev. D.E. Carr, of Mount Coke Mission, writes: "The Bantu Convention held at Port Elizabeth was tremendously successful. I know of at least one African woman who became so enthusiastic as to become a missionary of Sunday-school work among the people in her own district. The news spread and she has been much in demand while people interested have travelled far in order to get the benefit of her advice."

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The outstanding feature of the work of the past two months has been the organisation of the Bantu Scripture Examination which is fully reported on in this issue. We believe this is the first time an interdenominational Scripture Examination has been held and, considering the difficulties to be overcome, we are deeply gratified with the results. It is our intention to organise another examination next year putting to use the valuable experience we have gained in connection with this first one. We cannot speak too highly of the valuable services rendered by the examiners, the Rev. H. Paterson M.A., and Mrs. A.G. Grice B.A.

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In April and May the Johannesburg Sunday School Union arranged a series of lectures for Bantu Sunday-school teachers at Pimville and Sophiatown. The lecturers were Mr. Karlton Johnson B.A., and Mr. J.A. Laburn B.A. The lectures were well attended.

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The Durban & District Sunday School Union which is in affiliation with the National Sunday School Association is showing commendable activity in its recently formed Bantu Section. Already 27 Bantu Sunday Schools in Durban and District have affiliated.

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Through the kindness of an anonymous European friend a copy of YOUNG AFRICA, the monthly magazine for young people, is being supplied free to members of the Bantu Advisory Committee.

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HOW TO TEACH RELIGION

Notes of an Address given at the Bantu Sunday School Convention at Johannesburg, by Dr. JOHN LENNOX.

"Suffer the little children to come unto Me and forbid them not: for of such is the Kingdom of Heaven."

Next to the Christmas story and the tragedy of the crucifixion no incidents in our Lord's life have impressed themselves more deeply on the public mind than those that describe Jesus and the little children.

THE subject I am asked to introduce this afternoon is: "How to teach religion." I am not sure that we can teach religion. We can teach reading, and arithmetic and woodwork. These courses exercise and train the mind, hand and eye. We can also teach the history and stories contained in the Holy Scriptures. But teaching the facts contained in the Scriptures is something quite distinct from teaching the spirit of religion.

When I was nine or ten years of age I was taught by a man who was accounted to be a very good teacher. His record of passes was unusually high. He taught us our Scripture lessons so thoroughly that they have stuck in my memory all my life. His chief means of instruction, apart from his harsh voice and relentless drive, was the belt and the cane. He certainly did not teach me religion. He taught me fear and subterfuge. He taught me to hate the Scripture lesson.

These subjects of the ordinary school course train the memory, the judgment, the ability of the mind to receive facts, and to arrange them and, when necessary, to give them forth in clear and orderly fashion. All of which is of tremendous importance in its own place.

But religion deals with something deeper in our nature.

We may with perfect seriousness and sobriety of judgment affirm that a group of children around our Lord was a perfect instance of true religion influence exerted on child minds. The children loved Him, trusted Him, confided in Him, were filled with the awe and respect that are born in us when we find ourselves in the presence of someone greater and more experienced than ourselves. When you come to think about it, these are the very elements which go to

the constitution of worship. The heart turned upwards in confidence to One higher than ourselves, whom we humbly rejoice to know and serve. The depths of JESUS' understanding and love opened the depths of these children's minds. Religion is a spirit that can be imparted, rather than a subject to be taught. The spirit of the Saviour's personality was a holy spirit. It radiated from Him, and pervaded the minds and hearts of those around Him. It evoked trust and confidence, and unstinted love. The children were touched by the awe and depth and nobility of human life.

Perhaps you will say I am reading more into these incidents than we are justified in doing, and that this picture of these children's response to our Lord's gathering of them around Him is fanciful. I do not agree. There are depths in children's natures which are disclosed to us by these sometimes embarrassing questions they put to us. They are disclosed also by the great loyalty that young children have for their teacher and their friend.

How can the spirit of the CHRIST-AND-THE-CHILDREN stories be brought into our Sunday Schools?

At once there will occur to everyone the great importance which attaches to the Sunday-school teacher and the spirit which breathes in him or her. Religion is the atmosphere of the soul, and the Sunday-school teacher should bring with him the spirit and atmosphere of Christ. Preparation of lessons, clearness of presentation, the use of parable and simile and story, the kindling of sympathy that awakens interest and holds attention, - all these are of the utmost importance. But higher than all is the spirit that dwells in, or is absent from, the teacher's own heart. In the examples given us in the Gospels, JESUS Himself was present with the children. To-day He relies on us to represent Him. With all reverence be it said that the Sunday-school teacher stands in the place of Christ towards the children. They are quick to know whether the Spirit of Christ is, or is not, in their teacher. They will not as a rule be able to state this in words or give a balanced critique. But the instinct that enables children to know whether a grown-up does or does not love them, enables them to know whether the teacher does or does not love the Saviour in whose place the teacher stands. The children will forget many a lesson. But they do not forget the spirit which dwells in the teacher. That presentation of the Saviour, often as intangible and invisible as the atmosphere, is of vital importance.

Many Sunday-school teachers are very young and inexperienced. They may not have been to a Teachers' Training College to learn how to teach, and they may have little or no opportunity of meeting with older and more experienced teachers to gain from them advice and illustration of how to deal with next Sunday's lesson. In other words we have to face the fact that many young teachers have themselves a great deal to learn. But the young teacher, while still

requiring to learn much of the technique of teaching, may make a deep and lasting impression by the sincerity and fervour of his own faith. We must not forget that the teacher is presenting to his class not only a lesson based on some portion of Scripture, but also is, all unconsciously perhaps, presenting himself as one of Christ's disciples. The teacher is busy with the lesson prescribed for the day. The children are also busy with the lesson, but most certainly they are busy with the teacher and getting unforgettable impressions of what a professing Christian is. All unconsciously they are forming ideas of the Master from the character which the teacher presents.

The teacher in the Sunday School should be a professing Christian. If he is not, he should not be on the roll of Sunday-school teachers. In this respect the Sunday School differs from the day school. Missionary managers of African day schools make every endeavour to secure teachers of Christian character. They are not always successful. It does not at all follow that because a day school teacher is trained and experienced, he is himself a believer. He may teach the Scripture lesson with the same competence and indifference that he teaches grammar or long division. In saying this I am, of course, keeping in mind the noble band of teachers who have been faithful to their vocation as ambassadors of Christ, and who have earnestly sought the highest spiritual welfare of their scholars. In the ranks of the Sunday-school teachers there should be no exceptions. All should be sincere and earnest Christians.

In one respect the Sunday School has a great advantage over the day school. In the latter the Scripture lesson has its appointed place in the time table, one subject amongst many others. The children pass, it may be, from the playground to the Scripture lesson, and from the Scripture lesson to arithmetic. There is no opportunity for securing an atmosphere of worship and devotion.

In the Sunday School these things are given a place of great importance. The Sunday School opens with praise and prayer. Then the scholars proceed to their several classrooms or portion of the Sunday-school building where they are under the direction of their own teacher. Very often at the close of class-teaching the children all re-assemble. A skilled superintendent can then gather up the lessons that have been taught, and especially when all the classes have been studying the same subject though in varying ways adapted to suit the age of the children. The Superintendent is responsible for the closing acts of worship. These opening and closing acts of worship offer a great and valuable opportunity to a skilled superintendent who himself is a man of God. In them can be produced the atmosphere of worship which should be a distinctive feature of the Sunday School.

No one will succeed in such a post who does not carefully prepare himself for it. He should come to the Sunday School with a

carefully prepared programme. The hymns should be suited to the happy mood of children. The prayers should be such as Children can follow and understand. No oratorical fireworks here! The superintendent must become as a little child, speaking their language, and expressing their needs.

In the same way the summing up of the day's lesson by the superintendent calls for very careful preparation. It cannot be left to the spur of the moment. It is not a sermon. It is a summary occupying, it may be only a few minutes, and in it the special features of the day's lesson are focussed and shown in relation to the Master Himself. I have known Sunday Schools where the superintendent spent much time in preparation of both his heart and mind. His summary was often just a few sentences, but they contained the cream of the cream of the lesson.

On the other hand I have seen Sunday Schools that were killed by prolix superintendents, trusting to what they impiously called "the Spirit", which is the lazy and incompetent man's excuse for lack of preparation.

On the teachers, and very especially on the superintendent, lies the responsibility for the creation of a bright and happy atmosphere of worship. If that atmosphere is created, the children will know that they are in an atmosphere of love. Perhaps they would not call it by that name. But they would know that they were with people who cared for them.

This deserves to be emphasised because many children live in fear. Their parents may not know it and yet it is a fact all the same. Little children fear the forbidding parent. They fear older children who sometimes can be very cruel to the younger. They fear ridicule. And for many of our Bantu children there are the fears created by superstition. Pearl Buck in a recent book called "The Fighting Angel" tells the story of a very distinguished missionary to China. She tells how when he was a child he heard the old people telling ghost stories. Often when he was sent to bed he used to lie rigid with fear, afraid to move, afraid to let himself fall asleep lest these ghosts would come and sieze him. African children grow up in an atmosphere in which many of these cruel spirits are believed in. That little fellow you see driving the cattle may be a brave little man so long as the sun shines. But when darkness falls, he may spend hours in silent terror.

The Sunday School is one place, and a very important place, where he can be taught that JESUS loves him, that JESUS is wise and strong, able to protect him, a friend, his best friend, near him at all times, a friend closer than a brother. If the Sunday School can implant that belief, what a deliverance would be wrought in the life of many a young child!



There are many other aspects of Sunday-school work as a means for training in religion and worship which will no doubt be referred to in the discussions that will take place at this convention, but our main problem and task is: How can we create, under God, an atmosphere of worship and religion for the young people whom we are able to reach?

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## BANTU SCRIPTURE EXAMINATION

REPORT and RESULTS.

THE first Bantu Scripture examination arranged by the S. A. National Sunday School Association was held on Sunday, May 15th., 1938. It was open to teachers and scholars in Native Sunday Schools of all denominations.

The first six lessons of the "One Hundred Bible Lessons Course" were selected as the subject of the examination. These cover portions of the first thirteen chapters of Genesis.

Examination questions were set in three grades, namely, Grade 1 for teachers, Grade 2 for Sunday-school scholars in day school standards 6 and upwards, and Grade 3 for Sunday-school scholars in day school standards up to and including standard 5.

Grade 3 covered a rather wide range of ages, but those who know the general conditions in Native work realise the difficulties with which the promoters were faced, more especially as they had no previous experience to go upon.

Another difficulty was the language question. The examination was a written one and questions and answers had to be in English which, while not presenting much difficulty in the higher grades, handicapped many in Grade 3.

The questions were set in all three Grades by the Rev. H. M. Paterson M.A., and all who have expressed themselves on the subject are agreed that they were admirably done. The Committee is deeply indebted to the Rev. Mr. Paterson for this help so readily given.

The candidates' answers to questions were examined in Grades 1 and 2 by the Rev. H. M. Paterson M.A., and in Grade 3 by Mrs. A.G.

Grice B. A. This is a long tedious task and we are deeply indebted to these two friends for their painstaking effort and prompt return of the papers. Their reports on the respective grades are given below.

The examiners were totally unaware of the names of the writers or the district they came from, and both having had considerable experience in this kind of work their awards may be relied upon as fair and equitable. Their reports should be studied by all interested in teaching Scripture to children.

With the exception of the prize winners, space prevents us publishing the names of those to whom certificates were awarded. A list, however, is being sent to each school concerned and from that each candidate's marks will be known. The prizes and certificates are being sent as soon as they can be got ready.

It was originally intended to give certificates only to those who secured 40% or over of marks but a number of factors have led us, for this first examination, to award them for 25% and over in grades 2 and 3.

As this BULLETIN is issued primarily for the information of Sunday-school teachers, we are giving here the questions that were set in Grade 1. A study of the Examiner's report and Mr. Ben Miphuting's answer to question one will be helpful as showing, not only how to answer examination questions, but how to teach the subject.

The number of schools that entered candidates for the examination was 49 and these are widely spread over the country. Perhaps this is all that could be expected for the first effort of this kind. We were surprised however that so few schools in the larger centres entered and, in the absence of any other explanation, fear that it is another indication that the Sunday School among the Bantu is a negligible factor.

But next year we hope for better things.

Here follow the details of this year's Examination:-

<p>GRADE ONE (For Sunday-school Teachers)</p>
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111 Entered. 101 Sat. 99 Passed 2 Failed.  
All candidates obtaining 30% marks secured a Pass.

AWARDS:

15 First-Class Certificates (65% and over).  
59 Second-Class Certificates (50% to 64%).  
25 Third-Class Certificates (25% to 49%).

First Prize (75% marks) goes to -  
Ben Mphuting, Methodist S. S.  
Bensonvale.

Second Prize (72% marks) goes to -  
Washington Mphako, Fort Hare,  
Alice.

QUESTIONS SET IN GRADE I.

(Maximum 100 Marks)

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1. Tell in your own words, as if you were teaching a class, the story of Creation, as given in the section of the first chapter of Genesis presented for study.
2. What happened to Adam and Eve immediately after eating the forbidden fruit? What did they do when they heard God walking in the garden and why did they do it? What excuses did they make for their wrong doing?
3. Explain these words: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." By whom were the words spoken and to whom?
4. Explain why the raven was of no use to Noah, and show how each time the dove went forth it told Noah something of the conditions of the flood.
5. In the book of Hebrews is this verse "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Explain that verse from the passage set for examination, telling the name of the place he left and the land he entered, and giving the names of any persons you know whom he took with him.
6. What was Lot's choice and why was it necessary to choose at all? Show from the story - (a) the unselfishness of Abraham, (b) the selfishness of Lot.
7. You have told your Sunday School class the story of the disobedience of Adam and Eve, or the story of Cain and Abel, or the story of Lot's choice. Apply the lessons to be drawn from one of these stories to your pupils' lives, bringing it home to their own experience.

## EXAMINER'S REPORT

The answers in this section were, with a few exceptions, disappointing. There was little effort at expression and, in point of correctness, the papers in the upper section of Grade II compared favourably with most in this division. Question 1 and 7 were designed to reveal candidates' capacity for giving instruction to their classes. The first of these questions received parrot-like benefit of the class, from the great majority of the candidates. It was clear that such a question had been "spotted", and the monotonous repetition of a memorised answer, unrelieved by any spark of interest, or effort to impart interest, does not convey any bright picture of the methods of teaching. Appended to this report is the answer of one candidate, Number 163, who appreciated what was required. It may come as giving some indication of what teaching means.

Question 7 was badly done throughout and the marks given are not really indicative of the merit of the answers. Probably no answer returned deserved more than half marks, but it was felt that, as this is the first of these examinations, allowance might be made for the misunderstandings so evident. Most candidates selected in this question the disobedience of Adam and Eve and preached solemnly and even stormily to the children on the necessity for rigid obedience to parents and older brothers and sisters. The main lesson of the story - that all evil has its beginning in eating the forbidden fruit was practically ignored by many candidates. The fear and shame following upon the offence, was never even hinted at. The main failing in this as in the rest of the paper, is that candidates made practically no attempt to bring their imagination into play. Nothing could be duller than the dreary dissertation on obedience to parents, or on murder evidently considered as an evil exercising a definite threat in the life of the youngest child, that pervaded the papers. Candidates must remember in future that these examinations are designed to investigate their qualities as teachers, and that to teach the child means to interest, excite and arouse.

(REV.) H.M. PATERSON.

## BEN MPHUTING'S ANSWER TO QUESTION ONE

(Candidate Number 163.)



ONG, long ago, before everything that we see was created, there was only one Being living and that Being was God. God has always been. We do not and cannot know when He began. God was everywhere. First God created heaven and earth. The earth on which we live was then empty and nothing either liver or grew on it. It was also dark. The mountains, valleys, plains and rivers, and all

things that make the world to-day, look beautiful, were not there. Then God made these changes. First, He said, "Let there be light" and because He is all powerful there was light. This was done on the first day. On the second day God created clouds and also separated the waters. On the third day the dry land appeared and on the same day all the beautiful plants and flowers and fruit bearing trees were created. On the 4th day the sun which gives us light during the day, and the moon and stars which shine at night were created. On the 5th day all creatures living in water were created and also the birds that fly in the air, like doves and eagles. On the 6th day God made the things that inhabit the earth, the animals that we see such as cattle, sheep, rabbits. Then God, to finish up all this beautiful work, decided to crown it with the creation of a being made in His own image. So man was created. On the 7th day God rested and did not do any work - and to this day the seventh day is still His day on which we should not do any work.

Let us stand on a high hill and look at the country around us - the hills, the plains, the valleys, and lands in which maize and wheat are growing. Let us look at the animals, domestic and wild; at the birds, insects, bees and butterflies. The air we breathe; the light and warming heat of the sun; all that we see and hear is God's creation. Let us look at ourselves, our bodies, our powers, our wisdom - everything we have is the gift of God. Let us therefore give time to the praise and glory of our God.

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GRADE TWO

(For Sunday-school scholars in day school standards 6 and upwards)

249 Entered. 202 Sat. 153 Passed. 49 Failed.  
All candidates obtaining 25% marks secured a Pass.

AWARDS:

25 First-Class Certificates (65% and over).  
39 Second-Class Certificates (50% to 64%).  
89 Third-Class Certificates (25% to 49%).

First Prize (81% marks) goes to -  
Samuel Ndlangamandla, Franson  
Memorial Bible School, Swaziland.

Second Prize (80% marks) goes to -  
Samuel, Mndebele, Franson Memorial  
Bible School, Swaziland.  
Edwin Makoti, Bensonvale Methodist  
Sunday School.

## THE EXAMINATION PAPER

Set in this Grade contained six questions and six Scripture sentences in which missing words had to be written in. The maximum number of marks was 100.

## EXAMINER'S REPORT

In this examination 25 candidates passed in the First Class. All these may be reckoned as well up in their work, especially the 16 who obtained 70% and over. Three candidates Nos. 108, 107 and 181 returned papers of exceptional merit.

Second class certificates have been awarded to candidates obtaining from 50% to 64%. Here again it should be noticed that 15 are in the upper division from 60 to 64%. These have a good knowledge of the work set. From 50% to 57% the work is fair to good, and reveals some effort on the part of pupils and teachers.

To 89 candidates, third class certificates have been given. Forty-four of that number obtained 40% or over, showing a passable acquaintance with the subject. Those below 25% number 49 and far too large a proportion of these are in the lower reaches failing to achieve the 20 mark. These are definitely bad and effort on the part of teachers and scholars is required.

Several candidates wrote their names on their papers. In future such a practice will disqualify.

In the upper reaches the examination shows clearly good, honest work on the part of teachers and pupils alike, but the lower range is much too large and, making all allowances for language difficulty, it is apparent that the examination has not been treated seriously.

The recurrence of the same unlikely errors in sets of papers indicates that proper supervision was not exercised. This is regrettable, and, in subsequent examinations where such similarities occur, there will be no alternative but to fail all the candidates exhibiting such peculiarities.

(REV.) H.M. PATERSON.



GRADE THREE

(Sunday-school scholars in day school standards up to and including standard 5.)

609 Entered. 515 Sat. 315 Passed. 200 Failed.  
All candidates securing 25% marks secured a Pass.

AWARDS:

40 First-Class Certificates (65% and over).  
89 Second-Class Certificates (50% to 64%).  
186 Third-Class Certificates (25% to 49%).

First Prize (90% marks) goes to -  
Lieberman Mahlelehlele, Korsten  
Methodist Sunday School.

Second Prize (87% marks) goes to -  
Jeremiah Mpaliso, Korsten Metho-  
dist Sunday School.

THE EXAMINATION PAPER

In this Grade containing 47 questions, to which one-word answers were required, and 3 questions requiring brief narrative answers. The maximum number of marks was 100.

EXAMINER'S REPORT

Many failed in this examination because they failed to distribute their time wisely. The older children should be taught to divide their time according to the marks given. The younger candidates should get the habit of answering always the higher marked questions first. Time is lost also in answering questions such as those in Part 1 with complete sentences, while one-word answers were required. This may be of value in a composition test, but is sheer waste of time in a Scripture Examination.

Many children lost marks through giving their answers in their own language or in Afrikaans.

It was pleasing to see indications that many teachers have succeeded in "adapting" these stories, not altering them or explaining away vital facts, but interpreting them in terms easily appreciated by the pupils. I am not quite sure that Cain's offering was "mealies" or that he saw a fine "veldt" when he lifted up his eyes, but I recognise that the usage of these words shows that these little ones have accepted the story as an actual happening and have interpreted it as one that might have occurred in their own experience. I congratulate the teachers on this.

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-THREE 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 Third Convention will be held at Durban this year.

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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# THE BANTU SUNDAY SCHOOL BULLETIN

NUMBER 6.



NOVEMBER 1938

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

BY INVITATION OF THE DURBAN AND DISTRICT  
SUNDAY SCHOOL UNION.  
THE THIRD BANTU SUNDAY SCHOOL CONVENTION.

WILL BE HELD IN THE  
METHODIST AFRICAN INSTITUTE, GREY STREET  
D U R B A N.

DECEMBER 17th., 18th., 19th., & 20th., 1938.

IT WILL BE OPEN TO

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

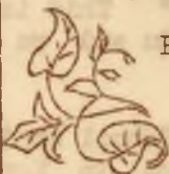
Three days inspiration and instruction, hearing speakers of national reputation deal with all matters pertaining to the Bantu Sunday School.

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

THE BANTU SUNDAY SCHOOL BULLETIN

Published by the National Sunday School  
Association

P. O. BOX 17, PORT ELIZABETH



BANTU ADVISORY COMMITTEE

Chairman: Rev. H. Booth Conventry, Ph.D. Secretary: Miss Edith  
M. Carter.

General Secretary: Mr. John G. Birch.

Rev. K. K. Nwana, Methodist Church.  
Rev. C. D. Kwatsha, B.A. African Presbyterian Church.  
Rev. J. Mangana, African Methodist Episcopal.  
Rev. W. C. Teka, Methodist Church.  
Rev. B. M. Mayosi, Methodist Church.  
Mr. R. M. Tutshana, Church of the Province.  
Mr. E. E. Mkuli, Methodist Church.  
Mr. J. Marwanga, Presbyterian Church.  
Mr. G. Tsewu, Congregational Church.  
Mr. S. Jaha, African Presbyterian Church.  
Mr. H. A. Schultz, African Methodist Episcopal.  
Mr. M. Kondolo, Free Church of Scotland.  
Mr. J. Tubali, Church of the Province.

*Editors Notes*



The Rev. George B. Molefe B. A., a young African minister from Fort Hare sailed for America in August. He has accepted a scholarship offered by the Union Theological Seminary of Columbia University where

he intends studying "Religious Education". As his thesis for his M.A. degree he will write on "The Native Sunday School." This is the first time such a scholarship has been offered to a Bantu and we wish Mr. Molefe the success he deserves.

We recently had the pleasure of visiting a Sunday School conducted by Mrs. Bridgman at the American Board Mission Church in Western Township, Johannesburg. It was during day School holidays and Mrs. Bridgman was under the disadvantage of having all her Native teachers away. But there were 200 or 300 children in the room ranging from 2 to about 9 years of age. The little children were full of life and energy as they should be, and the position was one that any "expert" would hesitate to take in hand. But with remarkable patience and tact Mrs. Bridgman and her one European helper handled the situation and the children sang choruses with great zest. We then went into another room where about 40 older children were present. They were most orderly, attentive, and intelligent in answering Biblical questions. We feel that if the Bantu Sunday School is producing children like this from the younger ones we saw in the previous department, it is sowing the seed on good ground and will bring forth a hundred fold in Christian homes and Church congregations to-morrow.

Following the example of the Johannesburg & Durban Sunday School Unions, several of the local Sunday School Unions are forming special committees to promote Sunday School work among the Bantu in their towns.

Port Elizabeth is arranging a half - day Bantu Sunday School convention to be held on Saturday, 12th November.

Miss Edith Carter Hon. Secretary of the Association's Bantu Section is assisting in the organization on efficient lines of a Native School at Korsten. Her report in this issue shows that the school of which Mr. Mkuli is the Superintendent, is alert and progressive.

We deeply regret to record the death of the Rev. H. M. Paterson M. A. of Port Elizabeth, which event took place on the 15th October, 1938. The deceased gentleman was widely known and loved by all, not only in the Presbyterian Church of which he was a Minister, but by persons of all denominations. He was an untiring worker associated with many institutions for moral and spiritual welfare and his sympathetic nature and wise counsel will be greatly missed. Mr. Paterson was a valued member of the S.A. National Sunday School Association Executive and was greatly interested in the Bantu work. He set the questions in our recent Bantu Scripture Examination and judged the efforts sent in. In this and other ways he rendered the Association invaluable service. To his widow and two daughters who mourn his loss we tender our deepest sympathy.

Recitation Contests for Bantu Sunday Schools are being arranged at Korsten and New Brighton. They are open to all Bantu Sunday Schools. Prizes are offered in several grades for the best Scripture recitations.

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ESSAY COMPETITION
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The South African National Sunday School Association announces an Essay Competition for Natives. Prizes are offered for the best sermon to parents written by a Native on the text "All Thy children shall be taught of the Lord" Isaiah 54:13. There will be two sections in the competition, viz. 1. For ordained Ministers and 2. For lay workers. Two cash prizes and one book prize are offered in each section for the best papers written in English by a Native. There is no entrance fee. Closing date 30th November, 1938. Full information can be obtained from the South African National Sunday School Association, (Bantu Section) P. O. Box 17, Port Elizabeth.

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A BOOKLET ON PURITY
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A booklet on the above subject entitled "UDABA OLUSINGISWE KULUT-SHA" is now procurable from the Lovedale press. It is written by three outstanding Africans who bring a message to their own young people. The price of the booklet is one penny per copy or 1/3 per dozen including postage and can be obtained from the Lovedale Press, Lovedale, C. P.

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The Durban and District Sunday School Union have issued a booklet on Sunday-School teaching entitled "Ukufundisa Esikoleni Sesonto". The attractive booklet, written by Mr. B. M. Narbeth, B. Sc. Chairman of the Durban Bantu S.S. Work Committee, has 20 pages of well arranged information. The price is 3d. per copy and can be obtained from the Secretary. Durban and District S. S. Union P. O. Box 779. Durban.

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## THE NEED OF AFRICAN YOUTH

WILL NO ONE raise the cry that we must save our African children?" is one of the stirring appeals made by the Rev. M. Carrick M.A., B.D., in a powerful sermon on the Sunday School and the Bantu preached on National Sunday School Day.

We regret that space limitations prevent us giving the full text of this challenging message but we are glad to be able to quote the following. The full text appears in the September issue of ILITHA, the Magazine of the Bantu Presbyterian Church published at Fort Hare. C.P.

After reminding the parents and congregation of their responsibility for the spiritual welfare of the children, the preacher describes the circumstances in which Robert Raikes, the founder of Sunday Schools, began his work in England in 1780. He then goes on to say:-

" It was town boys whom Raikes gathered together - boys who had forgotten the simple rules of conduct and courtesy that prevailed in the rural area from which they came and who were running wild in the cities. His first lesson to them was that cleanliness is next to godliness. Can anyone fail to see that the parallel between the England of Raikes' day and the Africa of our day is very close? And Raikes' work saved the children of England and Scotland, yea, the children of the world, for Christ and His Church. From this simple beginning the Sunday School movement has become world-wide. Through this agency the youth of the world is being taught the Word of God and the way of life in every country - except Russia and Turkey. There are now 361 thousand Sunday Schools attended by 36½ million pupils and teachers.

Whence comes the inspiration for this great work? It comes from a childless Man, who loved the children, and bade them come to Him for of such is the Kingdom He founded. Where the children were concerned He struck the deepest chords of human sympathy and emotion; especially in their stories about children so the Gospels reflect how The Master's heart was touched.

When the disciples would have turned the parents with their children away Jesus took them in His arms - the word means that He took them into the angle made by His arm - it is a touching scene of His fond affection as He embraces them. And when Jesus spoke to men of the care they should have over these little ones He declared that the offender would be better to tie a mill - stone round his neck and

cast himself into the sea. Better die that way than await the judgment that will fall upon you for offending one of Christ's little ones.

I have no time to expound to you fully the incident in which Jesus set the child in the midst of his quarrelsome disciples after they had been arguing about greatness and position in Christ's Kingdom. "If any man desire to be first, the same shall be last of all and servant of all." (Mark 9:35). There are expressed here the two essential ideas of Christianity. A man only begins to be first when he takes the last place - humility is the first condition of promotion. The child is in the midst, unconscious of any rank or position, knowing his natural inferiority, making no claim to consideration and respect, but showing that simple winsomeness and grace that are marks of a true disciple.

And a man only begins to be first when he becomes servant of all - service is the second condition of promotion in Christ's Kingdom. It is represented by the tender ministry of Christ who embraces the boy in His arms as the fear and tearfulness of self - consciousness crowd in upon his little mind when he is made the object of attention of a dozen grown men. Jesus, clasping the child to His heart, is saying in effect, "Look, this is how you must serve; for you cannot help the weak unless you open your arms and hearts to them".

Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me. What good we do to the children is service to Christ Himself; through this service we receive the very spirit of God into our hearts.

We have seen the need for Sunday School work in order to reclaim and keep for the Church those on whose behalf the Christian community has taken vows. We have seen the value and growth of this movement and the success of it in similar conditions in England. We have seen the claims of Christ upon us for this devoted and humble service - a service that is richly rewarded. What has been the response to this challenge in the past? How have those who have received Christian training in our Institutions, for example, taken up the task when they entered their field of service? Have all gone forth to claim for Christ the boys and girls of our land? Shall we say that 10% of them have taken up this piece of service? Or is even that figure too high?

Those who teach during the week have their objections to teaching on Sunday also, but these objections and excuses are as nothing compared with the need of our youth. In failing to grasp this opportunity of service we may be classing ourselves with those who are offending against Christ's little ones and had better prepare ourselves for the judgment that awaits us. Africa's need is not simply for teachers

who are good at their jobs in school hours, which incidentally are shorter than in many other countries; Africa's need is for trained young men and women like ourselves who will realise the opportunities of character training, of Christian service, that await us outside of the Day School class room. And I am confident that those who grasp these opportunities do the week's work better on that account. The day has come when we should be reminding ourselves of one of the negative statements of Jrsus: " Inasmuch as ye did it not to one of the least of these ye did it not to me".

Let me close with this illustration. One of the men who did much in the England of the latter half of last century for the boys and girls of his land was the seventh Earl of Shaftesbury. His pleasure-loving father and mother left him to the care of a godly and devout nurse; so that in later life he was able to stand before a large English audience and say: "I never knew a day in my life when I did not love the Lord Jesus." That is what Christian training such as the Sunday School provides can do. Would that through our efforts acknowledged and furthered by the Spirit of God, it were possible for the youth of Africa to make these words their own."

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B I B L E T E A C H I N G I L L U S T R A T I O N .

IN THE BEGINNING GOD CREATED.....Gen. 1:1.

An African chief who was also the idol maker of his tribe, one day began to study his own hand as he was carving an image. There flashed over him the wonder of the workmanship of the hand and the folly of bowing to the thing he was making. He destroyed all his idols and he and his wife began to pray to the God that had made the human hand. On a trip to the coast a Bible in his native tongue fell into his hand. He opened the book and read the first sentence: "In the beginning God created the heaven and the earth." He said to his wife, "This is the God whom we have been seeking." Some years later when the first missionary came he found a village of believers, and the chief had written out a statement of his faith from his study of the Bible. (Dr. R. V. Bingham. Sudan Interior Mission.)

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"OUR SUNDAY SCHOOL."

By Edith M. Carter.

To many of us the term "Our Sunday School" conjures up a picture of the happiest, friendliest Sunday School- none other could be nearly so fine.

The teachers of the Methodist Sunday School at Korsten, Port Elizabeth, under the Superintendency of Mr. E. E. Muli, are doing their best to make the children in their care feel the same about their School.

We have 100 scholars on the roll - an increase on last year's numbers - and five teachers, of whom the Superintendent and Secretary have accredited themselves at a Course on "Sunday School Leadership" conducted by Mr. J. G. Birch. The Sunday School is affiliated with the S.A. National Sunday School Association and as it complies with all the requirements it has a First Grade Membership Certificate.

Our School is graded as far as it is possible:-

The primary children have an excellent leader who manages 30 children effectively and easily. They are all attention during the lesson and very responsive. The story to-day is "Noah saved in the Ark" The children listen well and are eager to dramatise what they have heard. There is no difficulty in finding a Noah and slowly but with great care he chooses his family after he has with great labour made the ark by pulling two forms fairly close together. The family enters the ark, closely followed by the eager animals, some crawling in making weird noises, others happily hop in and these are followed by birds fluttering in. The leader has to prevent all the children being animals and at her suggestion those outside indicate the falling of the rain, and then they lie down. Noah stands on the form which wobbles more than ever now the animals have entered. The raven flies out, then the dove which returns. A little later it goes out again and returns fluttering with a weed procured in the Church grounds. When the alter is built an thanks offered the 'animals' are all kneeling with Noah and his family. The children do their own dramatising the leader standing by to guide and suggest.

The Junior girls dramatise their lesson, too, while the Junior boys cluster round their teacher eagerly and happily answer questions.

These are two intermediate classes one for early adolescents and one for late adolescents; in the latter class the blackboard is put to good use.

Our School is well organised and has a well balanced programme;

Page Eight.

The children co-operate splendidly and their behaviour is excellent. The song leader is a great asset and makes the music period a happy one. The Superintendent conducts Bible Drill which is looked forward to by the scholars. The names of five new books are learnt each Sunday and now that the books of the Old Testament have been mastered a start is made on the New Testament.

At the monthly teachers' meeting improvements are discussed. It is decided that an opening and dismissal chorus would make a more cheerful opening and a happier closing, and the children appreciate a short prayer after their weekly offering has been received. The lesson verses set for each day are read during the worship period. We find it an improvement having hymns as well as choruses, some new verses being learned each Sunday. A teachers' prayer meeting just before the service commences is a great help in preparation of the right atmosphere and a spirit of unity.

Our School is doing well but we are not without difficulties. We need more teachers: the largeness of the classes does not allow of that personal contact which goes to make such a difference in Sunday School work. We are finding it difficult to arrange a week - day activity for the older boys...but difficulties are made to be overcome and we face them courageously praying that we as a staff may be kept "Living Sacrifices" for the sake of the children to whom the future belongs and for their Master who has bidden us "Go.....teach".

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JOIN THE BANTU SUNDAY SCHOOL FELLOWSHIP

**P**ERSONS, whether engaged in Sunday-school work or not, interested in the promotion of Sunday Schools among the Bantu, are invited to become members of the Fellowship.

**S**UCH members receive copies of all announcements and the BANTU SUNDAY SCHOOL BULLETIN. They are entitled to attend the annual conventions and to other such privileges as may be decided upon by the Committee.

THE MEMBERSHIP FEE

payable annually is as follows:-

Natives: Not less than one shilling and six pence.  
Europeans: Not less than five shillings.

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<b>SUNDAY SCHOOL REFRESHER COURSE.</b>
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ARRANGED by the Rev. S. Flack, Minister in charge of the Church of Sweden Mission at Dundee, Natal, a Sunday School Refresher Course was held on the Mission Station from 1st. October to 4th. Eighty-eight attended, 16 Europeans and 72 Natives, representing 8 of the 10 Mission Stations of the Church of Sweden in the Transvaal, Natal and Zululand.

Entertainment was provided for all the representatives each of whom paid a small registration fee and was required to bring Bible, hymn-book, notebook, pencil, sheets and blankets. Communal meals were served in the school hall and afforded a fellowship that was heartily enjoyed by all.

Each of the four days was carefully planned and provided a programme of inspirational addresses, devotional exercises, lectures on Sunday - School work and discussions on problems affecting the religious training of the Bantu children.

Dean Kempe opened the conference with an inspirational address. He was followed later by the Rev. J. M. Sibiya, Rev. K. A. Pinyana, Rev. A. S. Sikakana, Rev. A. Berglund, Rev. J. E. Hallendorff and the Rev. M. Mzobe. The closing message was given by the Rev. S.M. Falck.

The General Secretary of the S.A. National Sunday School Association, Mr. J. G. Birch, had been invited to give the Sunday School talks. The series covered the following subjects:-

1. The Sunday School and its Text-Book.
2. The Bantu Child.
3. The Sunday School Teacher.
4. The Sunday School Lesson.
5. Lesson Preparation.
6. Sunday School Organisation.
7. Sunday School Procedure.

Each lecture was followed by a free discussion on the application of the subject to Bantu needs and conditions. During the four days 23½ hours were in this way devoted to consideration of Sunday - School material and Methods.

On the Sunday Mr. Birch listened to Mrs. Mtinkulu and Miss Sithole as they respectively taught a lesson to an intermediate class and a class of Primaries. Subsequently Mr. Birch criticised the lessons in the course of which, while offering a few suggestions, he

Page Ten.

paid a well - deserved tribute to the technique of each teacher.

The Sunday Morning service was a special one to which parents had been invited. Mr. Birch preached from the Scripture text "These words.... Thou shalt teach them diligently unto thy children." (Deut. 6:6,7). He emphasised that it was the Heavenly Father's purpose and will that the children should be taught of Him, and that He expects older Christians to do it.

The Conferences were in every way a success and great credit is due to the Rev. Mr. Flack and his helpers for the arrangements so well made and the generous hospitality provided.

A number of tributes to the value of the conference have reached the Association office, among them being one from which we quote the following: "From what I have already heard from our Native Ministers, Evangelists and teachers, I can assure you that they greatly appreciated the Conference. I am convinced that its importance cannot be overestimated. It has given a new impetus to the important work of laying the foundation of a Christian Native Church in the hearts of the small children, the congregations of to-morrow and the Christian leaders of Bantu of the future."

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### THIRD BANTU CONVENTION.

An 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 Post Elizabeth Office or the Durban Sunday School Union.

The Convention is in the beginning of the summer day-school holidays It will last four 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.

THERE 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 prescribed 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 2nd December 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 2nd December it will be offered to VISITING delegates. Otherwise VISITING delegates must make their own arrangements.

Mr. B.M. Narbeth B.Sc., chairman of the Durban Bantu Sunday School Work Committee 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.

THE POWER FOR SUNDAY SCHOOL WORK.

Notes of an address given at the Second Bantu Sunday School Convention at Johannesburg by the Rev. J. Dexter Taylor.

"For Thine is the Kingdom, the Power and the Glory", Jesus knew we needed to remind ourselves daily of

The aim of our work.

The Power by which alone we can hope to do it.

The Spirit in which it is to be done to be fruitful.

The Aim is the Kingdom -- within us first and then we within it.

The Kingdom within the child, then the child within the Kingdom.

The Spirit of the work -- His glory, not ours. Unless we work for a cause bigger and better than ourselves we shall have no inspiration.

Now our subject is:-

THE POWER.

I am supposed not only to speak on that but give a summary of the Convention. You will find that the Power has been mentioned and felt throughout. I have started that "Thine is the Power" to avoid any impression that I am detracting from the Divine Power. That is a Power more than ours, beyond ours; a mysterious power. No doubt you will expect me to call it the Holy Spirit. We should then have to discuss a difficult matter of Theology.

I am therefore going to define the Power as:-

LOVE

Some will say Love is only a fruit of the spirit, John was not afraid to say "God is Love". Jesus said "If ye....know how to give good gifts....shall your Heavenly Father give the Holy Spirit?"

Love is the greatest gift, St. Paul said "Seek ye earnestly the best gifts", and then defined the best gift in 1 Cor. 13.

It is the greatest theological fact in the Bible. The Holy

Spirit identifies Himself in Love. We are to identify ourselves with that Love, then we have the Holy Spirit.

In defining the power of Love, I am taking you back to Mr. Gordon's talk on "Lovest Thou Me?". There was no collusion between us but I had already decided on "Love The Power" when he began "Love the Test".

I am re-saying what Mr. Birch said "It is not what the child knows but what he loves".

Next Rev. Bruce Gardiner and Rev. Tema lead us up to love in the devotions!

Love is not a sentiment but a possession. We read in Scripture of demon possession. Love is a Holy Spirit possession, and Paul urges us to that when he says "Be not drunk with wine but be filled with the Spirit". There must be love in your own personal life to keep you clean and worthy. "If you love Me you will keep my commandments". Horace Bushnell speaks of the "Expulsive power of a new affection". No wonder Jesus tested Peter. Is it a passing emotion you feel or is the Love you possess a continuing expulsive power?

Still more, is it a compulsive power, for love is the only compulsion for this work -- your responding to God's Love and expressing God's Love. His Love filling all your methods and using all your equipment. Let me remind you of another word spoken by Mr. Birch "It is not the schoolmaster's head but the shepherd's heart that we need in our work". Again, "Discipline is maintained in the Sunday School not by force but by Love".

If we turn to the child's response it is again Love. Dr. Lennox told us how in the group about Jesus the little ones' consciences responded to the mysterious power of Love. He said "The teacher should bring the atmosphere of Christ" and that is the secret of success in Sunday School work.

Love must be generated in the hearts of the children. The Sunday School is the power house, the need of the world as the Rev. Bruce Gardiner pictured it, is Love. The need in our locations and all the schemes for their improvement is Love. We may pass resolutions to reform this and that, but this alone will not do it. There must be behind all our schemes the Power of Love.

For fear any may have thought I was talking of a self-generated Love, or was omitting the Cross or the Holy Spirit, I should like to close with a quotation about Kagawa and with one from him:

Kagawa has a passion not only to preach Christ but to practice Him. He indulges in no side-stepping, no trimming, no toning down, no explaining away of the high and hard things which Jesus taught and did.

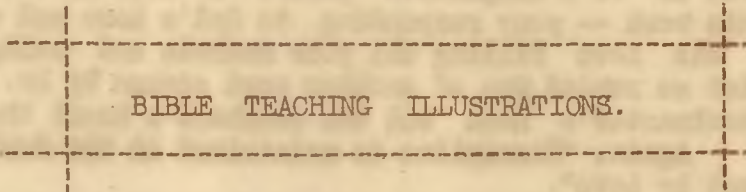
His Gospel is not an emasculated, soft-souled Gospel. The Cross is central in it. It is not, however, a theological or a theoretical cross. Nor is it simply a Cross of long ago. It is a Cross which alone can solve every tangled situation. It is a Cross which takes the face and form of every brother a man who is not getting a fair full chance and presses with paralyzing weight on this crusaders heart. It is a Cross which alone can furnish the dynamic that will lift this weary, wayward world back to God".

From Kagawa himself:

"The formula is the Golden Rule plus the blood of Christ. The blood of Christ is circulating all the time everywhere. It goes into every festering place, every weak place, every place of need. It goes with healing, restoring, and upbuilding force into every phase of life, both for the individual and for society".

The Chairman began by telling us of the bigness and urgency of our Sunday School task. I end on the same note plus the simplicity and availability of the Power.

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"WHEN HE COMETH IN THE GLORY OF HIS FATHER." (Mark 8:38.)

Dan Crawford used to tell how, when his Africans were on the march and night was coming on, they would lie down to sleep. But before dropping off to sleep there would pass from group to group about the fires the watchword LUTANDA ("Morning Star"). It was a laconic agreement to be up and ready to move when the morning star appeared. To Mr. Crawford it was ever a parable for those who lay down in their last sleep with heart and mind fixed on Him who is the Bright and Morning Star, and who will awaken the sleeping to resurrection life and glory. (From The King's Business.)

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A Native African girl when asked what she could really call her own, said, "Only my sins."

Yet for my sins (Psa. 51:9.) God gave His only Son.

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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-THREE 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 Third Convention will be held at Durban this year.

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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