

# THE BANTU SUNDAY SCHOOL BULLETIN

NUMBER 7.

MARCH 1939



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

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## THE CHRISTIAN'S DUTY.

JESUS said: "Watch and pray." He also said: "Suffer the little children to come unto Me." Both are the Master's commands, and it is just as much a Christian's duty to bring the children to Christ as to watch and pray.

Let us obey our Lord's commands.

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## BANTU SUNDAY SCHOOL SCRIPTURE EXAMINATION

Sunday, 14th May, 1939

Open to all Native Sunday Schools affiliated to the S.A. National Sunday School Association. Prizes and Certificates awarded

No entrance fees. Full particulars on application to the ASSOCIATION OFFICE, (P. O. BOX 17.) 1, KEMP STREET PORT ELIZABETH.



**THE BANTU SUNDAY SCHOOL  
BULLETIN**

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

BANTU ADVISORY COMMITTEE

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*Editors Notes*



**W**E are gratified to know that the National Bantu Sunday School Convention at Durban in December last was such a success. It was the Third of these Annual Conventions and the increasing number of delegates and growing interest clearly indicates that the Bantu Sunday School Convention has come to stay.



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The reports given in this issue of the BULLETIN show that a very inspiring and helpful programme was provided and we are sure that the delegates will put into practise some of the things they have learned. It is pleasing to us to find that the Bantu workers themselves are beginning to show their interest and ability to take a worthy place in the leadership.

The Durban Union made excellent arrangements for the meetings and the comfort of the delegates. Accomodation at the splendidly equipped hostel was a unique experience to some of the delegates. One tells us he was able to have a bath twice a day and that was a great treat, especially to those who live, as so many Natives do where even water for drinking is a luxury.

On their return to their home towns, delegates have given reports. In many cases these have been given at Joint Bantu European Meetings. This is a commendable practice for it cannot fail to widen the interest of both sections and is certainly awakening a more sympathetic attitude among the Europeans. The Sunday School is a unifying force par excellence: it provides a common ground for interdenominational fellowship and also for inter-racial co-operation.

The next Convention is to be held at Bloemfontein next December. We anticipate this will mark another step forward in the progress of the Bantu Sunday School movement. In the meantime we appeal to our friends, both Bantu and European, to become active missionaries in the Cause. Let each one of us see that our own membership is promptly renewed when it is due and also seek to bring other Bantu persons and Sunday Schools into this fellowship of service. Particulars of membership are given on the last two pages of this issue and any further information may be obtained from our office.

The Johannesburg Sunday School Union held a Bantu Sunday School Conference on 18th February, at which three delegates to the Durban Convention - Mrs. Mbheli, Mr. Musi and Mr. Rabotho gave reports. The conference lasted from 10 a.m. to 5 p.m. and included communal lunch.

On 9th February a joint Bantu European Meeting was held at Port Elizabeth under the auspices of the Sunday School Union. The Deputy Mayor Councillor A. Schauder presided and there was a gratifying attendance. Messrs. G. Tsewu and E.E. Mkuli gave reports on the Bantu Convention and the Korsten Methodist Sunday School children rendered musical items and a Bible drill.

## Stones, or Bread?

Notes of the Devotional Address given at the Third  
National Bantu Sunday School Convention held in Durban.  
by  
Rev. H.W. GOODWIN.

"What man is there of you, whom if his son ask  
bread, will he give him a stone?" Matt. 7.9.

When our Lord said these words He emphasised the fact that God's love extended to the children, "for of such is the Kingdom", and that because He was a Father He would ever be generous and considerate, but in a greater measure than any earthly father. Every illustration which our Lord gave arrests the mind and claims consideration, and if we think of its spiritual application there is food for thought and reflection that should prepare us for the work of this convention.

Our children whether European, Indian, Coloured or Bantu have the Children's claim upon us all. The claim is that all things necessary for their highest well-being should be given, that their hunger should be met and satisfied. This is the primary duty of every grown-up man and women. To fail here was unthinkable to the mind of Jesus. That is why He put the question in this way. "What man is there of you, whom if his son ask bread, will he give him a stone?"

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THE CRY OF THE CHILDREN HAS EVER BEEN FOR BREAD.

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This is just as true spiritually as naturally. The Bantu, like the rest of us, have a body and mind and soul to look after. For many generations the soul only of our African people has been awakened and they have grown up without providing spiritual food for the children. This was all wrong but, thank God, by the enlightenment of His Holy Spirit there has come a change for the better.

There comes a time in every child's life, and before he is many years old, when he begins to ask questions which puzzle us. That questioning is in reality the cry of the hungry soul for food. One of our English writers of a past generation, Marie Corolli....



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Corelli tells of a father who resolved to give education and training to his son with the Christian religion left out. In so doing he was giving stones for bread. The hungry soul of the boy cried out but spiritual food was denied him and at an early age he committed suicide.

When our Lord lifted up his eyes and said, "I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes.", He revealed a great truth. For the mind of the child is towards religion. Jesus emphasised the same truth when He said to grown up men and women "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." and again, "Let the little children come unto me, and forbid them not; for of such is the kingdom of God." Spiritual hunger is present in the child as definitely as natural hunger and if we were not blind and unable to see, the need for satisfying this is just as urgent and as vital a one as the natural Mary Howett describes the hungry cry of the souls of the children in a poem entitled, "Give us Light."

"Give us light amid our darkness,  
Let us know the good from ill,  
Hate us not for all our blindness,  
Love us, lead us, show us kindness,  
You can make us what you will.

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We are willing, we are ready,  
We would learn, if you would teach;  
We have hearts that yearn towards duty;  
We have minds alive to beauty;  
Souls that any height can reach.

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We shall be what you will make us,  
Make us wise and make us good!  
Make us strong for time of trial,  
Teach us temperance, self denial,  
Patience, kindness, fortitude.

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Look into our childish faces,  
See ye not our willing hearts,  
Only love us, only lead us,  
Only let us know you need us,  
And we all will do our part.

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We are thousands, many thousands,  
Every day our ranks increase,  
Let us march beneath your banner,  
We, the legion of true honour,  
Combating for love and peace."

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This then is the first point, of bringing home the fact that the children are spiritually hungry and with their ten thousand voices they are pleading for spiritual food.

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THIS CRY NEEDS TO BE WISELY INTERPRETED.

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In the past it has been sadly true that in response to the cry for bread a stone has been given. Although there has been a change for the better there is still the failure to recognise that spiritual hunger is very widespread. That is why a Convention such as this is so important. Will you give your minds for a few moments to consider three points?

The children are asking for the bread of the spiritual interpretation of life and they are given the stones of materialism and shallow intellectualism. In a word what is the spiritual interpretation of life? It includes the consecration of God's fatherhood and that which such a consecration implies, sonship. The consecration of God's world where in we dwell. Although the forces of evil have defiled and degraded the world by sin and wickedness, it is still God's, and in Jesus Christ is manifested His power and willingness to save us from its sin and to establish righteousness, and truth, and peace, and harmony in the hearts of men and women and children everywhere. And further, the consecration of that which arises: God's relationship and ownership - the claim which leads to obedience, and love and service.

These are the things which go to make up the spiritual bread for which they are eagerly asking. It is not sufficient to teach, in a mechanical sort of way, as many are taught to repeat the Lord's Prayer. Their minds must be awakened to all its truths mean and how intimately their own lives may be affected by them. Thus it is that Sunday-School teaching becomes one of the greatest tasks entrusted to us. It only requires ordinary observation to recognise in the unfolding of the spiritual nature of the child this eager hunger, and if we desire to avoid the guilt of neglect this must be our supreme aim.

I said....



I said, just now, in many cases the stones of materialism and shallow intellectualism were given in place of bread. Have we considered how far this is the case? The children of this age are cared for as never before. Human kindness is more generous than ever it has been. Food, shelter and raiment are provided as never before. Clinics, hospitals and doctors are fast increasing. We do well to be thankful for these but they are supremely materialistic. More than this, provision of educational training was never so complete as it is to-day. Elementary schools, high schools, colleges are being multiplied and are almost within reach of all, but their supreme purpose is food for the intellect and the danger is just here. Many have come to look upon this as the all-sufficient food to satisfy the hunger and as a consequence children are growing up with the idea that material and intellectual things are the only food available and in these they find no satisfaction.

If there is one need greater than all others to-day it is fully to recognise the fact that the soul exists in the child - in every child. We recognise the existence of the body and the existence of the mind and for them food is provided. But in measure and value and importance both are far less than the soul existence. And yet for this supreme faculty of the human personality so little is provided. That is why we rejoice that this Bantu Sunday School Convention is being held.

The children cry out for the bread of life and in its place the stones of creed and doctrine have been given. It is true that theology has its place, true that creeds, catechisms, theological definitions, proof texts have a good purpose; but to put them in the place of real vital religion is to starve for bread. That is why so many of our young men and women who profess to be Christians do so little. Mere questions and answers about Christian doctrine can never supply or satisfy the hunger of the soul. Will you let that fact come home? "I am the Bread of Life," says Jesus, "He that cometh unto Me shall not hunger." And if the soul hunger of the children is to be satisfied they must be brought into consecrated personal union with Jesus.

Once more the cry of the children is for bread of high spiritual example and they have been given the stones of ease-loving. The Church with its Sunday School has its place and both are essentially important, but the children are wonderful imitators and learn much more from what others are than from what they teach. This matter touches personal conduct. Before we can be good teachers we must be good Christian livers. The Bible says "make straight paths." This Convention will help us in many ways in aims and methods of teaching, but for the sake of the children there needs to be heart-searching examination of ourselves.....

ourselves. The appeal of the children to us is loud and strong, and if our ears are sensitive to hear we shall be quick to respond.

"We shall be what you will make us:  
Make us wise and make us good;  
Make us strong for time of trial;  
Teach us temperance, self-denial;  
Patience, kindness, fortitude."

The bread of life, the high spiritual example - "What man is there of you, whom if his son ask bread, will he give him a stone?"

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A "BEAUTIFUL" SERMON.
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His sermon had the usual heads,  
And sub-divisions fine;  
The language was as delicate  
And graceful as a vine;  
It had a proper opening,  
'Twas polished as a whole,  
It had but one supreme defect -  
It failed to reach a soul.

- The Christian Reader's Digest -

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REPORT OF THIRD BANTU  
SUNDAY SCHOOL CONVENTION

By R. M. Tutshana

At last the long looked for Convention came. People, from different parts of the Union, came in and out of the beautiful Methodist African Institute, in Grey Street. Presently all were seated in the spacious and airy hall where all the sessions of the Convention were to be held, and the Rev. H.F. Yule, B.A., President of the Durban and District Sunday School Union, stood up to declare the Convention open. He called upon the Rev. Ezra Kumalo to lead in prayer.

Rev. H. F. Yule extended a hearty welcome to all the delegates and he hoped that their stay in Durban would not only be a happy but also a profitable one. He said that since the Bantu, like the Europeans, realised the possibilities in the child, they would likewise discover the realities which go to make a great nation. Mr. E.E. Mkuli of Port Elizabeth, on behalf of the delegates replied to the welcome, and said that although it had taken time for the Bantu to realise the value of the child, they were prepared to make up for lost time.

When inducting Mr. B. M. Narbeth, B.Sc., of Durban as chairman of the Convention, Mr. Yule mentioned that he had a great love for the Bantu and that he would be the right man in the right place. Mr. Narbeth then stood up and expressed his thanks for the honour of being elected Convention Chairman. He said that Native institutions, as a result of contact with western civilisation, were passing and if any good was going to result, something better had to be substituted, and that was to be found in Christianity. In his own mind he thought that the Third Bantu Sunday School Convention could not have been held in a better place as it served as a preliminary to the world Convention to be held in 1940.

Greetings were read from Mr. M. A. Cross, President of the S. A. National S.S. Association, Rev. A. Black of London, Mr. J.G. Birch, Senator and Mrs. Rheinallt Jones and Dr. H. Booth Coventry.

After tea Rev. H. W. Goodwin conducted the Devotional Service in the church and preached a good sermon connected with the idea of the Convention.

"The Sunday School and the Bantu" was the title of Mr. J.G. Birch's paper which, in his unavoidable absence was read by Miss E. M. Carter. In this paper Mr. Birch pointed out that the future of any nation depended on its children and the future of the Bantu Church depended on the foundation laid in the children.  
Professor.....

Professor J.R. Coan, M.A., B.D., of Wilberforce Institute, Transvaal gave a very illuminating and educative address on "Sunday School Teaching the Hope of the Bantu Race." He based his address on "Christ The Hope of the World." Only through the acceptance and application of Christ's principles was there any hope of salvation. In Christ the World had the solution of its problems. There were however many difficulties which beset the effort of well-meaning Bantu such as tribalism, juvenile delinquency and poverty but all these had to be brought to Christ.

In the evening Rev. H. A. Stick, B. A., B. D., was chairman when a lantern lecture was given by Mr. J. C. Beaston on the "Life of Christ." At the close of the lecture the Grey Street Methodist Choir rendered well appreciated musical items.

On Sunday Morning all the delegates were invited to see how Wayside Sunday Schools carried on their work. In the afternoon at 2.30 a procession started at the corner of Pine and Albert Streets and marched to the City Hall where a Bantu Sunday School Rally was held. The Mayor of Durban, Mr. Fleming Johnston presided. The large Hall was taxed to capacity. Two recitations of Scripture passages were rendered by a boy and a girl. The speaker for the afternoon was Professor Coan who spoke in great detail about the importance of Sunday-School Work.

When the roll was called on Monday morning it revealed that there were 153 registered delegates representing 18 denominations: the delegates spoke 13 languages and came from the four provinces of the Union. Professor Coan then addressed the Convention on "How to Develop Christian Character by means of Bible Teaching." He pointed out that Bible teaching must have an objective and must have clearness of aim if it is to be successful. Of the two types of teaching, transmissive and creative, he recommended the latter as being the better and the more natural. If teachers would develop character they must use the Bible as their resource book.

After tea the Convention photograph was taken and this was followed by an address on "Steps in building a Sunday School lesson," by Mr. Karlton Johnson. Mr. Johnson gave a practical demonstration of his address and asked the delegates to believe they were in their studies preparing a lesson. For his lesson he took the story of Christmas.

1. First the teacher had to get himself in tune by prayer
2. He had to get himself acquainted with the lesson.
3. He had to think of the significance of the story.
4. He had to think of the best method of imparting.
5. Find the truth embodied and apply it.
6. Endeavour to keep the children's attention.

Rev. ....



Rev. H.W. Goodwin announced that during their stay in Durban all delegates were honorary members of the Methodist African Institute.

Miss Ella Jack of Johannesburg gave a demonstration of a small Sunday School: she did this amazingly well and her lesson ended in the drawing of a picture as the children's expression. She also chose the Christmas story for her lesson. Mr. Roy Corbett gave a very edifying talk on the "Method of Teaching a Sunday School Lesson." He requested the delegates to imagine they were boys and girls in a Sunday School class. Mr. Corbett emphasised the use of objects when teaching and in demonstrating his lesson used a piece of cardboard in the shape of a box which when opened up revealed this

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which topic he took for his lesson.

This was followed by a primary Demonstration. Miss Carter gave an address on the Primary child and then Mrs. B. Kama gave a demonstration lesson to children in this grade on "Moses in Midian" with the help of a sand tray. The idea was evidently new to the majority of delegates judging from the enthusiasm it aroused. The demonstration left nothing to be desired.

Then followed the period for discussion and general business, after which Mr. Karlton Johnson gave a very illuminating address on "Preparing and Conducting a Worship Period." Mr. Percy Fowle, a local attorney then gave a very well prepared address on Temperance. He mentioned that a large percentage of criminal cases he had had to handle among the Bantu had their direct cause from drunkenness. He urged the teachers to do all in their power to combat the menace.

At the closing session Miss E. Carter gave an address on "Interesting the children in the Bible." Miss Carter spoke simply but most impressively saying that no one could interest others in the Bible unless one was interested oneself.

Rev. S. C. Bradley, Th.L. gave an address on "The Pastor's Relationship to the Sunday School." He pointed out that the pastor should be most interested in Sunday School Work as this was a school of his future congregation. In giving the closing message of the Convention, Senator Brookes said one of the best ways to combat our difficulties was to bring them to God and it was the Teacher's duty to present God to the children.

The .....

The Chairman made his closing remarks and thanked all those who had made the Convention such a success and then called upon Mr. R.M. Tutshana to pass a vote of thanks on behalf of the delegates. This was seconded and endorsed. The Convention then closed, the benediction being pronounced by Rev. H. W. Goodwin.

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THE IMPORTANCE OF THE CHILD.

SENATOR E.H. BROOKES URGES RELIGIOUS TRAINING

"This has been a very important Conference," said Senator Edgar H. Brookes, in delivering the closing address of the third, National Bantu Sunday School Convention, "because without true religion I see no hope for the success and happiness of any people, and without proper training of children I see little hope for religion." In summing the outstanding messages of the Convention the Senator stressed the importance of training the child and said that the Sunday School was one of the best channels, if not the best channel for accomplishing this and because of this urged the necessity of its work being done efficiently.

"It seems to me," he said, "That when we face the tremendous importance of Sunday School Work, we should realise that we must give our best to this work." In discussing the needs of the Sunday School Dr. Brookes emphasised the need of the real spirit of worship and went on to say, "It is worth taking a great deal of time and trouble to cultivate this spirit. I would ask teachers not only to teach people about God but to bring children consciously into the presence of God."

In stressing the needs of the Sunday School teacher he appealed for a real Christlike life and a thorough knowledge of the Bible and as a remedy for the present day plea of dullness of Church and religion, a fresh and vital presentation of the lesson. Commenting on the fact that religion and the Native was one of the most vital factors of the future of South Africa, Dr Brookes said, "Religion which has not got a clear and meaningful relation to everyday life is apt to be a dangerous thing. If the Sunday School is not also a Monday School and a Tuesday School, and if it is not going to help us right through the week and through life, then it will fail in its purpose.



**BANTU SERMON COMPETITION**  
**Text: "All thy children shall be taught of the Lord"-**  
**(Isa. 54 : 13.)**

JUDGE'S REPORT

The reading and marking of the manuscripts sent in have been an education. The wide range of ideas drawn from the text, and of the ability in expressing them reveal a versatility on the part of Native preachers that is rather surprising.

There were two classes in the competition - one for ordained ministers and one for laymen. This was because, presumably, the former have had special training in homiletics which the latter lack.

The efforts have been carefully considered, marks being awarded in both classes respectively for compliance with conditions, appropriate introduction, construction, clarity and practical application. Where the sermon had been actually preached additional marks were given.

The words of the text from Isaiah "All thy children shall be taught of the Lord", and the fact that the sermon was to be addressed to parents indicated clearly the purpose in view and the expected theme, of the discourse. In judging the sermons this obvious intention was kept in view. Some of the competitors however missed the point of parents and children and gave the word "children" a national meaning applying it to people generally. Others, regarding the Church as the present-day Israel, interpreted "children" as being church members. Others again found the text a suitable introduction for a general exposition of the doctrines of the Christian faith. One of these devoted himself to the theme of Salvation, while another dealt solely with inspiration. Either of these would have been interesting in a student's theological class but were entirely outside the scope of this competition.

Quite a number felt that the introduction called for an exposition of the work and times of Isaiah, while one used two pages to explain to the unenlightened that it was not really Isaiah who spake these words but some one else with the same name, apparently under the impression that such assurance would be a relief to harassed parents. The best introduction from a practical point of view, in our opinion, is the one which begins "This chapter is God's own message. In reading it, we forget about Isaiah....

Isaiah and only remember Jehovah. God has spoken, let us heed His word." The writer then proceeds to show that God is the Parent of all mankind and makes this his plea for addressing parents on their duty towards their children.

One competitor misunderstood the terms of the competition, announcement altogether and submitted ten sermonettes in two sections of five each, one section for ordained church officials and one section for un-ordained church officers.

In a few cases the preacher seems more intent on displaying his knowledge than inspiring his hearers, and furnishes them with information on many subjects quite unrelated to the theme or the text. A good preacher, of course, sticks to his subject and the simpler he can present it to his congregation the more effective it will be.

While most of the preachers show a tendency to wander from the subject and expound doctrines unconnected with the present theme, it was interesting to note the number of Biblical quotations and illustrations given. These, by the way, were mainly from the Old Testament. They were apt and usually used to good effect. Some non-Biblical illustrations were used which, while not inappropriate to the message would, we think, have been better left out. For instance, several essayists used the story of the Pied Piper, described in some detail, to show the power of the Gospel in attracting children.

One finds frequently some good expressions, such as "To be born again means to begin anew," and also apt parabolical phrases as, in reference to baptism, "this child belongs to the kraal of Christianity as shepherds mark their lambs." The use of such phrases should be cultivated as they help to make meanings clear.

Several of the sermons were written by women and from a practical standpoint alone, they were excellent. While the men essayists seem all more or less encumbered with the theological attitudes, the womens' efforts seem to bring the subject directly into the more practical realm of home life.

On the whole the sermons display an innate love for the children but a failure to appreciate their spiritual needs or the necessity for teaching them, while still young, the deeper things of God. This is particularly so in the "ordained" section which leads one to the inescapable conclusion that, generally speaking, the ministers have not yet realised the importance of the child in the midst or his value in building up the church. When the churches do realise this and seriously seek to win the children, it will not be long before the Bantu churches are full to overflowing.

We thank....



We thank all who sent in efforts and congratulate those who secured prizes. We counsel all to persevere in cultivating their talents for use in the service of God, remembering that the test of a sermon is not the knowledge of the preacher, but how much of it gets into the life of his hearers. It is not what they hear, or even what they remember that counts, it is what they cannot forget.

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ESSAY COMPETITION PRIZE-WINNERS.
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The following is the list of prize-winners in the Sermon Competition on the text from Isaiah 54:13, "All thy children shall be taught of the Lord." In addition to the names mentioned below twenty competitors received consolation prizes.

SECTION 1

- 1st Prize Rev. P.W.D. Mtetwa, Boksburg.
- 2nd Prize Rev. A.B. Mazwi, Mvenyane Institution, Cedarville.
- 3rd Prize Rev. H.T. Mogwe, Scottish Livingstone Hospital, Molepolole.

SECTION 2

- 1st Prize Mr. A.H.L. Gumede, Illovo, Natal.
- 2nd Prize Mr. J.L. Komane, Kopanong, Mafeteng, Basutoland.
- 3rd Prize Mr. P.S.B. Mkhize, Umpumulo Institution, Mapumulo, Natal.

At its meeting in October, the Methodist Conference, recognising the great need for Sunday School work among the African people decided on a forward movement to establish Sunday Schools wherever possible. This will be promoted by the establishment of joint Sunday School Councils, co-operation with the Youth Movements Committee of the Christian Council, publication of a leaflet on the conduct of African Sunday Schools, and asking European Sunday Schools to "adopt" African Sunday Schools. The Rev. P. S. Mbete was elected Secretary of the African Section of the Department.

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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-FOUR 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 Third Bantu Sunday School Convention. The Fourth Convention will be held at Bloemfontein 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 8.



JULY 1939.

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

BY INVITATION OF THE BLOEMFONTEIN SUNDAY SCHOOL UNION THE

**FOURTH NATIONAL BANTU  
SUNDAY SCHOOL CONVENTION**  
will be held at  
**BLOEMFONTEIN**  
December 16th to 19th, 1939.

The Convention is open to Sunday-School Workers of all denominations but only those who register as Delegates in the prescribed manner will be entitled to the Convention privileges which include hospitality. The meetings will provide addresses and discussions on all aspects of Bantu Sunday School work.

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

SEE SPECIAL NOTICE ON PAGE ONE





**THE BANTU SUNDAY SCHOOL**  
**BULLETIN**

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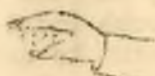
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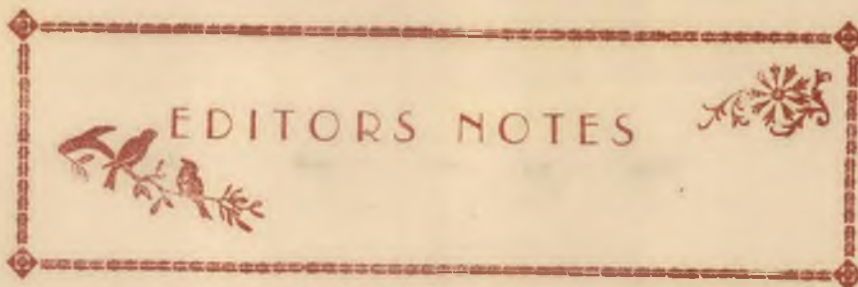
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SPECIAL NOTICE



**I**NTENDING Delegates to the Fourth National Sunday School Convention at Bloemfontein in December, wishing to do so may deposit small amounts towards the cost of their railway fare with the S. A. National Sunday School Association. On December 1st the full amount deposited will be returned to the depositor with interest at five per cent per annum added to every completed pound (£1) deposited. If the depositor finds himself unable to attend the convention the full amount deposited will be returned without interest.



Miss Edith Carter, Hon. Secretary of the Bantu Section, found it necessary to undergo an operation in May. We are pleased to say she has fully recovered and at the time of writing is on recuperative leave.

The 24th. National Sunday School Convention held at King William's Town at Easter was a particularly happy one. While attendance at these National Conventions is open to Sunday-School workers of all races, the number of Bantu delegates is usually very small. At King William's Town there were 139 European, 4 Native, and 4 Coloured delegates.

The S.A. National Sunday School Association has no colour-bar and in view of certain newspaper announcements which have given the impression that there would be segregation on account of colour at the World's Sunday School Convention at Durban in July 1940, the King William's Town Convention adopted the following resolution to re-assure our Native friends and others.

This South African National Sunday School Convention assembled at King William's Town, in view of the decision taken by the South African World Convention Council at Bloemfontein, reaffirms its adherence to the principle of admitting to membership of the S.A. National Sunday School Association, all races on equal terms, and instructs the Executive to forward a copy of this resolution to the bodies concerned with World Convention arrangements.

The reports on the progress of Bantu work received at the convention were most encouraging. The Sunday School Unions are taking increasing interest in this branch of the work, particularly at Bloemfontein, Durban and Johannesburg. In view of this the Executive gladly adopted the suggestion made by Mr. Hellyer of Johannesburg that each local Sunday School Union appoint someone representing the Union to correspond with the Bantu Advisory Committee at Headquarters.

Arrangements for the next Bantu Convention at Bloemfontein in December are proceeding and we hope to be able to announce full particulars shortly. Accommodation is being provided for 130 visiting delegates. Several new features are being planned, some of which are now only becoming possible by the gratifying development of Bantu leadership in Sunday-School work which is the hoped-for result of the work that has already been done. We urge all Sunday School workers to make early application for credentials as delegates.



# And All Thy Children shall be

## Taught of the Lord.

A Report by Mr B.H. Zulu of Fort Hare.

(Isa. 54: 13.)

Page Three.

This was the substance of two profound addresses given at a Bantu meeting in the Native Methodist Church by Miss Edith Carter and Mr. J.G. Birch, both of Port Elizabeth, during the annual meeting of the South African National Sunday School Association which was held at King William's Town at Easter this year. On Sunday evening, 9th April, a well attended service at the Native Methodist Church was opened by Rev. Mr. Jojo, the resident minister, who after a few preliminaries introduced the speakers for the evening.

### MISS CARTER'S ADDRESS.

At the outset Miss Carter said she was pleased to see older people and the children, for there was no better place for a child to be found than worshipping in the Church (2 Tim. 3.15). She then asked how Timothy knew the Scriptures and answered: "Because he had a mother and grandmother," (Chap. 1). Going carefully over the work that mothers and grandmothers ought to do, she appealed to the mothers not to delay the teaching of their children till it is too late for if a tree grows up crooked when it is old it cannot be made straight.

By appealing to her text she showed how a child could be taught as diligently as Timothy was. She pointed out that while those who, attend Sunday Schools are with their teachers only one hour, they are with their mothers most of the time and are cleverly studying all their mothers are doing, e.g. they know when mothers are Christians in the true sense of the word, and the children will wish to be the same.

The speaker pleaded with those mothers who know that God is good, to tell their children; and if God has forgiven a mother's sins, she should tell her children. God loves the children and there is much said about them in the Bible.

In conclusion she said if mothers want a son or daughter who is like Timothy they can have one, for the Lord Jesus never said "No" to any petition. "The world wants many Timothys. Don't you want your son to be a preacher in this needy world?"

### MR. BIRCH'S ADDRESS

Mr Birch proposed to deal with the same text. He drew the attention of the audience to the picture with which each member had been supplied, and observed that in the picture the mother listens to God's word with her eyes while the children listen with their ears.

The speaker appealed to the man to have a share in the training of their children: He quoted Moses holding up the book of God before the people, and Solomon saying "Train up a child in the way he should go, and when he is old he will not depart from it." Then Isaiah, many years afterwards, was quoted as writer of the golden text. He went on to say when God sent His own son afterwards, Jesus taught by placing a child in the midst and said "Suffer little children to come unto Me."

Rather joyously Mr Birch said children were made to be taught because God did not make them full grown at once as He did Adam and Eve who trespassed. After the fall God sent little children into the world to be taught and they grow slowly for that reason, the speaker went on. He pleaded also for immediate action and no delay.

Mr Birch further gave instances of two types of people, those who do their work and those who won't work; he called attention to the results of their behaviour. Thus he said God speaks to every man or woman in the promise held out by Isaiah.

It was the duty of older people to teach the younger, the speaker went on and it is no use saying "I am not a trained teacher" for every one is all the time a teacher. If a mother or father swears or steals, the children will do the same. On the other hand if the parents are good Christians, attend Church, thank God, their children will do the same.

A hope was given to mothers who cannot read when the speaker said Christ was placed in the arms of a mother who could not read, who, however, knew the Scriptures.

A hard truth, that all backward races neglect to teach the children until they are old, was passed on to the hearers, and the speaker prayerfully asked that Bantu children be taught the Scriptures so that they can use that education as a sign post in time of difficulty; as a lamp in dark paths; like a rope on a young horse.

The speaker said on two occasions Jesus was angry; (1) when people were selling in the Temple; (2) when they forbade children to come to Jesus. In this regard he urged his hearers to please Jesus and bring the children to him.

The address was rounded up by the speaker saying, "God speaks in Xhosa and He speaks to you":- The audience repeated the golden text together in Xhosa; BONKE ABANTIWANA BAKO BABE NGABAFUNDI BAKA-YEHOVA.



# THE SUNDAY SCHOOL AND THE BANTU.

By JOHN G. BIRCH,

Page Five.

General Secretary,  
S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION.

## NOTES OF A PAPER READ AT THE 3rd. NATIONAL BANTU SUNDAY SCHOOL CONVENTION, DURBAN, 1938.

We live in the days when the Bantu race is passing through a crisis both political and spiritual. It is facing up to what must of necessity be a difficult period with commendable fortitude and patience. So long as that spirit is maintained I believe it is making sure, if slow, progress to a great future. What that future will be, depends very largely upon your children. The boys and girls in your homes, your streets, your schools are the men and women of to-morrow. They are the most valuable possession of the Bantu race to-day.

History has proved the truth of the ancient Scripture which says that it is righteousness that exalteth a nation. Righteousness means right-ness with God, and nothing short of that can exalt the Bantu or any other race. But we know from experience that it is an almost hopeless task to get the present generation of men and women, with their set ways and hardened hearts, right with God. The Heavenly Father however has put into your hands a new generation of boys and girls who can be influenced and guided and led into the way of righteousness. Old people, like old trees, are difficult to bend, but the child heart and mind are so impressionable and pliable that it is a comparatively easy task to lead a little child into the Kingdom of Righteousness.

This is the Divine purpose for the child. All through the Bible we find God's people instructed again and again to train up the children in the fear and admonition of the Lord. One of the outstanding doctrines of the Bible is summed up in the inspired words of Isaiah "All thy children shall be taught of the Lord."

The best means yet discovered for bringing the child to Christ and into the Church is the Sunday School. It exists solely to carry out God's plan for the child and that is doubtless the reason for its success and marvellous growth. Started a little more than 150 years ago, the Sunday School movement has spread around the world. In over 50 countries there are national Sunday School Associations like ours in South Africa linking up the Sunday Schools of all denominations. The total membership of the world's Sunday Schools exceeds 37 $\frac{1}{4}$  millions! And it is still increasing. The

reason for its success is not its popularity with the world, but its being in line with the Divine plan and the results it has achieved.

The Sunday School however is not a Bantu institution. While here and there, on mission stations and in some towns, there are efficiently run Sunday Schools, they are the exception and not the rule. Generally speaking the Sunday School is not a factor in Bantu life and in many districts it is even unknown. The response to the National Sunday School Association's efforts during the past three years however show that it is adaptable to Bantu needs and will yet make a valuable contribution to the Spiritual life and uplift of the nation.

In seeking to promote the Sunday School among the Bantu, two questions are constantly being met with. "What IS the Sunday School?" and "How can we conduct a Sunday School?" Several speakers will be dealing with the latter subject. I propose at the outset of your convention, to deal briefly with the former.

#### WHAT IS THE SUNDAY SCHOOL?

Briefly stated the purpose of the Sunday School is: With the Bible as its text-book, to win the Bantu child through an intelligent understanding of its teaching into personal relationship with Jesus Christ, and to become a faithful member of the Christian Church. (read it again.)

Christianity is a way of believing and a way of living: the purpose of the Sunday School is to lead every child into that way. Its aim is therefore spiritual and not material. Through Bible knowledge and spiritual experience the Sunday School exists to lead the children to Christ and to help them to grow in Christian grace. Its aim is produce, in two words, CHRISTIAN CHARACTER.

#### 1. THE SUNDAY SCHOOL IS A SCHOOL OF RELIGION.

Because it is called a school, many Bantu confuse the Sunday School with the Day School. But the two differ in many respects. They differ in purpose. The Day School deals primarily with secular education while the Sunday School is concerned only with religious education. Secular education has to do with the intellect. Religious education has to do with the heart - the seat of the emotions and will. While there is close relationship between the two, each functions separately. With the intellect one may know about God, but it is with the heart that we can know God. The heart is the master, the intellect is the servant. And the intellect will serve a corrupt heart just as readily as it will serve a



good heart. This is well illustrated by the case of the Apostle Paul whose well-trained intellect served him just as readily when he was a persecutor of the Christians as when he became a Christian leader. It is the heart that rules. Out of the heart are the issues of life. The Sunday School therefore aims to reach the heart.

In the Day School the test of the teaching is, "What has the child learned?"

In the Sunday School the test is "What has the child become?" It is not what he knows, but what he loves is the test of the teaching in the Sunday School.

This renders obviously another difference between the Day School and the Sunday School. In the Sunday School only a Christian can teach. A non-Christian, whatever qualifications or teaching skill he may possess, cannot teach successfully in the Sunday School. The work is a spiritual one and spiritual things are only spiritually discerned. The most brilliant educationist cannot lead a little child into the Kingdom of God while he himself remains outside. The Sunday School teacher must be a Christian.

The Sunday School is a school of religion. Religion is not knowledge but a living, vital relationship with God.

## 2. THE SUNDAY SCHOOL IS A BIBLE SCHOOL.

The Sunday School is a school of the Bible. Whatever denomination we belong to, the Bible is our common text-book. It is the basis of Christian Character. It claims for itself that it is profitable for doctrine, for reproof, for conviction, for instruction in righteousness; that the man of God may be complete, throughly furnished unto all good works.

With this text-book the Sunday School is not teaching a subject but God's Word. Our Lord said, "The words I speak unto you; they are spirit, they are life." And no promise is given that anything else will save the child. By precept and example the Bible lays the foundation of Christian Character. Divinely inspired, it meets the needs of every life and the boy and girl who learns to love it and how to use it, has acquired a treasure that will give comfort and strength and joy all through life. The Sunday School is a Bible School.

## 3. THE SUNDAY SCHOOL IS A CHURCH SCHOOL.

The Sunday School is a department of the Church and just as im-

portant as the prayer meeting or the women's munyano. The Sunday School is frequently called the nursery of the Church: the Church that is without one has no earthly prospect for the future. The Sunday School is the widest door into Church membership: through it has come, in Britain and America, 80 per cent of the Church members and 90 per cent of the ministers and missionaries. The Bantu Church that maintains an efficient Sunday School need have no fears for the future membership.

Teaching children the Word of God is sowing seed on good ground and brings forth some sixty-fold, some a hundred-fold. A decade after Robert Raikes started the Sunday School movement there was an unprecedented addition to the membership of the churches in Britain. When the Bantu Christians seriously turn to the child there will follow, in due time, an unprecedented addition to the membership of the Churches. The Sunday School is a Church School and the Church's golden opportunity.

In conclusion I would say that for the Bantu race and the Bantu Church the child holds the key to the future. Our hope lies in capturing the children for Christ and the Church, and the best means of doing that is the efficient Sunday School. As I have explained, the Sunday School is a School of Religion: its work is spiritual and only a Christian can successfully engage in it. The Sunday School is a School of the Bible; its sole text book is the Word of God. The Sunday School is a Church School: **it is the** teaching department of the Church and the most fruitful **field** for church membership. The sole purpose of the Sunday School is to carry out the command of Christ: "Suffer the little children to come unto me."

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The Young People's Department of the Methodist Church has issued a leaflet entitled "Some hints for the Conduct of African Sunday Schools. It gives brief but helpful suggestions as to how a Bantu Sunday School should be run.

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# LESSON PRESENTATION.

Page Nine.

By Robert M. Tutshana.

I assume that all teachers realise the great importance of preparation, without which it is better, nay wiser, not to attempt to give the lesson at all. The importance of preparation is so obvious that I need hardly dwell upon it.

There are several things which constitute what has been termed the "teaching situation," namely:-

1. The Teacher.
2. The Taught.
3. The Environment.
4. The Curriculum.
5. The Aim.
6. The Method of Presentation.

In any lesson the foregoing points exist in varying degrees. Each has its place and plays a very important role in the making up of the whole, and any teacher who would be successful, must give each some attention. I should like to say a little about some of these points.

First of all (a) THE TEACHER. Above all else, he must be qualified to teach in the Sunday School. His character, his personal religion, his devotion, not only to his work but also to his pupils, are some of the most important qualifications of a Sunday School teacher: but no less in importance is knowledge. He must know the TEXT-BOOK and his PUPILS. He must keep adding to his store of knowledge, because as soon as he stops learning he begins to go back.

(b) THE PUPILS: The teacher has always to bear it in mind that the pupils with whom he has to deal, are not machines but living beings, with "peculiarities of temper and disposition" and if his efforts are to be worth while he must know certain features of child life and the child mind. There are several well-marked stages of human development between the cradle and manhood. For the purposes of teaching, these stages have been named (1) Infancy, (2) Junior Stage, (3) Intermediate Stage and (4) Senior Stage. And what is suitable for one section will not be suitable for another: the method of presentation of a lesson suitable for one stage will not be suitable for another. Since the teacher's aim is to win the children and keep them for the Master through the Sunday School, he cannot afford to be without such important information as human development.

(c) THE ENVIRONMENT should be bright and pleasing, encouraging, and attractive.

(d) AIM. The Sunday School is a department of the Church and as such, its aim is to win the children and keep them for Christ.

I have mentioned that a child is a living being and therefore has a living mind; if the two minds (the teacher's and the child's) are to come together the teacher must capture the attention of his pupils and keep it. This he can do in various ways, such as posture, voice, personality and - a very important aid - by his method of presentation. And now for:-

#### LESSON PRESENTATION.

A Sunday School lesson may be divided into five points viz:-

##### 1. THE STUDY OF FACTS.

If the children can read and write, a lesson may begin with reading round, but if not, the lesson should be read and simply told to them with all the facts included.

(a) Explanation: The Story told, next comes the explanation. Should complicated sentences and involved ideas occur, these should be reduced to their simplest elements and then the class led by the teacher could build on the simple elements. For instance where the thought "Christian Religion" occurs, the following method of approach may be adopted: - "Religion is a life - What kind of life? - A life of faith - Faith in whom? - Faith in God - But there are many different kinds of faith in God, could you define more closely? - Faith in God who revealed Himself - How did God reveal Himself? - In Jesus Christ". By this method of approach the whole idea of "Christian Religion" has been fully defined and the following may be given, "The Christian Religion is faith in God who has revealed himself in Our Lord Jesus Christ."

(b) Meanings of difficult words should be explained. Names of persons and places memorised and facts connected with them carefully revised. The map is of invaluable assistance.

(c) Reference should be made to manners, food and dress of the people of the times as these will help to clarify complexities that may have arisen. Pictures should be copiously used.

(d) Questions: To test the knowledge of the facts, the teachers' should now ask questions, all of which should be carefully thought out and so set as to bring out the direct answer.



If the question is not satisfactorily answered the teacher should go right round the class (if it should be necessary.) This will introduce an element of competition which is indispensable. Questions should be utilised also to test whether the real facts have been grasped. One is reminded of the little story of a boy who told his teacher that the great stone was placed at the mouth of Our Lord's Sepulchre to make sure that His Body was completely squashed!

## 2. CONNECTION WITH OTHER FACTS.

It is a well-known educational maxim that a teacher must lead from "known to the unknown." This applies equally well to Sunday School education. A teacher must always look for a point of contact. He must establish his contact by linking up the new facts with the known facts.

## 3. THE MORAL.

Having taught the lesson it is now the teacher's duty to lead the children to discover the general truths embodied in the passage. It is important to note that although several truths may be drawn from the lesson, only one should be dealt with at any one lesson, as, if more than one are dealt with, confusion may result. Further the teacher should be careful that the moral can really be drawn from the passage.

## 4. APPLICATION TO MODERN LIFE.

The teacher must realise that it is not sufficient to state bare facts. How do the facts taught apply to actual life? The moral just drawn could be made more vivid by illustrations first from the teacher, and then from the class.

## 5. EXHORTATION.

The lesson should end with an appeal to the pupils' inner selves. They have been taught about Christ and now have to be induced to accept Him as their Lord and Master. Generalising and drawing principles of morality are good, but they are only means to an end and not an end in themselves. The children must be induced to live morally. No lesson can for Sunday School purposes, be considered successful if this end is not achieved, because after all what is the aim of a Sunday School lesson?

## SCRIPTURE EXAMINATION.

The Second Bantu Scripture Examination arranged by the S.A. National Sunday School Association was held on Sunday, May 14th. This year it was confined to Sunday Schools affiliated with the National Sunday School Association. There were three grades, namely, Grade 1 for Teachers, Grade 2 for pupils in day-school standards 6 and upwards, and Grade 3 for pupils in day-school standards up to and including standard 5.

The total number of entries received was 1086. The number who sat was 759. Of these 61 gained 75% and over of marks and 306 gained over 50% of marks.

Prizes awarded to the two candidates in each grade who sent in the best papers go to:-

### GRADE 1 (Teachers.)

1st.	Mrs Kate Mbuyisa,	Esibaneni,	P.O. Rockmount.	87%.
2nd.	Mr Washington Mphako,	Upper Gqumashe,	Alice.	84%.

### GRADE 2.

1st.	Arthur Damane,	Clarkebury,	Engcobo.	97%.
2nd.	Edwin Makoti,	Bensonvale,	via Sterkspruit.	93%.
"	Reginald Gasela,	Clarkebury,	Engcobo.	93%.

### GRADE 3.

1st.	Irene Mabaso,	Springs,	Transvaal.	98%.
2nd.	David Maringa,	Gooldville,	Sibasa.	89%.

Certificates are awarded to all candidates securing 40% or more marks while all who tried but failed receive a consolation card.

The papers in all three grades were judged by Mrs. A. Grice, B.A. and as a matter of interest to teachers we publish below her report on the Teachers' Section, Grade 1, as also the questions set.

### THE JUDGE'S REPORT.

Out of 103 entries, 11 candidates received 75% and over and 53 received half-marks or over. These results are fair.



Practically all the papers show a good knowledge of actual Scripture, but it is astonishing how much has been misunderstood. Most candidates misinterpret the conversation between Jesus and the Syro-Phoenician woman. They wrongly understand "to become fishers of men" to mean "to become preachers". Many are completely ignorant of the meaning of baptism and of those left few can explain it. Most are under the impression that baptism cleanses from sin and some that entrance into the Kingdom of God is impossible without it. The mistakes in meaning are very numerous in all questions. No teacher can hope to teach what he himself does not understand. I realise that these failures may be due to a lack of ability in expressing what the candidate means, but would point out that this ability of expression is essential in a teacher and is therefore inexcusable in this grade.

Candidates fail also in drawing conclusions or practical lessons from what they know. Biblical knowledge has little value unless it helps us to live Christian lives. Every passage of Scripture has many lessons to teach and every one should be able to draw some from it. Marks were given for all legitimate conclusions put forward by the candidates, even if they were not the usual or more important ones that might be drawn. In Questions 2,3,4, & 6, many failed to give any conclusions at all. It should be noted that, where proofs, lessons, examples, reasons, etc. are asked for (as in Questions 2,3,4,6, & 7.) it is not enough to give one only. An examiner marks one only as careless, two as correct but a mere minimum, and three as necessary for a satisfactory answer deserving full marks.

In this grade we aim at testing ability to teach as well as Biblical knowledge. Each question gives opportunity to display both branches of knowledge, but ability to teach receives higher marks. Here the candidates fail badly. The majority fail to show, for instance, how they would explain baptism to a child. It is not enough to know well oneself, a teacher has to be able to pass it on.

Most of the candidates give too many unnecessary details. Many fail to see the point of the question at all. Instead of a single concise sentence, some, for instance, gave a full page of foolscap to the story instead of the meaning of "fishers of men". One candidate wrote two pages on the incident of Jesus healing the man with palsy while completely omitting the point asked for, who were helpers and who were hinderers. It is not the one who writes the most who gets the most marks. Indeed long answers usually do miss the point and so get no marks at all. Questions 7 and 5 were well done. Question 1 was evidently the most difficult, being

left to last in most papers, and so perhaps calls for special notice. All gave some reply and received minimum marks, 1 for each question. As the mode of baptism differs in churches, no particular mode was favoured. Marks were given according to the clarity of the description of the rite. Among the best answers are that "Baptism is the sign of repentance." "It symbolizes our dying with Christ". "It shows our union with the Church."

These criticisms are made with the view of helping candidates in their next examination. We hope all who have failed in this paper or in any of the above points will try again and do better next time. To try and succeed is good, but to try even if one fails is also good. We pray that none of the teachers will be discouraged but will make rapid progress in their work for our Lord during this year.

QUESTION PAPER. GRADE 1.

Total Marks 100. Time allowed: 2 Hours.

1. How would you explain to children (a) the meaning of Baptism as practised in your Church, and (b) the reason why Jesus, who was without sin, was baptised? (14).
2. (a) What did Jesus mean when He said to Simon and Andrew "I will make you to become fishers of men," and (b) what example did Jesus set for the Sabbath day and in what ways could your pupils follow His example? (14).
3. When Jesus healed the man sick of the palsy, who were His helpers, and who would have hindered Him? What lessons would you teach your pupils from these two classes of persons? (14).
4. (a) Where was Jesus when He rebuked the wind? (b) What did He say to the sea? (c) What helpful lessons would you draw from the incident for your pupils? (14).
5. Imagining yourself to be Jairus whose twelve-year-old daughter Jesus had raised from the dead, outline the story as you would tell it to your class. In doing so explain why you went to Jesus and how you felt about it afterwards. (14).
6. Name some of the ways in which the healing of the daughter of the woman who was a Syrophenician by nation, differed from the raising of Jairus' daughter and what lessons you would draw from the former (a) for yourself, and (b) for your pupils. (14).



7. From the six lessons for this Examination (a) give proofs that Jesus was indeed the Son of God, and (b) reasons why our Lord's followers should teach in Sunday School. (16).

Commenting on the papers in all grades generally, Mrs. Grice concludes her helpful report as follows:-

I feel that this year's examination papers show an advance in the understanding of the requirements of the examination, and give a promise of the increasing value of this effort to forward the cause of Christianity among the Bantu peoples.

#### WHAT IS A CHRISTIAN?

"Jesus of Nazareth went about doing good." Many years ago a young fellow by the name of Wray, a student at Princeton College, applied for an appointment as foreign missionary. He was a thoroughly good man, but not very quick in learning, and when he reached the field of his prospective labours he found it difficult to master the language. But though the simple natives could not understand his talk they could understand his walk. One day when, according to the custom in those countries, they were seated in a circle on the ground, listening to the instruction of one of their teachers, the question was asked, "What is it to be a Christian?" And no one could answer. But finally one pointed to where this young man sat, and replied; "It is to live as Mr. Wray lives." Not one of them could read the Gospel according to Matthew, Mark, Luke or John, but every one there could read the Gospel according to Wray.

#### THE BOOK OF BOOKS.

When Stanley started across the continent of Africa he had seventy-three books, but as the journey continued through the days and weeks he was obliged to gradually throw away the books until they were all gone but one -- the Bible. It is said that he read it through three times on that remarkable trip

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-FOUR 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. The Fourth Convention will be held at Bloemfontein this year.

THE NATIONAL Sunday School Association is not in competition with churches and missions. It is their friend and ally and required 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.

*J. D. Small* and **THE**  
**BANTU**  
**SUNDAY SCHOOL**  
**BULLETIN**

NUMBER 9.



DECEMBER 1939.

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

TRAIN UP A CHILD IN THE WAY HE SHOULD GO - Proverbs  
 22: 6.

**M**Y conviction that has grown out of my fifty years ministry is that it is too uphill work to make good Christians out of grown people. Their old habits are too strong. And even when they are persuaded to embrace Christianity, and promise to follow Jesus, the habits of years make it difficult for them to stand fast and cling to the Cross. We must begin planting Christian principles in the heart of CHILDHOOD if we would have them true Christians when they are adults".


(Above is an extract from "The Child the Centre of Christianity" by Naomi Tamura.)





**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 Coventry, Ph.D.  
Secretary: Miss. Edith M. Carter.  
General Secretary: Mr. John G. Birch.

Rev. K.K. Ncwana, Methodist Church.  
Rev. C.D. Kwatsha. B.A., African Presbyterian Church  
Rev. J. Mangana, African Methodist Episcopal.  
Rev. W.C. Teka, Methodist Church.  
Rev. G.F. Poswa, Methodist Church.  
Rev. G. Molefe, Presbyterian Church.  
Rev. J. Molebaloa, Bantu Methodist Church.  
Rev. H.A. Schultz, African Methodist Episcopal.  
Mr. R.M. Tutshana, Church of the Province.  
Mr. J. Marwanqa, Presbyterian Church.  
Mr. E.E. Mkuli, Methodist Church.  
Mr. G. Tsewu, Congregational Church.  
Mr. S. Jaha, African Presbyterian Church.  
Mr. M. Kondolo, Free Church of Scotland.  
Mr. J. Tubali, Church of the Province.  
Mr. J. Mabija, African Presbyterian Church.  
Mr. S. Mvimbi, Congregational Church.  
Mr. A. Ncyasa, Methodist Church.  
Mr. J. Yoyo, Congregational Church.

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The following Sunday School Unions now have Bantu Work Committees:  
Johannesburg, Durban, East London, Queenstown, Port Elizabeth,  
Bloemfontein and Cape Town.

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SAFETY, CERTAINTY, ENJOYMENT.

An evangelist went recently into a bookshop in London to purchase 50 copies of the tract "Safety, Certainty and Enjoyment". When they were handed to him he was told there was nothing to pay as the Queen had been getting some, and she gave instructions that the first person who bought fifty copies was to get them free at her expense, as that tract had been the means of her conversion. Copies of this tract may be had from SUNDAY SCHOOL SUPPLIES LTD., P.O. Box 17, PORT ELIZABETH at 1½d. each, post paid.

THE GREATEST WORK WE CAN DO.

Presiding at the monthly meeting of the Bantu Advisory Board at headquarters on 4th. September, the Chairman, the Rev. H. Booth Coventry, M.A.Ph.D., made the following reference to world conditions:

"In view of what is happening in the world to-day, events which sooner or later may affect vitally this country, you may be tempted to think that Sunday School work among Native children is of very little importance.

I would urge you to remember, however, that nothing can destroy the supreme importance of Sunday School work. You are not building for the present only. You are taking the long view and building for the future. If that future is to be what we hope and pray for, if Christ's Kingdom of Love is to be realised in the life of the world, it will be because we have faithfully trained the children in the teachings of Jesus, winning them to give themselves to the service of Him Who alone can bring freedom, justice, peace and brotherhood into the hearts of men.

Let us, therefore, go on with even greater devotion and stronger determination to do our best in this great work committed to us, realising that it is the greatest work we can do".

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OUR NOTE BOOK.

The Third Annual Scripture Examination for Native Sunday Schools will be held next May.

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Miss Carter has now completed a term of assistance in organizing another Native Sunday School which is putting into practice the suggestions made.

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Mr. B.W. Zulu, who attended the King William's Town convention last Easter has been instrumental in getting three Native Sunday Schools started and National Sunday School Day observed in local locations.

+ + +

Miss. E.M. Carter addressed the delegates to the Congregational Native Women's Association annual meeting on 12th July. There were close on 100 Native women present only two of whom were doing Sunday School work.

+ + +



The S.A. National Sunday School Association is planning to hold its 25th. annual National Sunday School Convention at Port Elizabeth next Easter (22nd to 25th March). This will be the Silver Jubilee Convention and special features are being planned.

+ + +

Interdenominational Scripture Recitation Contests for Bantu Sunday Schools are being held at New Brighton, Korsten and Walmer Locations. These create considerable interest and help the parents to realise the possibilities and importance of teaching Scripture to the Children.

+ + +

As a further step in development of Native Sunday Schools, the Association is promoting the formation of Bantu Sunday School Boards in each Location or Native Township under the supervision of the Native Work Committee of the local Sunday School Union. While the Committee consists mainly of Europeans the Bantu Boards are comprised of Natives representing the various denominations and their function is to promote Sunday-school work within their area.

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We regret that international conditions have rendered it necessary to abandon the plans for holding the World's Sunday School Convention at Durban in July 1940. Many will be disappointed but will realise that it would be impossible to hold a world convention during the present world conditions. The possibility of holding it at a later date will be discussed by the World Council which will meet, probably in North America, about next July.

+ + +

National Sunday School Day was widely observed this year on 29th August there being a gratifying increase in the number of Bantu schools observing the day. Many enthusiastic reports have been sent in. For instance, Healdtown celebrated the day with a parade of 1,000 students and over 200 adults. The procession was lead by the Institution Band and the service commenced with the sounding of the General Post and the singing of the National Anthem. As well as a special sermon and the Dialogue, an address was given by a European missionary and an anthem specially written by one of the Native students was sung by the Institution Sunday School Choir.

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THE SPIRIT AND TEACHING WE WANT IN OUR  
SUNDAY SCHOOLS.  
By Dr. John Lennox.

"Suffer the little children to come unto me  
and forbid them not:  
For of such is the Kingdom of God".

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 little children.

The men and women around JESUS at the times of these incidents were, no doubt, good enough people: said their prayers and attended the synagogue regularly. But good people can often be far from lovable. Forbidding: that is what some of them were. "Forbid them not", said JESUS. And some of them had all the time been forbidding these little children. "Solomon, do not do that!" "Don't touch that, Mary!" Forbidding people! People of good intentions but disagreeable to live with, and specially so with little children. So much so that the children ceased to listen to these forbidding people. They lived in a world of their own, from which the big people were shut out. Strange to say, these big people had once been little children themselves. But they had long forgotten how they themselves had thought and felt in their own childhood days.

Now look at these shy, silent, repressed children whom JESUS gathered around Him, and some of whom He took in His arms, holding them in a firm and comforting embrace.

They are not afraid of Him. They know that those eyes are the eyes of a kind man who understands them. Soon they are telling Him the things that interest them - how Mary's cat has three kittens, and in Peter's home they have a sweet little baby boy. Soon also they begin to ask Him questions, deep questions about God, just as he Himself when twelve years old had visited the doctors of the Law and was found there by Mary and Joseph, both hearing and asking them questions. Do not let us make the mistake of ignoring or forbidding these questions from little children. Perhaps you have a little child at home, four or five years old. That little child will ask deep questions that the most learned doctor of divinity will find it hard to answer.




Our Lord, you may be certain, treated these little Children's questions seriously. So the little group of children were completely attentive to the Saviour and indeed forgot all about the big folk standing near and around.

The little group of children was completely free from fear or shyness. They were at peace in the Saviour's presence. They looked up to Him. They trusted Him. They opened up the treasured secrets of their hearts, told Him what interested them, asked Him about the things that puzzled them. And something else happened. Some of these children had not been kind to each other. Some had been jealous, some greedy, one of them that morning had told a lie. As they listened to JESUS, and as they looked at His quiet, kind face, something warm and kind seemed to glow in their hearts. Mary was ashamed when she remembered how unkind she had been to her sister. John ceased to be jealous of James because the latter had a new coat whilst John's was old and shabby. And little Simon, who had told a bold lie, wished now he had never spoken it. The Lord JESUS not only interested the children and won their trust, but he healed the places that were sore and diseased in their minds. So he taught them the beauty and nobility of Love and Truth.

What a lesson to all of us who have to deal with little children! What a picture-lesson of the spirit and teaching we want to have introduced into all our Sunday Schools!

#### MINISTERS IN CONFERENCE.

 AT Port Elizabeth on October 6th., the S. A. National Sunday-School Association arranged a one-day Spiritual Retreat for Bantu Ministers. It was held in quiet, secluded surroundings where, undisturbed, the day was given over to consideration of the needs of church life which have, in many countries, given rise to the Sunday-school movement.

Native ministers of various denominations attended as well as a European minister representative of each of the four leading denominations. The theme was "The Christ, the Child and the Church". The Europeans brought their experience and the Bantu considered how it could be applied to Native conditions.

The Rev. J. Paterson Whyte, M.A., Convener of the Native Sunday School Committee of the Presbyterian Church of S.A., presided at the morning session when the subjects considered were THE HOME AND THE CHURCH opened by the Rev. P.J. Smit (Methodist), and

THE CHILD AND THE CHURCH opened by the Rev. G. Owen Lloyd B.A. (Congregational).

In the afternoon the Rev. J.L. Green, President of the Port Elizabeth Sunday School Union, occupied the chair. The subjects dealt with were THE LAYMAN IN THE CHURCH introduced by the Rev. J.L. Green (Baptist), and THE SUNDAY SCHOOL AND THE CHURCH introduced by the Rev. J. Paterson Whyte M.A. (Presbyterian). THE NATIONAL SUNDAY SCHOOL ASSOCIATION SERVING THE CHURCH was dealt with by Miss. E.M. Carter and Mr. John G. Birch.

A day of inspiration and helpful fellowship was brought to a close by devotions conducted by the Rev. K.K. Ncwana (Methodist). "Devotions", said Mr. Ncwana, "means to devote ourselves to God". Quoting the example of Abraham and other Biblical characters he concluded "Get right with God and He will do great things through us".

#### NATIONAL SUNDAY SCHOOL CONVENTION POSTPONED.

WE very much regret that owing to conditions arising out of the present war, the well-advanced plans for the Fourth National Bantu Sunday School Convention which was to be held at Bloemfontein in December have had to be cancelled and the Convention postponed. This decision arose through circumstances beyond our control and we hope it will soon be possible to announce resumption of preparations.

As soon as the position was known the various Sunday School Unions were approached to arrange local Bantu Sunday School Conventions which this year would take the place of the national one. Durban and Johannesburg had already arranged such conventions as reported on elsewhere, but at East London, Kimberley, Port Elizabeth and Queenstown local Bantu Conventions will be held as suggested and at these the Annual Report of the Association will be presented and some of the features of the national convention carried out. It is hoped that Miss E. Carter will attend the East London Convention, and the General Secretary (Mr. J.G. Birch) will attend the one at Port Elizabeth.

#### BANTU CONVENTION AT WILBERFORCE INSTITUTE.

ARRANGED by the Johannesburg Sunday School Union a one-day Bantu Sunday School Convention was held at the Wilberforce Institute on November 11th 1939. One hundred and fifty-nine African delegates registered of whom 106 came from the Wilberforce Institute and the Evaton district.



Mr. Keith G. Fleming, President of the Union, presided over the conferences. Dr. J.R. Coan, Dean of the Theological School, welcomed the conference to Wilberforce.

During the morning session a demonstration lesson to children under nine was given by Miss Ella Jack. She took the story of "The Feeding of the Five Thousand", a feature of the demonstration being the use of large, coloured Bible pictures pinned to the blackboard, and small figures that were moved about on the large pictures as the story proceeded. Mr. Karlton Johnson, Union Secretary, dealt with the practical points in Sunday-school work, beginning with the preparation of Bible stories such as Miss Jack had just used. He said that the simplest essential requirements for a Sunday School were a teacher with a knowledge of the things of God, and one or more children. Buildings, equipment, training and organization were helps to efficient work but were not essential to a Sunday School. A very successful Sunday School could be conducted without any of these aids. He stressed the value of following some good plan of lessons.

In the afternoon a debate was staged. The subject was: "Resolved: that all Sunday Schools in urban areas should be organized only on interdenominational lines". Mr. M. Rabotho opened for the Affirmative team and explained that he did not mean giving up the denominational character of the churches, but simply that in the major task of reaching and teaching ALL the children of the community, all denominations should unite their efforts. He gave a number of points in support of this view.

Mr. J. Mtinkulu opposed the motion because he felt it was more destructive than constructive. He pointed out three dangers inherent in the proposal. (1) The loss of identity of co-operating churches. (2) The doctrinal confusion that would inevitably result, and (3) The possibility of Biblical interpretation causing offence.

Many took part in the discussion and on being put to the vote the resolution was declared lost.

The Rev. James Walker gave an inspiring address at the close of the Convention. He emphasised that the work of the Sunday-school teacher is essentially a spiritual task, and can only be truly successful if undertaken with the help of a spiritual power transcending anything that any of us can do in our own strength.

(EDITOR'S NOTE: While reporting the above debate in these pages we disclaim responsibility for the Resolution or the views expressed in

its discussion or decision. The National S.S. Association's attitude is that the Sunday School is a part of the Church, equally as much as the morning service is. The Association therefore, while inter-denominational in practice is denominational in spirit. Hence its stated policy is to encourage each denomination to develop its Sunday-school work on its own lines. It therefore advocates denominational Sunday Schools co-operating in an inter-denominational effort to secure the attendance of every boy and girl at a Sunday School of his or her own choice.)

#### GENERAL SECRETARY'S TOUR.

DURING the month of October the National S. S. Association General Secretary Mr. John G. Birch, visited a number of towns at each of which meetings of Native Sunday School workers were held and Bantu Ministers and workers called upon. The towns visited were Cradock, Tarkastad, Queenstown, East London, King William's Town and Grahamstown.

The conditions in the different places varied considerably but it was gratifying to find at every meeting those whom we had met before at one or other of the National Conventions.

At Queenstown and East London the local Sunday School Union has formed a Native S.S. Work Committee as a result of which the Native brethren are being encouraged to develop their own work and this they are doing. At both places a one-day Bantu Convention is being held in December.

The largest Native meeting held on this tour was at the East London Location when, on a Friday afternoon, about 300 Native women were present as well as ministers and male teachers. The responsibility for teaching the things of God to the children during the formative years was the subject dealt with and the response indicated that its importance was realised. It was pleasing to find in East London, many evidences of the faithful work being done by Mrs. Gxasheka ever since she attended the first National Bantu S.S. Convention at Port Elizabeth in 1936. Everywhere the Secretary found indications of the awakened and growing interest of the Bantu in Sunday-school work.

#### WHAT ARE THE GREATEST OBSTACLES TO NATIVE SUNDAY-SCHOOL WORK.

This was one of the questions on the Examination paper written by students in the Bantu Sunday-school Leadership Training Class.



The following were the replies given: Lack of teachers. Lack of equipment. Inefficient teachers. Indifference of parents. Church not interested. Children having to work because of poverty. Day School teachers compelled to teach in S.S. Inadequate funds. Lack of leadership. Bad example of teachers. Unfavourable home conditions. Unpunctuality. Absenteeism. Unable to read. Ignorance about the Sunday School.

#### TEACHING IN SUNDAY SCHOOL.

A 16-page booklet with the above title, written by Mr. B. M. Narbeth B.Sc. is shortly being issued jointly by the S.A. National Sunday School Association and the Durban & District Sunday School Union. Mr. Narbeth is the Chairman of the Durban S.S. Union Bantu Section and ex-Principal of the Durban Technical College. He therefore has considerable knowledge of the art of teaching, Sunday-school work and Bantu conditions. Added to this wide experience he has a delightfully simple way of presenting profound truths and we feel sure that this booklet, presenting the fundamental principles of teaching religion will be a great help to Native teachers. A copy will be supplied free to each affiliated Sunday School and Personal Member of the Association.


#### DURBAN BANTU CONFERENCE.

ON November 4th. the Durban and District Sunday School Union arranged a programme of helpful conferences for Native teachers. In spite of exceptionally bad weather there was a very gratifying attendance.

The Rev. S. C. Bradley presided at the morning session when Mr. B.M. Narbeth, B.Sc., gave a lecture on "How to Prepare and how to Teach a Sunday School Lesson". The speaker dealt with the subject in plain simple language which, as a Bantu minister expressed it, even a Native Child could understand. After the lecture the Chairman presented prizes to those who had been successful in the Bantu Peace Essay Competition.

At the afternoon session Mr. B.M. Narbeth B.Sc. presided. Dr. Cawston gave an exhibition of Scripture models each of which he described. This was followed by a Primary Demonstration by Miss. E.H. Jones.

TEACHER'S CORRESPONDENCE COURSE.

 Correspondence Course for Native Sunday School teachers is being planned to commence in February 1940. The course, which will be in English, is intended for those teachers who, living in rural areas, are unable to avail themselves of the fellowship and help afforded in urban areas by the Sunday School Unions. The number of students will be limited to fifty and the fee for the course will be one shilling and six pence payable on registration. Full particulars will be sent shortly to all affiliated schools and personal members of the Association.

There will be eight weekly lessons conducted by Mrs. A. Grice B.A., who will personally correct the papers sent in by students. The scope of the Course is indicated by the following outline:

1. The Sunday School: Aim and Method.
2. The Teacher's Character.
3. The Teacher's Knowledge and Aim.
4. The Teacher's Methods.
5. The Art of Illustration.
6. The Art of Questioning.
7. Lesson Preparation.
8. Class Management.

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ESSAY COMPETITION.

An Essay Competition open to all Natives without entrance fee has been announced to all members of the National S.S. Association and in the Bantu press. The subject of the essay is: "Why should we teach the Bible to Children?" The competition closes on December 18th, by which date all entries must be sent to the S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. BOX 17, PORT ELIZABETH. There will be cash and other prizes given to the successful entrants.

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Spurgeon said the text form Proverbs 22: 6, quoted on our front page, might read: "Train up a child in the way he should go -- and go that way yourself". The life we live is the lesson we teach.

TEACHING RELIGION TO YOUNG CHILDREN.

 SPEAKING on this subject at a Sunday School Convention, Miss Robinson said:

"What has impressed me much in life is, how few know what they



are here for, or what was God's greatest purpose for them in Creation. Some really well-educated people, that attend Divine Service, will look as if a new thought had taken shape, or they will answer-- "I've never thought to ask myself" when the question is put to them. Is it not appalling that folk should be content to go through life thus? Is it to be wondered at that there are so many indifferent workers in the world, and that man goes farther and farther astray? Should not all be done and our lives be, "to the greater glory of" the Creator? To me it is a real duty to try and get children to think about this matter rightly at the start. "How?" you may ask. Well, then as new conceptions must blend with past impressions the way that serves me best, is to make use of Nature and the common objects around, to illustrate a truth to be lodged home, assimilated, or in other words to teach a child to adjust itself to the likeness of God.

#### THOUGHTS ARE SEEDS.

"See these pretty pebbles Dick's father brought from the Gold-fields. Can you tell me the greatest difference between the pebbles and these seeds? Supposing I place both in this pot of mould, water them, and stand them in the sunshine, what then? Yes, seeds have a germ of life in them. So have thoughts, children. If you go on thinking any thought, it will grow and grow and grow".

#### WORSHIP.

"Why do you say your prayers in the morning, children? What do you say to mother or teacher when first you meet them in the day? Why is this called the Sunflower? It bends its head to the sun in the morning, looks up at the face of the sun all through the day, and at sundown it is just bent to give the sun a respectful 'good-night'. To think that it should love God's beautiful sunshine so much. That is just as God wants us to love and turn to Him all through the day".

#### PLEASURE.

"How boys and girls love to make playthings, to be sure. Tell me why? God made you to give Himself pleasure. See Jack's kite all soiled and torn. Did he make it for this? How long did it take Ned to make his boat? What did he make it for? And when he took it to the lake, what happened? Yes, the wind just broke the string, and water washed over it and it went to the bottom. Poor Ned: I wonder how he felt when he walked away home. It was a bit rough eh?"

VESSEL GRACES.

"What are those flower-pots for, children? God has even better flowers and plants than those you see with your two eyes. They are everlasting flowers: and you were made for these beautiful flowers to grow in. Can you name some of these beautiful flowers that will never die?"

FRAISE.

"We will now sing our morning hymn of praise. Just listen to that birdie singing. What can it all be about? Will you let it thank God for His love better than you do?"

IMAGE.

"Move along, little Joey, move along, move along". Poor Joey gave a big yell when teacher led her by the hand: she wanted the end seat. Get the looking-glass please, teacher, and let Joey see herself in the glass: "Is that how Joey should look? God wants to see His image when He looks at and on you. How is this possible?"

WISDOM.

At the end of a Lesson was said: "Oh, children, I would rather you know God than anything else. Why do I say that children?" (No reply) "See, of what is this coin made?" "Gold". "This?" "Silver". "This?" "Copper". "Which would you choose if I told you to come out and take one? Why? Now tell me why I would rather you knew God than anything else? "Yes, God is of the greatest value and worth to you. "Why?"

THE IMPORTANCE OF CHILDHOOD  
IN CHRISTIAN TRAINING.

By Petros S.A. Ngwenya.

**IT** is a general truth that all living things can be put to any shape during their early years. Native parents ought to take advantage of this stage and train their children in Bible-teaching and Christian work. Christian training taught at this stage deepens in the Child's mind and heart and can withstand future forces against it. More than that, young children can understand Christian truths. We learn that Timothy knew the Holy Scriptures while a child. Our Lord also said, "Suffer the little children to come unto me." These reasons bring us to the great and general truth to put our children to the right path from the very beginning of their lives.



## FALSE BELIEF.

The following reasons are special. They apparently belong to our people and they are a great hindrance to Bible-teaching and Christian training. First comes false belief. This is a very old doctrine. As a Native child grows older his mind cherishes certain false beliefs. These seem to come naturally before the parents think their child fit for any instruction. These false beliefs infest the minds and hearts of our people and they talk about these things as real and as a child hears them he keeps them in his mind. Then when the parents think that the time has come to train their child, he has already had a special training from without unconsciously. The evil foundation has been laid. The foundation of sand. On this they sow the good seed of Bible-teaching and Christian training and the result is that the seed is likened unto that which fell on "stony ground." The good part of the child's mind has been taken by the Evil One, while the parents were fast asleep thinking that the child was not big enough to be given Christian training. Native parents ought to outrun false beliefs and train their children early.

## FABLES.

Another enemy which goes side by side with those mentioned is fables. Fables should be replaced by Bible-teaching. Fables are instructive, but they should not be given before Bible-teaching and children should not learn them anywhere and anyhow - for this reason that a child used to them takes Bible-teaching and Christian training in the same way -- making this important lesson a great fable, as it were. Both false belief and fables are a weak foundation to Christian training. Bible-teaching ought to be the foundation and all the rest added unto it. A great deal of failure is sometimes due to this weak foundation. Christianity founded on such "is like unto a house built upon the sand".

## PARENTAL DUTY.

When children are still tender in years they are more under parental care than in later years. I refer to boys specially. They grow and reach the stage of evil deeds, as it were. Ignorant parents do not care what their boys do when they are still called "Amakwenkwe". At this stage boys do a great deal of harm and mischief. They disregard any law whether worldly or spiritual. Looking closely into the matter you will discover that those are the children that missed Bible-teaching and Christian training in early years. Instead of this important instruction they were given fables and false beliefs. As these had no truths in them they did not convert the heart. Who in the whole world can give Bible-teaching and Christian training with effect to a person under such circumstances?

Many parents begin to teach this important lesson at this stage and they fail utterly. Surely it is now high time that the Natives give their children proper training from their early years before worldly things get hold of their minds. Things that do not shape the lives of the Children to the proper way must be left behind and children taught real Christian principles as early as possible.

#### OPPORTUNITY.

Another reason that should make Native parents train their children in early years is the hard way of living among Natives. Young children are ignorant of the difficulties of the home. But as they get older they know something about them. During this time they should be trained as required. Their minds are free to receive Christian truth. Young children stay at home with their parents. When they become big they go away to seek work somewhere -- say in big towns and in the mines. If they are not guided into right ways while they are at home they may remain ignorant of Bible-teaching the whole of their lives. Parents should be wise and train their boys and girls before these horrible times overcome them. They must be given Bible-teaching and Christian training before their eyes see the burdens of life upon their parents shoulders.

#### OTHER REASONS.

Beside the reasons touched upon here, there are grave difficulties that make it impossible for the children to be trained as early as required. First is the ignorance of parents to do so or try to get their children trained. Some have no idea about the need of Bible-teaching and Christian training. If the child can read, write and do some other worldly duties they are satisfied. They know no other need to the child. As such, they try not to train the child in Christian work. Now this is a grave difficulty and it ought to be surmounted. How can the children of such parents be helped and trained in Christian principles? Without such principles children go out into the world as blind as an old man. They grow up selfish and ungodly. They are ignorant of the truth recorded in the Book of Books. Upon them the word of God falls as that "fell by the road side and was eaten by the fowls of the air." Some provision must be made by those in power or in position to do something for these poor children. To let them go into the world so ignorant of the things of God is cruelty in disguise.

#### THE NEED.

Those who see this danger must become the parents, as it were, and have them trained in God's ways and principles. Some parents, I am sorry to say, even those who ought to know better, have no faith in the training of young children in the things of God. It is not



uncommon to hear sayings such as these, "Children cannot serve God". "Children have no sense of the presence of God." "Children taught about God in youth take Him or learn about Him in that sense of childhood and remain children in the knowledge of God even when they are big." These are hard expressions but they are true. There are people who say them. I do not know how these people read the Bible. They are totally against Christ's teachings. This is a grave difficulty. It have retarded the advance of our young people in the work of God. It is true that our young people fall in sin often, but that does not mean that they need not be taught about Christian living. They must be protected in youth and kept and brought up in God's ways. If parents themselves are ignorant of the teachings of our Lord concerning children how can we expect these children to know about His ways. They have nobody to look after them. They are like sheep without a shepherd. Parents forget that ungodly children make ungodly men and women and that weakens the whole Church of God.

From the above difficulties in the way of training our young people in the Christian principles of life we learn that there must be qualified men appointed to undertake the job. The Department of Education has appointed qualified people to teach the children of the state, and so those responsible for the spread of the knowledge of Christ among our children must see to it that qualified men are appointed to take charge of the work. Many parents were not given Bible-teaching and Christian training themselves and as such cannot easily give their children sufficient knowledge in the matter.

As Bible-teaching and Christian training are God's it behoves those responsible for this work to appoint good and reliable men to the work. Any man will not do. This is a very important matter and must be considered carefully and carried out properly.

From these few reasons brought out we can find the importance of giving Bible-teaching and Christian training from childhood. We also find that the teaching must be direct and carried by able men and women. There seems to be too much faith that anyone can teach about God as long as he or she is converted. This is partly true and partly untrue because there are deep lessons in the Bible that require trained men and women. This faith is common in our Sunday Schools. It is true that there are no qualified men and women to undertake the work but how can the work go on without able men to carry it? In some of the Locations this work is very weak because nobody is able to carry it.

Children of God must see that His work is not overcome by the world. His work must be put first and the world after it. The growth of weakness in the Church is the result of lack of proper Bible-teaching and Christian training among our children.

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GOD HAS SPOKEN.

"At one of the mission stations," says the Rev. John A. Patten in 'Tell the World', the fascinating report of the British and Foreign Bible Society, "the lady missionary saw a strange African clad in skins, come out of the long grass leading a goat. She watched him with great interest, for he was not known to her. He came on to the compound, tied his goat to a banana tree, and eagerly looked around. Then, seeing the white lady, he put aside his weapons and came to her with keen enquiry. 'White lady, has God's Book arrived in our country?' 'Are you interested in God's Book?' she asked."

"'Yes,' he replied. 'My son brought back these pieces of paper, and on them are the words of the Father of Creation, and my boy has been teaching me these words: "God so loved the world, that He gave His only begotten Son." I heard that God's Book had arrived, and I have walked for five days and I have brought this goat in order to buy God's Book".

"Then she showed him the neatly bound copy of the Scriptures and said, 'Truly this is God's Book.'"

"Eagerly he questioned, 'Do you know "God so loved the world that He gave His only begotten Son?" Then she found the place and read the words to him."

"'Give me that Book' he pleaded. 'You may have the goat.'

"With tears in his eyes, the massive warrior walked up and down, pressing the Book to his breast, saying: 'God's Book, God's Book. He has spoken. God has spoken to us in our language. I thought He knew the white man's speech only, but He has spoken in our language.'"

"Away he went over the hills, where no missionary is, with God's Book."

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EIGHT THINGS WORTH KNOWING.

- 1 -

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.

- 2 -

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.

- 3 -

FOR TWENTY-FOUR 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.

- 4 -

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.

- 5 -

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.

- 6 -

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. National and local Bantu Sunday School Conventions are promoted and an annual Scripture Examination is held.

- 7 -

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.

- 8 -

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.

SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION  
(S.A. Unit of Worlds 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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