

TABLE II¹⁵²

Statistical Returns for the Baptist Convention churches for 1899-1900

for 1899 and 1900. - *Continued.*

ECCLIASTICAL RETURNS

Name of Church and when founded.	Pastor and when settled.	Branch Churches, Main Stations.	Total of Sittings.	Helpers.	Members.		Increase.			Decrease.			Clear.		Sundry Schools.		
					Two years back.	At present.	Baptism.	Transfer.	Profession.	Otherwise.	Death.	Transfer.	Exclusion.	Otherwise.	Increase.	Decrease.	Scholars.	Teachers.
C. Not affiliated.																	
East London (W. H. German) 1897	F. P. Rierner		130	4	40	156	9	5	4	1	3	5	2		1	9	12
Supriatong (Dutch) 1886	F. D. Odendaal						No report								5	5	133
D. E. L. E. Missionary Society.																	
Kingwilliamstown 400 1894	MISSIONARIES:		400	2	31	27	23	3								2	15
Tshabo (1869) 80 1880	W. W. Stoffle	Nkolonco*	80	1	21	16	6	3								2	40
Buffalo Thorns 200 1897	Miss Field	Lower Tshabo*															
Toloni 50 1890	C. W. Pearce	Dourwe*	200	4	81	69	12	4	2	9	4	17	13				
Macubeni* 1894	P. M. M. M. M.	4 Stations*	50	2	31	31	3	3									
Mjozi, Pondoland 100 1894	W. Skweyane	3 "	103	1	11	11	9	2									
Mpotule* 1890	Rev. & Mrs. Joyce	3 "			3	4	29	1									
Cacadu* 1900	Miss Thorpe	3 "				8	10	2									
	Rev. E. Evc	14 Mission Stations.	680	10	142	140	120	15								4	65
	Miss Bellin																
	Miss Cockburn																
Total: 7 Churches, 5 church buildings.	14 Ministers.																
Grand Total for South Africa and Sw. Heland: 38 Churches, 51 Church buildings.	31 Pastors and 14 Missionaries.	44 Main Stations.	1220	75	3368	3720	400	233	68	75	70	89	169	425	52	329	3432

Remarks: 1. * Means the Church owns no meeting house at this place.
2. The italic figure (thus 270) after the name of Church or Station, denotes the number of sittings at this place.
3. For the Churches in Transvaal and Orange River Colony, where no report could be obtained, the figures last given before the war have been retained.

¹⁵² Table I is on page 64.

TABLE III

Statistical Returns for Baptist Convention churches and ministers as at the inauguration of the Bantu Baptist Church in February 1927

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SUTTINGS.	BRANCHES.	PREACHERS.	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		SUNDAY SCHOOLS.			
					Baptism.	Transfer.	Otherwise.	Death.	Transfer.	Otherwise.	Increase.	Decrease.	Last Year.	This Year.	Schools.	Teachers.	Scholars.	
III. NATIVE CHURCHES.																		
(1) Under S. A. B. M. Society																		
CAPE PROVINCE (BAPTIST)																		
KAFFRARIA— BANTU CHURCH																		
KING WILLIAM'S TOWN	1896	Vacant	450	4	15	48	4	6	4	9	7	38	...	141	179	2	3	41
Tshabo	1869	...	300	1	6	4	...	...	1	...	...	3	...	55	58	1	2	38
Lower Tshabo	1906	...	150	1	8	4	...	2	1	...	...	5	...	39	44	2	2	31
Rabula	1902	...	150	1	4	1	1	...	...	...	...	2	...	35	37	1	1	20
Nkobongo	1902	...	60	1	4	...	...	...	1	1	4	...	6	24	18	1	2	34
Berlin	1904	...	100	1	4	6	...	...	...	...	6	...	...	28	28	1	2	27
Dongwe	1916	...	150	1	3	2	...	2	...	...	...	4	...	30	34	1	2	37
Eudizini	1911	...	...	2	7	7	...	...	...	1	...	6	...	67	73	1	3	38
EAST LONDON	1908	...	250	5	11	31	...	1	1	...	...	31	...	110	141	1	3	49
KOMGHA	1923	...	...	2	2	...	...	...	...	...	...	...	...	22	22	1	1	10
ADELAIDE	...	...	...	2	2	...	...	...	...	...	...	...	...	200	207	1	2	27
BEDFORD LOCATION	1926	...	...	...	3	7	...	...	...	...	...	7	...	14	19	1	1	12
Dicksie's Farm	1923	...	...	...	...	5	...	...	...	...	...	5	...	26	41	...	...	...
Nel's	1925	...	...	...	...	...	...	...	...	...	...	5	...	7	12	...	...	...
Bowker's	1923	...	...	...	...	...	...	...	...	...	...	5	...	4	9	...	...	...
Kromie	1924	...	...	...	...	...	...	...	...	...	...	...	...	4	4	...	...	...
Fort Beaufort	1925	...	...	...	...	...	...	...	...	...	...	...	...	4	4	...	...	...
			1610	19	74	140	5	11	8	11	17	126	6	810	930	14	24	304
MIDLANDS—																		
STEYNSBURG	1910	John Bartmann	100	...	2	...	...	...	No	Returns	...	...	...	18	18	...	...	81
Hoffmeyr	1920	...	...	...	1	...	...	...	...	...	...	...	...	6	6	...	...	...
Schoombie	1917	...	...	...	...	...	...	...	...	...	...	...	...	5	5	...	...	...
KIMBERLEY	...	J. W. JOYCE & H. Miti	...	...	1	...	...	...	...	...	...	9	...	6	15	...	...	...
			100	...	4	...	...	...	...	...	...	9	...	35	44	...	...	...
GLEN GREY—																		
Mpotulo	1899	H. PEINKE	150	...	3	...	...	...	...	...	...	7	...	27	20	...	...	...
Kolonga	1900	MISS COCKBURN	100	...	1	...	...	...	...	...	...	10	...	8	18	...	...	...
Tsolokazi	1905	F. Mtini	100	...	...	...	...	...	...	...	...	7	...	12	19	...	...	...
Kundulu	...	...	100	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Buffalo Thorns	1895	M. Sixishe	100	...	4	...	...	...	...	...	...	7	...	38	45	...	...	...
Vaal Bank	...	M. Sixishe	...	...	...	...	...	...	No	Returns	...	...	...	...	...	...	...	...
Rodana	...	J. Mgwigwi	...	...	7	...	...	...	...	...	...	15	...	47	62	...	...	...
			550	...	15	...	...	...	...	...	...	39	7	132	164	...	...	...
TRANSKEI—																		
COFIMVABA, Qutsa	...	H. PEINKE	50	...	1	...	...	...	...	...	...	...	7	30	23	1	...	...
TSOMO, Tsojana	...	J. J. Mgwigwi	30	...	1	...	...	...	...	...	...	2	...	10	12	...	...	...
NQAMAKWE, Xilinxu	...	do.	...	...	1	...	...	...	...	...	...	3	...	11	14	...	...	...
Lima	...	P. Gampe	...	...	...	...	...	...	...	...	...	2	...	11	9	...	...	...
KENTANI, Cebe	...	do.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ciko	...	J. J. Solwandle	...	...	4	...	...	...	...	...	...	9	...	26	35	...	...	...
BUTTERWORTH, Toleni	...	do.	...	...	...	...	...	...	...	...	...	4	...	...	4	...	...	...
NGCOBO, Xonya	...	...	...	...	1	...	...	...	...	...	...	...	3	10	7	...	...	...
IDUTYWA, Qora Springs	...	...	...	...	1	...	...	...	...	...	...	...	7	33	26	...	...	...
Ngcingwane	...	...	...	...	1	...	...	...	...	...	...	4	...	43	47	1	...	...
Keti	...	...	...	...	3	...	...	...	...	...	...	...	8	32	24	1	...	...
Gwadana	...	K. Mkwana	60	...	...	...	...	...	...	...	...	2	...	7	9	...	...	...
Bolotwa	...	J. J. Mgwigwi	...	...	...	...	...	...	...	...	...	2	...	27	25	...	...	...
Nqabane	...	...	...	...	4	...	...	...	...	...	...	12	...	73	85	1	...	...
			...	...	...	...	...	...	...	...	...	...	...	27	27	...	...	...



STATISTICAL RETURNS.

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SITTINGS. BRANCHES	PREACHERS	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		S. SCHOOLS.				
				Baptisms	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease	Last Year	This Year	Schools	Teachers	Scholars		
Sundwane	A. K. Maqanda ... ..	...	3	...	...	...	...	...	3	...	30	33	1	...	...	
Munya ... ..	...	...	...	...	...	...	...	...	...	13	3	16	...	...	...
Taleni ... ..	...	...	2	...	...	...	...	...	...	13	23	10	...	...	...
UMTATA, Qunu	J. J. Mgwigwi ... ..	...	3	...	...	...	...	...	...	4	30	26	...	...	...
Tabase ... ..	...	...	...	...	...	...	...	...	...	8	16	24	...	...	...
Tyumbu ... ..	...	90	1	...	...	...	...	...	...	...	...	...	...	...	...
WEST PONDOLAND—																		
ST. JOHN'S, Ntsimbini	M. J. Matwini ... ..	...	2	...	...	...	...	...	...	20	8	23	1	...	...	
NQELENI, Mgamnye	A. Ntshinga ... ..	...	1	...	...	...	...	...	...	8	32	24	...	...	...
Ndatya ... ..	...	...	1	...	...	...	...	...	...	12	28	16	...	...	...
		160	32	73	...	...	...	...	...	80	66	513	527	6	...	
EAST PONDOLAND—																		
BIZANA	W. BRAILSFORD	1920	180	4	3	...	...	...	2	...	1	38	32	1	3	44
Mjozi ... ..	...	...	100	4	4	...	...	...	4	1	1	53	52	1	2	60
Kanyayo ... ..	...	...	80	8	5	2	...	...	1	3	3	44	47	1	2	46
Mbongweni ... ..	...	...	80	1	7	...	...	...	...	1	6	12	18	1	2	15
Lukanyisweni ... ..	...	...	100	4	4	3	...	...	1	...	6	14	20	1	1	20
Lukolo ... ..	...	...	80	2	2	...	...	...	...	2	2	20	22	1	1	20
Igubu ... ..	...	...	80	4	4	...	...	...	...	3	27	30	1	2	20	
Lusindisweni ... ..	...	...	60	1	2	...	...	...	2	...	4	14	10	1	1	17
Ihlabati ... ..	...	...	60	4	2	...	...	...	2	3	...	19	16	1	1	15
LUSIKISIKI, Dlam-bula	S. Mashologu ... ..	...	60	...	...	...	...	...	...	1	...	28	29	...	...	...
TABANKULU, Nyeweni	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		820	32	33	5	6	17	2	22	8	269	283	9	15	257
EAST GRIQUALAND—																		
Tsolo, Govane	W. BRAILSFORD ... ..	...	80	3	...	...	...	...	...	...	12	43	31	1	1	13
Nkankanzi	P. D. Ntleki ... ..	...	...	...	...	...	...	...	...	...	...	...	28	...	...	...
Bolotwa	H. PEINKE ... ..	...	...	1	...	...	...	...	...	...	...	...	8	...	...	...
QUMBU, Gungqwane	H. PEINKE, A. Ntshinga ... ..	...	...	1	...	...	...	...	...	...	...	...	31	...	...	...
Gqage	H. PEINKE ... ..	...	...	1	...	...	...	...	...	...	...	...	17	...	...	...
Uxotwe	W. BRAILSFORD ... ..	...	...	1	...	...	...	...	...	...	...	...	5	...	...	...
Culunea ... ..	...	...	...	1	...	...	...	...	...	...	...	10	10	...	...	...
Gura ... ..	...	...	...	...	...	...	...	...	...	...	...	8	8	...	...	...
Nxanxa ... ..	...	...	...	2	...	...	...	...	...	1	...	2	3	...	...	...
MT. FRERE, Xameni	S. Mashologu	200	1	...	...	...	...	...	...	3	42	50	...	...	...	...
Cancele	P. D. Ntleki ... ..	...	...	...	...	...	...	...	...	3	17	20	1	1	18	...
MT. AYLIF, Insizwa	S. Mashologu ... ..	...	...	2	...	...	...	...	...	5	13	18	...	...	...	...
Mvalweni ... ..	...	...	...	1	...	...	...	...	...	4	8	12	...	...	...	...
MT. CURRIE, Goxe ... ..	...	...	...	3	...	...	...	...	...	4	22	26	...	...	...	...
Sangwana ... ..	...	100	1	...	...	...	...	...	...	35	50	15	...	...	...	...
Straightnever ... ..	...	...	...	...	...	...	...	...	...	3	10	7	...	...	...	...
MATATIELE, Nkanlweni	...	...	...	1	...	...	...	...	...	13	...	13	...	...	...	...
UMZIMKULU, Ndawana	...	...	...	1	...	...	...	...	...	...	12	12	...	...	...	...
		380	20	...	...	...	...	...	...	38	50	242	314	2	2	31

N.B.—Small Capitals are used for European Missionary Superintendents and for Districts.



MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SITTINGS.	BRANCHES PREACHERS	INCREASE.			DECREASE.			C.F.A.		Last Year	This Year	Schools	Teachers	Scholars
				Baptism	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease					
NATAL—																
ALFRED COUNTY	W. BRAILSFORD	...	...	...	...	...	...	...	...	...	11	24	13	...	...	...
Ntonga	S. Mashologu	...	...	...	...	...	...	...	...	...	14	19	5	...	...	...
Mjalisweni	...	...	9	...	...	...	...	...	...	...	16	24	8	...	...	18
Xameni	...	...	...	...	...	...	...	...	...	...	6	...	6	...	...	...
Mhlangane	...	...	...	...	...	...	...	...	...	6	...	27	33	...	...	...
Dabeka	...	200	4	20	...	...	...	...	14	6	...	...	...	...	...	...
DURBAN																
J. W. JOYCE	A. E. BRETT, James Siyo	...	...	...	...	...	...	...	...	...	3	...	36	39	...	...
ESTCOURT																
Cornfields	S. Tusine	250	3	4	...	...	1	...	...	4	...	25	29	...	...	...
Stanley	...	200	2	1	4	...	...	...	...	1	...	5	6	...	...	...
Bergville	...	...	1	2	...	...	...	...	...	2	...	6	8	...	...	...
Zululand	...	...	2	...	...	...	4	...	...	...	5	58	54	...	...	...
Mgwenya	S. Masango	...	2	3	...	...	...	...	...	3	...	13	16	...	...	...
DUNDEE, Hatting Spruit	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		650	26	30	4	...	1	4	14	25	45	292	272	1	1	18
ORANGE FREE STATE—																
VREDEFORT	J. W. JOYCE	200	5	11	5	...	5	8	...	3	...	31	34	...	...	...
Parys	H. Miti	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
		200	5	11	5	...	5	8	...	3	...	31	34	...	...	...

TRANSVAAL—																
JOHANNESBURG	J. W. JOYCE	1917	350	3	...	...	...	6	7	...	13	23	10	...	...	...
Crown Mine	T. Ndala	...	...	2	...	...	...	6	...	...	6	14	8	...	...	...
Nancefield	...	...	130	1	16	...	...	...	...	16	...	...	16	...	...	...
GERMISTON	J. B. Shankie	...	150	4	14	...	...	...	...	14	...	46	60	...	...	...
Kempton Park	...	...	...	1	...	...	...	...	...	...	...	26	26	...	...	...
Alberton	...	...	...	...	...	...	2	20	...	...	22	29	7	...	...	...
Elsburg	...	...	...	...	6	...	...	...	...	6	...	...	6	...	...	...
Rietfontein	...	...	...	1	8	...	...	...	...	8	...	...	8	...	...	...
BOKSBURG	T. Ndala	...	150	2	...	...	...	...	...	...	...	21	21	...	...	...
Boksburg Central	J. B. Shankie	...	...	...	8	...	...	...	...	8	...	...	8	...	...	...
BENONI, Location	...	...	...	...	8	...	1	...	...	7	...	1	8	...	...	...
Modder Deep	...	...	150	3	...	...	...	...	...	...	...	20	20	...	...	...
MEIDELBERG, Flakfontein	S. R. Pule	...	...	2	2	...	...	...	...	2	...	14	16	...	...	...
Nigel	...	...	300	5	...	...	...	51	...	51	...	172	121	...	...	...
Witbank	...	...	...	2	...	...	...	...	10	...	10	53	43	...	...	...
Modderbult	...	...	...	1	...	...	...	...	9	...	9	49	40	...	...	...
Greylingstad	...	...	...	2	...	...	...	...	...	...	...	35	35	...	...	...
Kraal	...	...	...	1	...	...	...	...	8	...	8	35	27	...	...	...
Dekuilen	...	...	...	2	20	...	...	...	...	20	...	32	52	...	...	...
Witkop	...	...	...	3	49	...	...	...	...	49	...	...	49	...	...	...
Vlakplats	...	...	...	1	58	...	...	...	...	58	...	...	58	...	...	...
Devon	M. Mabena	...	...	3	4	6	...	...	...	10	...	24	34	...	...	...
Gegund	...	...	...	2	7	...	...	...	...	7	...	27	31	...	...	...
Witkoppies	...	...	...	1	...	...	...	...	...	...	...	11	11	...	...	...
Flakplaatje	...	...	...	1	6	...	...	...	...	6	...	18	24	...	...	...
Leslie	...	...	...	2	...	...	...	...	11	...	11	29	19	...	...	...
Tweefontein	...	...	...	1	3	...	...	...	...	3	...	12	15	...	...	...
STANDERTON, Roodebank	...	...	...	2	2	...	...	...	...	2	...	21	23	...	...	...
Rietfontein	S. R. Pule	...	...	...	5	...	...	...	...	5	...	33	38	...	...	...
BETHAL, Grootpan	M. Mabena	...	...	1	3	...	...	...	...	3	...	27	30	...	...	...
MIDDELBURG, Kendal	...	...	...	2	...	...	...	5	...	...	5	17	12	...	...	...
SPRINGS	L. L. Monehi	...	...	1	...	...	...	...	3	...	3	39	36	...	...	...



STATISTICAL RETURNS.

MISSION STATIONS.	MISSIONARIES AND NATIVE PASTORS.	SITTINGS.	INCREASE.			DECREASE.			CLEAR.		MEMBERS' ROLL.		SUNDAY SCHOOLS.				
			BRANCHES	PREACHERS	Baptism	Transfer	Otherwise	Death	Transfer	Otherwise	Increase	Decrease	Last Year	This Year	Schools	Teachers	Scholars
TRANSVAAL -																	
PRETORIA ...	W. E. Ostrich ...	260	3	5	37		4	16		22		80	102				
Reitfontein West ...	...		1		11			5		6		25	31				
Coffeespruit ...	...				15					15			15				
Piensaars River ...	...		3					11	10		21	36	15				
Graspan ...	...		1		24					24			24				
Pretoria North ...	...		1		13					13			13				
Mooknek ...	...		1	2	13					15			15				
Flakplaas ...	M. Mabena ...		1	6						6		18	24				
Falspruit ...	...		1		11					11			11				
Kafirkraal ...	M. Mabena ...		2						1		1	6	5				
Dryden ...	...				6					6			6				
Kaalfontein ...	J. B. Shankie ...	100	3	4	16					26		20	40				
Olifantsfontein ...	...		1		8					8		10	18				
Mooifontein ...	...				2					2		24	26				
Elisfontein ...	...		1		19					19			19				
Hebron ...	L. L. Monchi ...		4							5		79	74				
Delmas ...	...		2							1		26	25				
Bon-Accord ...	...		1									11	11				
East Wood ...	...		2									13	13				
POTGIETERSRUST																	
Mogalokwena ...	L. L. Monchi ...		3					4			4	46	42				

WATERBERG, Turffontein ...	L. L. Monchi ...		2	11				6		5		56	61				
PIETERSBURG, Blaauwberg ...	J. B. Shankie ...		1	4	11					15		11	26				
RUSTENBURG, Leeuwoort... Schildpandnest...	{ J. Radebe ... P. Mabitsela		3		2					2		38	40				
Doornfontein ...	...		2							3		28	25				
Boschhoek ...	...		1									26	26				
Rooiberg ...	...		1		2					2		16	18				
KRUGERSDORP, Magaliesburg	...		2	7				1		6		17	23				
POTCHEFSTROOM ...	H. Miti ...	100	3	5	12					17		6	23				
LYDENBERG, Frankfort ...	...		1	1						1		5	6				
Ponykiantz ...	S. Mashego ...		2	7						7		17	24				
Peach Tree ...	...		2	6						6		14	20				
Gloria ...	...	150	1									16	16				
Elandsfontein ...	...											12	12				
Vaalhoek ...	...		1	2						2		17	19				
Magaliesberg ...	...											8	8				
Obrigstad ...	...			3						3		17	20				
Elandsdoorn ...	...											10	10				
Kliprôts ...	...			2						2		18	20				
Nooitgedacht ...	...											11	11				
Penge Mine ...	...				12					12			12				
SERUKUNILAND	J. Pitso ...		3									24	24				
		1840	111	105	387	12	7	142	59	471	175	1627	1923				

Statistical Returns for Baptist Convention churches in 1957



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

STATISTICAL RETURNS—Continued.

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.			
						Baptisms.	Transfers.	Deaths.	Resures and Transfers.	Last Year.	This Year.		Schools.	Teachers.	Last Year	This Year
V. Bantu Baptist Church S.A.B.M.S.																
1. CISKEI (1868)																
D. A. WINKELMANN																
EAST LONDON	East London		5	7	31	58	1	1	47	208	219	58	3	7	272	269
BERLIN	Berlin	D. Mdingane	1	3	12	25			63*	116	78	25	2	3	215	98*
	Tshabo	J. Mbekwa	5	6	9	31	2	3	50*	130	110	31	4	8	180	172
KING WM'S TOWN	Zwelitsha	C. L. Snyman	5	9	32	18	5	3	20*	150	150	18	6	10	67	135
MIDDLEDRIFT	Qanda	H. Ntsiko	8	9	42	31	3	1	439*	678	272	31	5	13	158	491
ADELAIDE	Adelaide	S. Bata	1	2	5	1	2	2	2	82	81	1	1	2	13	41
BEDFORD	Bedford	S. Bata	1	4	17	48	4	1	14	179	216	48	1	4	23	60
ALBANY	Riebeeck East	S. Bata		2	17	32				55	87	32	1	4	24	52
	Grahamstown			1	2								1	2		40
MIDDELBURG. (Cape)	Middelburg		1						6	6						
PEARSTON	Pearston	S. Bata	1	1	8	8		1	2	78	83	8	1	1	24	31
ABERDEEN	Aberdeen	S. Bata		2	4	6		2	10	65	59	6				
JANSENVILLE	Jansenville	S. Bata	1	1	3	5	1	2	7	61	58	5	1	2	18	26
UITENHAGE	Uitenhage	T. M. Snyman		2	9	2	1		11	60	52	2	1	1		15
PORT ELIZABETH	New Brighton	T. M. Snyman	1	5	22	23			60*	199	162	23	2	4	116	80
	Walmer	T. M. Snyman		1	1			8					1	1		80
HUMANSDORP	Marienburg	T. M. Snyman	1	2	4	6			12	41	35	6				
CAPE TOWN	Langa	L. Lukuko	2	15	71	28	38	6		253	313	28	3	6	62	64
EAST LONDON	Cambridge Loc'n														132	128
2. PONDOLAND (1889)																
EAST GRIQUALAND																
J. C. E. PAYN																
CAPE—BIZANA (8 Stations)	Mjozi	R. Mdubeki	8	12	55	53	9	7	18	591	628	53	13	14	517	528
FLAGSTAFF		S. Mkizwana		4	5	4				69	73	4	4	4	105	97
LUSKISIKI	Dlambula		1	4	4	3		2	3	64	63	3	1	1	23	25
TSOLO	Govane	J. Solwandle	2	2	10	4	3	2	1	80	84	4	1	1	25	26
QUMBU				1	5	2			1	19	20	2	1	1	10	8
MOUNT FRERE	Xameni	J. Solwandle	1	3	7	3	3	3	3	187	187	3	2	2	34	33
MOUNT AYLIF				2	8	2	3			80	85	2	1	1	31	31
MOUNT CURRIE				3	6	1	1		4	26	24	1				15
MATATIELE	Rochdale		2	3	3	7				92	99	7	3	3	46	40
UMZINKULU				1	4	3	1			12	16	3	1	1	21	18
NATAL—ALFRED COUNTY	Mjika	R. Mdubeki	1	1	4	4		4	2	27	25	4	1	1	57	50
3. TRANSKEI (CAPE)																
(1900)																
A. D. PHIPSON																
CAPE—COFIMVABA	Qutsa		3	5	13	6	3	5	25	274	253	6				
TSOMO	Xume															
BUTTERWORTH	Toleni															
NQAMAKWE	Nqamakwe	J. Gebuza	6	7	25	13	5	3	33	264	246	13				
GLEN GREY	Mpotulo															
	Buffalo Thorns															
IDUTYWA	Qora															
ENGCORO	Xonya	S. Silinga	10	13	31	14		4	80	413	343	14	4	4	42	89
KENTANI	Cebe															
QUEENSTOWN	Queenstown	P. Nqoro	1	3	7	10		1	8	74	75	10	1	5	65	135
UMTATA	Xwili	D. Nazo	1	5	7	11		2	17	111	103	11	2	2	53	54
PONDOLAND—LIRONG	Ruze															
ST. JOHN'S	Kohlo	S. Nqetho	7	16	36	64	57	5	5	485	596	64	10	10	110	146
NGQELENI	Muganyve															
HERSCHEL	Ntabamhlope	W. Gali	4	12	43	47	19	11	7	455	503	47	6	6	41	83
4. NORTH. TVL. (1911)																
C. J. L. ARMSTRONG																
PRETORIA	Atteridgeville	I. Jojo	3	13	23	31	5	2	193	500	341	31	4	12	984	745
	Hatfield															
	Vlakfontein	F. Manamela	1	2	2	1	6	1	14	49	41	1	1	1	16	10
POTGIETERSRUST	Potgietersrust	P. Lebelo	2	6	6	12	1	4	1	106	114	12	1	2	34	2
	Marble Hall															
WATERBERG	Thabazimbi	J. Radebe	2	29	48	66	3	4	2	441	504	66	7	8	354	350
	Leerwepoort															
	Rooiberg															
PIETERSBURG	Malepo's Loc'n	L. Mohlala	2	10	5	15		1		199	213	15	2	4	79	8
	Frankfort	L. Malepe	2	9	10	12	4	3	17	173	186	12	3	5	40	8
PILGRIMS REST	Elandsfontein															
CHESTER	Rust-der-winter	S. Masilela	2	10	12	12	12	6	16	308	310	12	1	2	147	15
	Bultfontein															



STATISTICAL RETURNS—Continued.

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.				
						Baptisms.	Transfers.	Deaths.	Resures and Transfers.	Last Year.	This Year.		Schools.	Teachers.	Scholar Last Year.		
V. Bantu Baptist Church	S.A.B.M.S. (Cont.)																
SEKHUKHUNLAND ...	Driekop ...	P. Seloane ...	1	11	9	20	2	...	...	184	206	20	1	1	23	4	
HAMMANSKRAAL ...	Madibaneng Hospital ...	T. Masimula ...	1	6	5	8	137	4	...	10	151	8	1	2	...	7	
5. TRANSVAAL, ETC. (1900)	Hebron ...	L. Monehi ...															
	Middelburg, Tvl }																
D. H. ERIKSSON JOHANNESBURG ...	Eastern Township Orlando ...	M. G. Tsoari ...	2	2	5	7	10	2	2	12	133	7	1	4	297	20	
	W.N. Township	J. G. Gumede ...	8	3	12	27	3	1	20	395	404	27	4	12	390	39	
VEREENIGING ...	Sharpeville Vereeniging Viljoensdrift		2	4	5	5	...	2	15	82	70	5	1	5	198	7	
	Evaton ...																
	Alexandra Jabavu ...	M. G. Tsoari ...	2	2	6	12	7	4	36	222	201	12	2	6	150	161	
	Pimville ...	J. Shabalala ...	4	2	9	12	...	...	1	227	238	12	3	6	330	330	
KRUGERSDORP ...	Munsieville Vermaas	J. P. Mocomie ...	3	17	25	15	4	2	3	202	216	15	1	4	100	80	
POTCHIEFSTROOM ...	Potchefstroom Parys ...	A. Sekese ...	3	8	9	17	2	1	20	264	262	17	2	3	76	61	
BLOEMHOF ...	Bloemhof ...	J. Thooe ...	1	4	12	3	7	9	...	190	191	3	1	2	25	31	
STANDERTON ...	Standerton ...	J. J. Lepele ...	1	4	11	31	...	5	...	124	150	31	1	2	27	38	
GERMISTON ...	Natalspruit Benoni ...	E. Mabena ...	9	15	40	27	15	7	2	1052	1085	27	7	20	899	1099	
	Boksburg Brakpan Germiston Kaalfontein Daveyton																
NIGEL ...	Bantu-Batho Heidelberg Tvl	T. Msiza ...	2	18	23	29	7	3	...	169	202	29	2	5	110	22	
SPRINGS ...	Payneville Springs ...																
	Kwathema Devon ...	W. Ndaba ...	4	14	31	80	...	10	42	795	823	80	6	16	533	577	
	Delmas Kinross ...																
	Witbank Argent ...																
BETHAL ...	Bethal ...																
EASTERN TRANSVAAL	Belfast Grevlingstad	J. Nkosi ...	1	12	12	...	...	...	...	103	103	...	1	2	30	30	
	Machadadorp	J. Motloung ...	1	3	4	11	11	...	...	144	514	...	...	...	39	50	
	Schoemanskloof	J. Lukhele ...	1	3	5	7	5	...	...	...	...	...	...	...	...	...
O.F.S.—HARRISMITH	Location	A. Mnisi ...	1	10	4	...	...	...	...	...	...	...	...	...	...	...
	Rheibokspruit Vrede ...	J. J. Lepele ...	5	16	56	47	4	17	...	489	523	47	2	6	131	157	
	Kalkoenskraal Cornelia ...																
VEREDE ...	Langerweg Villiers ...	T. Sigasa ...	2	8	9	29	9	2	202*	448	282	29	1	2	21	41	
FRANKFORT ...	Location Tweeling	S. Moloja ...	1	6	6	...	...	...	...	95	95	...	2	2	18	18	
WARDEN ...	Warden ...	E. Moloi ...	2	15	26	55	...	5	28	837	859	55	1	2	51	49	
PETRUS STEYN	Location Reitz ...	I. Mamatela ...	2	7	11	12	...	4	2	76	82	12	1	2	30	31	
BLOEMFONTEIN	Location Jagersfontein	J. Makhanya ...	2	4	8	16	1	1	10	63	69	16	3	6	275	275	

STATISTICAL RETURNS—Continued.



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

FIELDS, DISTRICTS AND SUPERINTENDENTS.	CHIEF STATIONS.	MISSIONARIES AND PASTORS.	Buildings.	Preaching Places.	Preachers and Other Workers.	ADDED.		REMOVED.		COLLS.		SCHOOLS.						
						Baptisms.	Transfers.	Deaths.	Erasures and Transfers.	Last Year.	This Year.	Total Number of Baptisms.	Schools.	Teachers.	Scholars.			
										Last Year.	This Year.			Last Year	This Year			
V. Bantu Baptist Church	S.A.B.M.S. (Cont.)																	
NATAL—DURBAN ESTCOURT	Umgeni Rd. & Dist Cornfields	W. Duma	4	37	58	88	10	7	20	1086	1157	88	10	26	600	925		
	Thembalihle	S. Thusini	8	10	6	14	7	5	23	620	613	14	3	4	190	190		
	Mungweni																	
	Nquto																	
	Weenen	R. Maphumulo	3	6	6	3	...	...	...	46	49	3	1	2	60	40		
HATTINGSPRUIT	Clone's Farm																	
	Ingogo																	
PIETERMARITZBURG	Gezubuso	E. Makhaye	1	5	5	9	10	...	2	116	133	9	1	2	37	99		
	Sobantu Village	S. Ndlovu	4	4	5	5	2	1	54	118	70	5	2	3	108	130		
	Cato Ridge	S. Miti	1	5	10	7	...	1	16	203	193	7	2	14	324	167		
CAPE—GRIQUALAND WEST	Kimberley & Dist.																	
	Campbell																	
	Warrenton	L. Powah	3	4	6	...	...	...	...	99	99	...	1	2	30	30		
		R. K. Katoleza	1	8	12	14	2	13	18	125	110	14	1	2	14	16		
6. LAMBALAND, N. RHODESIA (1914)																		
NDOLA	Kafulafuta	Miss O. C. Doke																
OUT STATIONS		Miss G. C. Bellin																
NDOLA	Mulofwa	Rev. A. Lupungu																
	Saka	Syedeleki	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}
	Wayga																	
	Mafiyge																	
	Mbasela	Adamson																
NKANA	Cimoto	Polomoni																
	Camusyalila	Isaki Toto																
	Kanpundu																	
LUMPUMA	Mundwi	Maliko	17	†	134	23	...	7	2	471	485	23	18	44	620	739		
MUKUTUMA	Kawinda	Disyoni																
	Mitwe	Paul Kasopa	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}	}
SIWUCIYGA	Mutwala																	
	Siwuciyga																	
	Ngalande	Mosesi																
	Capamba	Bisoni																
	Mutakula	Isakim																
SIMUKUNAMI	Kapolobwe	Sadoki																
	Fiwale Hill	Mr. E. H. Creasey																
		Mrs. E. H. Creasey																
		Miss D. Creasey																
		Miss H. J. Lambrechts																
		Mr. L. J. Turvey																
		Mrs. L. J. Turvey																
		Rev. B. Litana																
		Sike Mulamata																
	OUT STATIONS																	
	Cikalongo	E. Cipika																
	Cilenga	L. Sabani																
	Cilese	B. Milambo																
	Cinondo	A. Masyowa																
	Citundu	L. Tembo																
	Dauids	N. Siwelwa																
	Kashitu	Wanki																
	Lisomona	B. Mutwale																
	Lunsala	S. Nkonkola	18	340	124	46	2	8	...	435	475	46	18	49	708	746		
	Misikisi	Sebedai																
	Monika	M. Katanga																
	Mpogota	J. Lukote																
	Mukusi	D. Matowe																
	Munkulungwe	Lupiya																
	Muntiwi	Julyasi																
	Musili	A. Mukanda																
	Silangwa	K. Milukutu																
	Stevens	J. Nsundwe																
	Totals (S.A.B.M.S.)		215	524	1377	1401	457	213	1838	17440	17247	1401	205	418	10572	11699		

† Preaching Places in almost every Village.

* Roll Revised



S.A. BAPTIST MISSIONARY SOCIETY
Summary of Field Returns as at 30th June, 1957.

FIELD.	Buildings.	Preaching Places.	Preachers and Other Workers.	MEMBERS.				ROLLS.		Total Number of Baptisms.	SUNDAY SCHOOLS.			
				ADDED.		REMOVED.		Last Year.	This Year.		Schools.	Teachers.	Scholars.	
				Baptisms.	Transfers.	Deaths.	Transfers and Erasures						Last Year	This Year
Ciskei	33	72	289	322	65	22	743	2361	1983	322	33	68	1384	1752
Pondoland	15	36	111	86	20	18	32	1247	1303	86	23	29	869	371
Transkei	32	61	162	165	54	31	175	2076	2119	165	23	27	311	498
Northern Transvaal	16	96	120	177	170	25	226	1970	2066	177	21	37	1677	1579
Transvaal, etc.	84	259	437	582	116	102	660	8880	8816	582	64	164	5003	5514
Lambaland	35	†	258	69	2	15	2	906	960	69	36	93	1328	1485
Totals	215	524	1377	1401	457	213	1838	17440	17247	1401	205	418	10572	11699

† Preaching Places in almost all Villages.

SUMMARY AS AT 30th JUNE, 1957.

	CHURCHES AND MISSIONS.	MINISTERS AND MISSIONARIES.	Places of Worship.	Lay Preachers and Readers.	MEMBERS.						ROLLS.		Total Number of Baptisms.	No. of Schools.	Teachers and Workers.	SUNDAY SCHOOLS.		
					ADDED.			REMOVED.			Last Year.	This Year.				Last Year	This Year	
					Baptisms.	Transfers.	Otherwise.	Deaths.	Transfers.	Otherwise.								
1.	European Churches	96 Churches	54 Ministers 15 Prob. Ministers 6 Student Ministers	146	104	502	485	320	138	492	524	11017	11170	763	158	1286	9399	10386
2.	Non-European Churches and Missions	11 Churches 7 Missions	5 Ministers 9 Superintendents	19	15	120	17	17	11	12	15	957	1073	220	44	266	3335	3871
3.	Indian Churches and Missions	1 Association 2 Churches	2 Ministers	13	14	62	33	...	11	5	...	1135	1214	62	17	24	518	609
4.	Chinese Churches	1 Church		1	6	16	...	...	...	...	...	18	34	6	2	8	230	219
5.	Bantu Churches and Missions (S.A.B.M.S.)		4 Supt. Missionaries 14 Missionaries 31 Ministers 11 Prob. Ministers 16 Student Ministers 43 Evangelists	215	1377	1401	457	...	213	1838	...	17440	17247	1401	205	418	10572	11699
	Grand Totals			394	1516	2101	992	337	373	2347	539	30567	30738	2452	426	2002	24054	26784

Ministers without a Pastoral Charge under the B.U. of S.A. : 26.

TABLE V



Statistical Returns for Baptist Convention churches as at Dec. 1979

**BAPTIST CONVENTION OF SOUTHERN AFRICA
(Figures as at 31 December 1979)**

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday School				
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholar		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
1. CISKEI (1868)																			
L T Grunewald (Supt)																			
148	Adelaide	Adelaide	Student Pastor	1	2	3	10	—	2	2	—	—	76	86	10	—	—	—	—
	Alice	Alice	Vacant	3	3	6	—	67	—	—	—	—	—	67	—	—	—	—	—
		Gilton																	
		Gqumashe																	
	Bedford	Bedford	Vacant	3	10	22	8	—	7	2	—	—	434	447	8	1	1	55	50
		Blacksley																	
		Sheldon																	
	Berlin	Klipfontein	A Maseti	3	5	8	21	—	6	4	—	—	122	145	11	4	5	60	75
		Ilita																	
		Peelton																	
	East London	Stutterheim	A Nkanjeni	3	5	35	39	9	—	2	—	—	639	685	39	2	7	514	436
		Mdantsane																	
		Duncan Village																	
		Chalumna																	
	Mooiplaas	Moderator	1	2	2	2	—	—	1	—	—	32	33	2	—	—	—	—	
	Waterfalls	D. Mburwana	3	5	19	21	4	—	4	—	—	173	194	21	2	6	250	210	
	Tshabo	L. Royi																	
	Ndevano																		
Fort Beaufort	Dongue		—	2	6		No	Return				53	53	—	—	—	—	—	
	Moderator: P Molo																		
Keiskamahok	Rabula	Vacant	2	5	14	27	4	—	8	—	10	154	167	10	3	3	75	75	
	Nqumeya																		
	Zanyokwe																		
King William's Town	Kayaletu	G Ngamlana	6	10	14		No	Return				391	391	—	6	8	510	510	
	Zwelitsha																		
	Ginsberg																		
	Tyu Tyu																		
	Mkangiswana																		
Middeldrift	Dimbasa	Vacant	3	4	15		No	Return				136	136	—	2	4	295	295	
	Mamata																		
	Ngqele	H Mjekula	2	4	16	27	2	—	—	67	—	525	487	27	2	6	279	285	
	Njwaxa																		
	Fort White																		
Queenstown	Xesi	Student Pastor	1	3	4	9	—	—	1	—	—	50	58	9	1	2	—	20	
	Queenstown	E Nontshinga	1	5	25	13	—	—	—	1	8	176	180	13	2	3	85	155	
	Ezibeleni																		
Tarkastad	Tarkastad	W Bokuva	1	3	6	—	—	—	4	6	—	92	82	—	—	—	—	—	
	Thornhill																		
Whittlesea	Sada	A Jongilanga	1	3	19	23	1	1	2	31	—	159	151	23	1	2	52	62	
	Pavitt																		
2. NATAL (1962)																			
M O Staley (Supt)																			
Ladysmith	Zakheni	A B Gobile	2	4	8	3	—	—	—	—	—	49	52	3	3	3	57	60	
Durban	Umlazi			2	4	8	2	1	—	—	—	—	91	94	2	2	2	50	55
	Kwa Mashu	N Sokhela	3	4	25	25	10	—	2	3	2	172	200	47	5	10	162	260	
	Lamontville			7	16	25	—	No	Return				362	362	—	5	5	145	145
Estcourt	Wembesi	S Khanyile	8	10	5	—	25	—	3	20	21	200	181	—	6	4	161	165	
Newcastle	Madadeni	E Mcambi	5	6	12	16	—	—	—	—	—	162	178	16	3	5	125	220	
Pietermaritzburg	Sobantu	I Ngubane	1	2	5	3	2	2	5	7	—	48	43	3	1	2	60	70	
	Ezibovwini	I Ngubane	2	1	3	2	1	—	6	—	4	32	25	2	1	1	30	25	
	Imbali	M Hlatshwayo	1	1	3	—	—	—	—	—	—	26	23	—	1	1	30	39	
Zululand	Entoweni	E Mkwanzazi	3	8	10	—	No	Return				163	163	—	3	6	145	145	
	Wela	Vacant	—	1	2	—	4	—	—	—	—	28	28	—	1	1	20	20	
Lower South Coast	Sundumbile	O Nyawose	—	1	2	—	4	—	—	—	—	17	15	3	1	1	15	18	
	Xolo	A Nguza	2	5	10	5	1	—	2	—	—	232	236	5	3	3	150	109	

¹⁵³ Table I on page 64 is an abridged version hereof.

STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholar	
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
3. NORTHERN CAPE (1965) (Supt)																		
NO STATISTICAL RETURN RECEIVED. FIGURES SHOWN ARE FOR LAST RETURN AS AT 1978.12.31																		
Bloemhof	Bloemhof		—	3	5	—	—	—	—	—	—	115	115	—	3	3	66	66
	Schweitzer Reneke		—	—	—	—	—	—	—	—	—	20	20	—	1	1	27	27
	Migdol		—	—	—	—	—	—	—	—	—	41	41	—	1	2	34	34
Colesburg	Colesburg		—	1	7	—	—	—	—	—	—	43	43	—	4	4	59	59
De Aar	De Aar		—	3	9	—	—	—	—	—	—	16	16	—	4	4	70	70
	Petrusville		—	—	4	—	—	—	—	—	—	27	27	—	2	2	23	23
	Philipstown		—	2	2	—	—	—	—	—	—	23	23	—	1	1	30	30
Postmasburg	Postmasburg		—	5	3	—	—	—	—	—	—	52	52	—	—	—	—	—
	Campbell		2	5	6	—	—	—	—	—	—	22	22	—	—	—	—	—
	Danielskuil		—	2	4	—	—	—	—	—	—	98	98	—	1	7	97	97
Kimberley	Galeshewa		2	3	6	—	—	—	—	—	—	24	24	—	—	—	—	—
	Willowbank		—	—	—	—	—	—	—	—	—	27	27	—	1	1	8	8
Itsoeng	Mafeking		—	2	3	—	—	—	—	—	—	48	48	—	1	1	29	29
Mafeking	Mareetsane		1	—	2	—	—	—	—	—	—	94	94	—	—	—	—	—
	Ramabesa		—	—	—	—	—	—	—	—	—	25	25	—	1	1	48	48
Noupoort	Noupoort		2	1	12	—	—	—	—	—	—	27	27	—	3	3	57	57
Prieska	Prieska		1	1	1	—	—	—	—	—	—	11	11	—	—	—	—	—
Uppington	Paballelo		1	3	9	—	—	—	—	—	—	75	75	—	1	1	42	42
	Dyason's Klip		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Kanon Eiland		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Ses Brugge		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Taungs	Pampierstad		2	6	6	—	—	—	—	—	—	50	50	—	3	3	24	24
	Buxton		1	—	2	—	—	—	—	—	—	28	28	—	1	1	26	26
	Koppie Enkel		—	—	—	—	—	—	—	—	—	31	31	—	—	—	—	—
Warrenton	Warrenton		—	—	—	—	—	—	—	—	—	95	95	—	—	—	—	—
4. NORTHERN TRANSVAAL (1954) —(Supt)																		
Botswana	Makwate	E Masala	—	6	5	—	—	—	—	—	—	118	118	—	1	1	40	40
	Mahalapye	N L Chaka	1	1	2	—	—	—	—	—	—	55	55	—	1	4	60	60
Dennilton	Bloemfontein	M M Mogano	2	6	4	—	—	—	—	—	—	88	88	—	2	4	134	134
	Kwarielaagte		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Hammanskraal	Temba	— Mhlophe	1	2	4	4	—	—	—	10	—	36	30	4	2	2	—	70
	Mathibestad	S E Letsie	2	1	—	—	—	—	—	—	—	26	26	—	1	1	29	29
	Lebotlwane		1	2	—	—	—	—	—	—	—	90	90	—	1	1	33	33
	Vyeboslaagte		—	8	9	—	—	—	—	—	—	125	125	—	8	8	117	117
	Kromkuil		—	2	2	—	—	—	—	—	—	36	36	—	1	2	36	36
Northam	Mogogelo	J Moselakgomo	3	2	2	—	—	—	—	—	—	119	119	—	1	1	45	45
	Kraalhoek		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Varklei		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pietersburg	Molepo	M N Mohlala	2	9	7	15	1	—	1	4	—	154	165	15	2	7	479	138
	Seshego	D Aphane	2	3	2	—	—	—	—	—	—	38	38	—	1	1	32	32
	Mashashane		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pilgrims Rest	Elandsfontein		1	10	18	—	—	—	—	—	—	215	215	—	2	2	109	109
	Buffelshoek		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Sterkspruit		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Potgietersrust	Vaaltn	J Mashabe	1	3	3	—	—	—	—	—	—	82	82	—	1	1	34	34
	Naboomspruit		—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Pretoria	Atteridgeville	— Mountloa	1	3	5	11	—	—	3	3	1	99	103	14	1	8	37	50
	Hatfield	S Monageng	—	—	—	—	—	—	—	—	—	87	87	—	—	—	—	—
			—	—	—	—	—	—	—	—	—	102	102	—	1	5	68	68



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday School				
						Added			Removed			Last Year	This Year		Schools	Teachers	Schola		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
Phalaborwa	Mamelodi	H Mogotlane																	
	Ga Rankuwa																		
	Kgabalatsane	G Motaboge	2	3	9	4	1	—	9	10	16	88	58	4	3	6	60	87	
	Mabopane	J Mashiane	1	1	3	12	—	—	—	—	—	91	92	12	2	3	63	105	
	Soshanguwe	F Massamola	—	4	2	—	—	6	—	—	—	57	63	—	—	—	19	—	
	Phalaborwa	— Sefanela	—	3	2	—	No	Return	—	—	—	55	55	—	1	1	10	10	
	Tzaneen																		
	Witlaagte		4	5	5		No	Return				145	145	—	3	9	121	121	
	Kalkfontein																		
	Rooikoppen																		
Rustenburg	Thlabane	T P Makone	—	4	3		No	Return			451	451	—	2	2	52	52		
	Kanana																		
	Tweelaagte																		
Sekukhuneland	Driekop		3	18	9		No	Return			181	181	—	6	9	164	164		
	Madibaneng																		
Thabazimbi	Waterberg		3	17	30		No	Return			384	384	—	1	2	29	29		
	Rooiberg																		
	Koedoeskop																		

5. ORANGE FREE STATE
E H Mahon (Actg Supt)

Bloemfontein	Bochabela	B Latyeba	1	5	9	6	—	—	2	27	—	134	111	6	1	2	106	4
	Rocklands		1	1	10	—	27	—	—	—	—	—	27	—	1	1	—	2
	Kagisanong																	
	Stormhoek		—	1	3	3	2	15	2	—	—	—	18	3	1	2	73	6
Cornelia	Location	B Gobidola	1	4	4	—	—	1	3	4	4	27	17	—	—	—	—	—
Frankfort	Location	O Mothlabane	1	3	1	—	—	—	—	—	10	10	—	—	—	—	—	—
Harrismith	Phomolong	S Pule	1	14	14	—	—	—	5	—	—	428	423	—	5	9	69	19
	Memel																	
	Rheibokspruit																	
Kroonstad	Location	O Mothlabane	—	1	2		No	Return			14	14	—	1	1	12	1	
Parys	Location		1	4	5		No	Return			152	152	—	1	1	72	7	
Petrus Steyn	Location	B Gobidola	2	4	3		No	Return			19	19	—	—	—	—	—	
Vrede	Location	R Mofokeng	—	6	3	7	—	—	1	—	493	657	170	7	1	75	10	
Warden	Location	Vacant	1	10	13	30	10	—	8	10	—	454	476	30	3	4	119	14
Welkom	Motse Thabong		1	1	9	—	—	—	—	—	—	37	37	—	1	1	30	3
Witzieshoek	Qwa Qwa	P Mahola	1	4	7	—	6	—	—	—	—	122	128	2	4	3	82	14
	Riet Pan																	
	Thaba Tsoeu																	

6. PONDOLAND (1889)

NOW INCLUDED IN RETURN FOR TRANSKEI

7. SOUTHERN CAPE
A F Volker (Supt)

Boland	Paarl	S Bantu	—	4	27	—	—	—	2	—	—	111	109	—	2	2	54	50
	Worcester																	
	Ashton																	
	Stellenbosch																	
Cape Town	Langa	S Bata	2	4	48	7	6	5	4	2	2	226	236	7	2	3	114	112
	Guguletu																	
	Nyanga																	
	Somerset West																	



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholar	
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
Cradock	Cradock	Vacant	1	5	9	—	—	—	—	1	2	97	94	—	1	1	38	42
Grahamstown	Grahamstown	N Tanda	2	13	23	22	9	13	—	18	15	173	184	22	13	16	100	338
Karoo	Jansenville	Vacant	2	4	14	—	—	—	—	—	—	87	87	—	1	1	30	30
	Aberdeen																	
	Pearston																	
	Graaff Reinet																	
Mossel Bay	Mossel Bay	Vacant	1	3	6	8	1	—	—	—	—	73	82	8	1	1	—	13
	Knysna																	
Port Elizabeth	Kwazakhele	E Rayi	1	3	26	12	—	—	2	12	—	171	169	12	1	2	46	48
	Greenbushes																	
Port Elizabeth	New Brighton	M Dwaba	2	2	42	41	4	14	3	—	—	204	260	41	1	5	28	124
	Hankey																	
Riebeeck East	Riebeeck East	Vacant	1	6	30	34	—	—	3	10	—	154	175	34	4	4	50	52
Uitenhage	Xaba/Langa	D Stuurman	1	2	15	—	—	—	—	—	—	125	125	—	—	—	25	—
	Kwanobuhle																	
Port Alfred	Port Alfred	Vacant	1	1	—	—	—	—	—	—	—	38	38	—	—	—	—	—

NOTE: Cradock, Grahamstown & Port Alfred transferred from Ciskei Field.

8. SOUTHERN TRANSVAAL
G W Sparrow (Supt)

Alberton	Thokoza	J Mbongo	2	3	5	2	3	1	—	—	2	89	93	1	1	4	80	100
Benoni	Daveyton	D Mithembo	1	2	5	16	—	—	2	—	—	210	224	16	1	1	40	32
Boksburg	Vosloorus	S Morakabi	1	1	6	2	1	1	—	—	1	52	55	2	1	1	10	20
Carletonville	Khutsong	G Mogoera	1	3	5	—	—	—	—	6	14	50	30	—	3	3	37	37
Germiston	Katlehong	W Shilubane	4	5	21	14	—	—	4	8	10	240	232	14	2	5	330	232
Johannesburg	Diepkloof	P Mabhena	3	3	4	—	1	—	1	—	—	68	68	—	2	7	195	195
	Alexandra		1	1	1	—	—	—	—	—	—	40	40	—	1	1	20	20
	Jabavu	G Makhanya	1	1	9	—	No	Return	—	—	—	100	100	—	1	6	75	75
	Moroka	Vacant	1	1	—	—	No	Return	—	—	—	70	70	—	—	—	—	—
	Orlando																	
	Moletsane	D K Dube	3	3	7	19	—	—	—	—	—	170	189	19	—	—	—	—
	Rosebank																	
	Parkhurst	P Mabhena	1	1	1	—	1	—	1	—	—	40	40	—	—	—	—	—
Brakpan	Tsakane	Vacant	1	1	—	—	—	—	1	—	14	104	89	—	1	1	—	23
Kempton Park	Mpho	P Mapheto	2	2	6	6	—	—	—	—	25	58	39	6	—	—	20	—
	Thembisa	S Wessie	2	4	7	12	—	—	—	—	25	268	255	12	1	2	42	44
Krugersdorp	Kagiso																	
	Munsieville	W Selebano	2	5	8	3	—	1	2	3	—	132	131	5	5	5	72	72
	Magalies																	
Nelspruit	Kanyamazane	P Hlabangane	1	4	7	—	—	—	—	—	—	—	—	—	—	—	—	—
White River	Jerusalem	A Kunene	1	3	3	4	—	2	—	—	6	35	35	4	1	1	63	26
Nigel	Duduza																	
	Balfour	S Motatinyane	1	3	10	—	No	Return	—	—	—	93	93	—	3	4	93	9
	Greylingstad																	
	Heidelberg																	
Potchefstroom	Ikageng	H Ramotsoenyane	1	7	7	—	—	9	4	—	—	118	123	18	3	3	60	60
Springs	Kwa Thema	Vacant	1	—	5	—	No	Return	—	—	—	34	34	—	1	1	28	28
	Devon																	
Standerton	Sakhele & Frans	S K Sebua	1	5	2	—	16	20	4	—	2	161	191	—	1	1	40	31
Vereeniging	Sebokeng	G Lethale	2	3	8	—	—	—	—	—	—	127	127	—	3	4	203	203
	Sharpville																	
Witbank	Tushanang																	
	Belfast	S Sigasa	2	3	5	—	2	—	1	—	2	63	62	—	1	2	27	26
	Delmas																	
	Machadadorp																	



STATISTICAL RETURNS - AS AT 31ST DECEMBER 1979

Fields, Districts and Superintendents	Chief Stations	Missionaries and Pastors	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools				
						Added			Removed			Last Year	This Year		Schools	Teachers	Scholars		
						Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
9. TRANSKEI (1900) (Including the former Pondoland field)	A D Phipson (Supt)																		
Kentani	Cebe	T D Nxazonke	2	3	6	-	-	-	-	-	20	63	43	-	2	2	25	40	
Butterworth	Hendricks Memorial																		
Cofinvaba	Qutsa	G Mgwangqa	5	4	12	12	10	-	7	-	-	222	237	12	2	2	56	37	
Tsomo	Xume																		
Nqamakwe	Nqamakwe	Vacant	12	13	60	32	-	-	3	-	-	376	405	32	10	12	167	200	
Glen Grey	Inpotulo																		
	Ilinge	M Mqanqeni	1	2	4	-	-	-	2	-	-	45	43	-	2	2	25	15	
	Ezibeleni																		
Willowvale	Fort Malan	J Lata	4	5	6	8	-	-	-	-	-	89	97	8	2	2	25	20	
Indutywa	Cizele	Vacant	1	3	6	4	-	-	-	-	-	59	63	4	2	2	30	25	
	Qora	W L Nyezi	12	14	37	35	3	-	4	3	-	462	493	35	5	5	55	55	
Engcobo	Engcobo	P Nqolo	2	4	6	5	-	-	1	-	-	80	84	5	2	2	30	25	
	Xonya																		
Umtata	Xwili	I Phanyeko	7	9	24	16	-	-	5	4	-	192	199	16	9	13	80	178	
Tsolo	Bele																		
Libode	Ruze	S Nqeto	14	19	38	42	2	5	2	-	-	463	510	42	6	12	160	160	
Port St Johns	Macibi	M Nqeto	7	11	21	10	-	4	2	-	5	224	231	10	6	10	279	164	
Lusikisiki	Luqoqweni																		
Hershel	Jozana's Hoek	J S Gebuza	6	8	16	36	26	-	14	18	161	409	278	36	6	6	200	255	
	Ntabamhlope			3	5	8	4	-	161	-	-	-	165	4	2	2	-	25	

Ngqeleni	Bolotwa	I M Mounyiswa	4	5	9	10	-	-	-	2	-	92	100	10	4	4	50	55	
Bizana	Mjazi	I M Jojo	18	21	35	18	2	1	6	14	5	534	530	18	20	26	780	647	
Flagstaff	Puffadder			2	3	8	8	1	14	3	2	52	68	8	2	4	72	60	
Tsolo	Upper Sinxake	A Mdubeki	2	6	12	-	-	-	-	-	-	203	203	-	6	6	168	168	
Qumbu	Gura																		
Ntabankulu	Ncumbe	L Sheyi	4	4	5	-	-	-	-	-	7	132	125	-	3	4	57	57	
Mt Frere	Xameni																		
Mt Ayliff	Ntsizwa																		
Matatiele	Rochdale																		



SUMMARY OF TABLES V AND VI

FIELD	Buildings	Preaching Places	Preachers and Other Workers	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools				
				Added			Removed			Last Year	This Year		Schools	Teachers	Scholars		
				Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year	
1 Ciskei	34	71	214	200	87	16	30	105	18	3212	3362	173	26	47	2175	2177	
2 Natal	36	62	116	56	44	2	18	32	34	1582	1600	81	35	44	1150	1337	
3 Northern Cape	12	38	81			No Return				866	866	—	29	36	640	640	
4 Northern Transvaal	31	113	126	46	2	6	13	25	30	2922	2908	49	44	80	1771	1567	
5 Orange Free State	11	58	83	46	45	16	21	41	507	2054	1592	48	19	25	638	837	
6 Pondoland						INCLUDED IN TRANSKEI FIELD											
7 Southern Cape	14	47	240	124	20	32	14	43	19	1459	1559	124	26	35	485	807	
8 Southern Transvaal	36	64	132	78	24	34	20	17	101	1322	1320	97	32	52	1435	1317	
9 Transkei	106	140	323	252	44	225	49	43	200	3697	3926	252	92	117	2259	2216	
SUB-TOTALS	280	593	1315	802	266	331	165	306	909	17114	17133	24	303	436	10553	10887	
Mahon Mission Branch	44	269	375	230	37	260	64	60	698	8811	8516	230	92	114	2605	244	
TOTALS	324	862	1690	1032	303	591	229	366	1607	25925	25649	1054	395	550	13158	13321	

TABLE VII
DENOMINATIONAL TOTALS
(as at 31 December 1979)

GROUP	CHURCHES AND MISSIONS	MINISTERS AND MISSIONARIES	Designation of Sub-Total	Members						Rolls		Number of Baptisms During Past Year	Sunday Schools			
				Added			Removed			Last Year	This Year		No. of Schools	Teachers and Workers	Scholars	
				Baptisms	Transfers	Otherwise	Deaths	Transfers	Otherwise						Last Year	This Year
CHURCHES LISTED IN TABLES I, II AND III	Unadjusted Total as in Table III Correction for Churches included in Totals B and C 213 Churches 89 Missions 33 Waysides	250 Ministers 50 Probationer Ministers 12 Student Ministers 1 Superintendent	(i)	1303	1269	1479	230	1234	1044	26451	27994	2172	422	3570	30237	30497
			(ii)	18	1	1	1	—	1	680	698	—	8	27	356	364
			A = (i) - (ii)	1285	1268	1478	229	1234	1043	25771	27295	2172	414	3543	29881	30161
CHURCHES LISTED IN TABLE IV	2 Associations 1 Mission 1 Church	2 Ministers 2 Probationer Ministers 2 Student Ministers	B	64	5	13	2	—	—	2845	2925	6	38	117	1882	1927
CHURCHES LISTED IN TABLES V & V	324 Buildings 862 Preaching Places	28 Missionaries 122 Ministers 17 Probationer Ministers 14 Evangelists	C	1032	303	591	229	366	1607	25925	25649	1054	395	550	13158	13321
DENOMINATIONAL TOTALS A + B + C				2381	1575	2082	460	1600	2650	54541	55869	3232	847	4210	44921	45378

APPENDICES

Appendix 'A'

Interview Questions¹⁵⁴

1. Existence of a Christian Education programme
 - 1.1 Do you have a Christian education programme in your church?
 - 1.2 How long have you had it for?
 - 1.3 What levels do you cater for? Children, youth, adults, etc.

2. Categories of learners
 - 2.1 How are your learners graded in terms of age?
 - 2.2 How many groups do you have to cope with every Sunday?
 - 2.3 Do you keep a record of attendance?
 - 2.4 How is the attendance?

3. Teachers and their training
 - 3.1 How do you recruit volunteer teachers?
 - 3.2 How long do they serve as teachers?
 - 3.3 What tools do you use to evaluate their effectiveness?
 - 3.4 Do your teachers undergo training and refreshers courses from time to time?
 - 3.5 How often do you (teachers) meet to prepare for Family Bible Hour/Sunday School?

¹⁵⁴ Responses to these questions are recorded in my own words and are available as appendix 'D'.

4. The nature of the curriculum
 - 4.1 Do you have a given curriculum for Christian education?
 - 4.2 If you do not, how do you determine what is to be taught?
 - 4.3 If you do, is it a borrowed one or did you compile it yourselves?
 - 4.4 (*In the event it is a borrowed one*) What plans do you have in mind about compiling your own curriculum in future?
 - 4.5 To what extent is the curriculum in line with the vision of the church?
 - 4.6 How do you assess the understanding and application of what is taught?
 - 4.7 Is the continuity in your lessons or are lessons/topics pounced upon at random?

5. Mid-week Bible lessons
 - 5.1 Do you have mid-week Bible lessons?
 - 5.2 How do they differ from your Family Bible Hour lessons?
 - 5.3 How do you conduct such lessons? (in cell groups or in the church)
 - 5.4 Who teaches in these lessons?
 - 5.5 What role do cell groups play in the educational ministry of the church?

6. Ministries
 - 6.1 Do you have children, youth, women, and men's ministries in your church?
 - 6.2 How long have you had them for?
 - 6.3 What are their strengths and weaknesses?
 - 6.4 What sort of programmes are run in these ministries?
 - 6.5 What do you usually teach about? Is the continuity in the lessons?

- 6.6 To what extent are topics dealt with in line with the church's vision?
- 6.7 Do the ministries work together, so that there will be no overlapping of topics handled?

7. The Pastor in Christian education

- 7.1 How much importance do you attach to Christian education?
- 7.2 Do you have a library?
- 7.3 Does the church have a special budget for the library?
- 7.4 What role do you play in the educational ministry of your church?
- 7.5 If you do teach, who do you teach and why?

8. The administration of Christian education

- 8.1 Do you have a Christian education (family Bible hour/Sunday school) committee?
- 8.2 How big is the committee and what portfolios do members hold?
- 8.3 Who constitutes the committee?
- 8.4 How often does the committee meet?
- 8.5 What is the duration of service as committee member?
- 8.6 How would you rate the effectiveness of your committee?
Excellent, very good, good, fair, weak

9. The purpose of Christian education

- 9.1 What is the purpose of your Christian education programme?
- 9.2 What are your short, medium and long term goals?
- 9.3 Do all your teachers understand the purpose of teaching?

9.4 Is the purpose in line with the direction the church is taking?

9.5 How often do you evaluate the teaching programme?

10. Membership class

10.1 Does your church have a membership class? How long have you had it for?

10.2 How long does it usually go for?

10.3 Why do you have a membership class?

10.4 What areas do you cover in your teaching?

10.5 Who is responsible for the membership class?

11. Marriage and family life ministry

11.1 Do you have special couples meetings?

11.2 How often do they meet and what topics are usually discussed?

11.3 Do you teach about marriage and family life in other contexts as well?

11.4 Are goals being met in these meetings or teachings?

12. Preparing the saints for ministry (Discipleship)

12.1 Does your church have a deliberate programme for training saints for ministry?

12.2 What do you understand the term "Discipleship" to mean?

12.3 In which areas do you prepare the saints for ministry?

12.4 How long have you had this programme for? Did it bear fruit?

13. Christian education facilities

- 13.1 Does your church have special facilities for Christian education (classes, chalkboards, study manuals, learning and teaching aids, overhead projector, etc)?
- 13.2 What plans do you have for building/extending the Christian education classes/hall?
- 13.3 Any special budget for Christian education?

Appendix “B”

Regions and churches of the Baptist Convention of South Africa

Capricorn Baptist Region (Limpopo Province)

Bokgaga	Botlokoa	Dithabaneng
Ebenezer	Fairley	Kgosane
Lebowakgomo	Magakala	Makibelo
Maleleng	Maranatha	Namakgale
Phalaborwa	Seshego	Vaalbyn

Central Gauteng Baptist Region

Calvary	Dennilton (Ntoane) ¹⁵⁵	First Winterveldt
Ga-Rankuwa	Jubilee	Kgabalatsane
Lebotloane	Mabopane	Mamelodi
Mathibestad	Mt. Hermon	New Covenant
Revival	Soshanguve	Temba
Thabazimbi		

Eastern Cape Baptist Region

Burgersdorp	Dimbaza	Ebenezer
Emmanuel	Eternal Hope	King Williamstown
Kowie	Maranatha	Mar. Missionary ¹⁵⁶
Masakhe	Ndlalifa	New Life
Njwaxa	Progressive Bethel	Thembinyaniso
Whittlesea	Xesi	

¹⁵⁵ Dennilton is in the Mpumalanga Region, however, they are still members of the Central Baptist Region.

¹⁵⁶ Maranatha Missionary Baptist Church

Free State Baptist Region

Phomolong	Rocklands	Tumahole
Witsieshoek		

Great North

Giyani	Lwamondo	Thengwe
Tshipise	Thohoyandou	

Kwa-Zulu Natal Baptist Region

Inkandla	Phongola	Ulundi
Vision	Wembezi	

Mpumalanga Baptist Region

Ebenezer	Ekangala	Emangweni
Ext K	Mathysensloop	Siyabuswa
Thabakhubedu	Thushanang	Twefontein
Vezubuhle	Witlaagte	

North West Baptist Region

Calvary	Mmabatho	Sharon
Thlabologo		

Southern Gauteng Baptist Region

Batho Bohle	Covenant	Cornerstone
Daveyton	Diepkloof	Diepkloof Ebenezer
Duduza	Ennerdale	Graceland
Ikageng	Jabavu	Joh. Bethany ¹⁵⁷
Jouberton	Kagiso	Khutsong
Klerksdorp	Kwa Thema	Meadowlands
Moroka	Mpho	Munsieville
Orange Farm	Orlando	Pimville
Protea	Sanctuary	Sebokeng
Sharpville	Sharpville Born Again	Small Farm
Tembisa	Tokoza	Tsakane
Vosloorus	Wedela	Zamdela

Western Cape Baptist Region

Parkdene	Gethsemane	Vineyard
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Notes

- ❖ There are 10 regions with 116 churches constituting the Baptist Convention of South Africa.
- ❖ The Capricorn, Central and Southern Gauteng, Great North and Mpumalanga regions, comprise what used to be known as the Transvaal, which is the focus of the dissertation.

¹⁵⁷ Johannesburg Bethany Baptist Church

Appendix 'C'

Transvaal Baptist Churches as the writing of the dissertation

Capricorn Baptist Region (Limpopo Province)

Bokgaga	Botlokoa	Dithabaneng
Ebenezer	Fairley	Kgosane
Lebowakgomo	Magakala	Makibelo
Maleleng	Maranatha	Namakgale
Phalaborwa	Seshego	Vaaltyn

Central Gauteng Baptist Region

Calvary	Dennilton (Ntoane)	First Winterveldt
Ga-Rankuwa	Jubilee	Kgabalatsane
Lebotloane	Mabopane	Mamelodi
Mathibestad	Mt. Hermon	New Covenant
Revival	Soshanguve	Temba
Thabazimbi		

Great North

Giyani	Lwamondo	Thengwe
Tshipise	Thohoyandou	

Mpumalanga Baptist Region

Ebenezer	Ekangala	Emangweni
Ext K	Mathysensloop	Siyabuswa
Thabakhubedu	Thushanang	Tweefontein

Vezubuhle

Witlaagte

Southern Gauteng Baptist Region

Batho Bohle	Covenant	Cornerstone
Daveyton	Diepkloof	Diepkloof Ebenezer
Duduza	Ennerdale	Graceland
Ikageng	Jabavu	Joh. Bethany ¹⁵⁸
Jouberton	Kagiso	Khutsong
Klerksdorp	Kwa Thema	Meadowlands
Moroka	Mpho	Munsieville
Orange Farm	Orlando	Pimville
Protea	Sanctuary	Sebokeng
Sharpville	Sharpville Born Again	Small Farm
Tembisa	Tokoza	Tsakane
Vosloorus	Wedela	Zamdela

¹⁵⁸ Johannesburg Bethany Baptist Church

Appendix 'D'

Responses of church representatives to interview questions in appendix 'A'

Question 1

Do you have a Christian education programme in your church? How long have you had it for and what levels does it cater for?

Atteridgeville Baptist Church¹⁵⁹

We do have a Christian education programme. It began with Sunday school being confined to children only. Then the All Age Sunday School was introduced, after which the name, 'Family Bible Hour' was substituted for 'All Age Sunday School' in 1970. Pastor Stephen Mantlwa introduced Family Bible Hour.

Daveyton Baptist Church

In this respect we have a Sunday school programme which caters for children only. It was weak in 1986, but it has picked up somewhat.

Ekangala Baptist Church

The Sunday school programme was introduced with the founding of the church in 1989. It was weak, being confined to children only. The Family Bible Hour was introduced in 1994 and it caters for two groups, children on the one hand, and youths and adults as one group on the other hand.

Fairley Baptist Church

We have a Sunday school programme which caters for children only. It was introduced with the inception of the church in 1979.

Jouberton Baptist Church

The founder of the church, the Rev. Kodisang, introduced it in the late 1970's. Then it focused on children only. Recently it has become the Family Bible Hour, where senior citizens, adults, youth, and children are catered for.

Jubilee Baptist Church

The Christian education programme was introduced with the founding of the church in 1991. From the outset it catered for all age groups.

Kagiso Baptist Church

The Sunday school programme for children began with the inception of the church. When the late Rev. Selebano took over pastoral oversight in 1974, he introduced the Family Bible Hour.

¹⁵⁹ Atteridgeville Baptist Church has since had a split. The church belonging to the Convention is now known as Calvary Baptist Church in Saulsville.

Kgabalatsane Baptist Church

Sunday school has always been there, but the adult involvement started in 1986. The Southern Baptist Convention missionaries helped in running the Family Bible Hour, but the adult attendance was very poor.

Kwa-Thema Baptist Church

The family Bible hour programme has been there for quite a while since it was introduced into the Convention in 1972. There were four groups. However, when we broke ties with the Baptist Union of South Africa, it faded away as we no longer had material to teach. The Convention has since promised us Christian education material, but so far nothing is forthcoming. Lately it is catering for children only. Adults are very slow.

Lebowakgomo Baptist Church

The Sunday school was introduced in 1983, when the church was founded. It is catering for three groups, the beginners, juniors and seniors. We do not yet have adult classes for Sunday.

Lwamondo Baptist Church

There are two Sunday school groups in our church. Only children are catered for here.

Mabopane Baptist Church

The Sunday school for children has been there since the church began. The All Age Sunday School was introduced by Rev. Nat Nkosi on behalf of the Baptist Union of South Africa. Soon it became Family Bible hour and adults attended very well.

Maleleng Baptist Church

Up until now, the Sunday school caters for children only.

Meadowlands Baptist Church

The Sunday school programme has always been there. When I (Albert Nkumane, interviewee) joined the church in 1969 I found that all ages were involved. Rev. Nat Nkosi emphasized that it belonged to all ages. All levels were catered for, being four groups in all.

Ntoane Baptist Church

We were the first Sunday school in 1967. All in all there were three groups of children. No adults then.

Orlando Baptist Church

The Sunday school programme took off when pastor came in 1980/81. He started it. It did not work at the beginning because it lasted only for three months. It catered for children only. By 1995, when Rev. Mantlha came, he found the family Bible hour.

Revival Baptist Church

Sunday school catered for children only. In 1990 the Christian education department was introduced and in 1992 the family Bible hour was commenced, catering for all age groups.

Sharon Baptist Church

Sunday school is there but it is poorly run. Owing to the accommodation problem, only children are being catered for.

Temba Baptist Church

Only the Sunday school was there for a while. The family Bible hour was introduced much later, when Pastor Mhlophe took over pastoral oversight. The family Bible hour is comprised of four groups.

Tembisa Baptist Church

It was in 1966 that Sunday school was started. However it was weak in that teachers left from time to time. The family Bible hour was introduced by Rev. John Nthane, when he became the church pastor.

Thengwe Baptist Church

There are two Sunday school groups only, mainly children.

Thohoyandou Baptist Church

People have to travel from far. It is for this reason that we have Sunday school for children only. There are two groups and two teachers.

Tshipise Baptist Church

There is no Sunday school as there are no volunteering teachers.

Twefontein 'F'

The Sunday school (children) began in the early days of the inception of the church. Family Bible hour was introduced much later and it consisted of two groups only, children in one class, youth and adults in another class. It depends however on who is the leader; when the leader goes it stops, only children are left.

Vaaltyn Baptist Church

Up until now it is children only. There are no adult classes.

Vezubuhle Baptist Church

Sunday school started with the church in the garage of a member in 1986. Family Bible hour was introduced later and youth and adults comprised one class.

Vosloorus Baptist Church

Only Sunday school was there. Family Bible hour started much later, by a certain American. Youth and adults came together. However, the family Bible hour programme was weak. The new pastor did not improve it either. Still another pastor came on board and has ended up teaching on Sundays only, during the worship service.

Question 2

How are your learners graded? How many groups do you have to cope with every Sunday? Do you keep a record of attendance? How is the attendance anyway?

Atteridgeville Baptist Church

Children are graded according to their age. With the new pastor coming on board, family Bible hour was introduced and members were graded according to their ages. There are six groups in all and the attendance is 60 – 70%. The register is being kept.

Daveyton Baptist Church

Children are graded according to age and language. There are five groups and the register of attendance is kept. Attendance is overwhelming, with children whose parents are not members of our church.

Ekangala Baptist Church

Youth and adults form one group, while children have two groups. All in all there are three groups every Sunday. Agreed to have children register for the sake of gifts for attendance, but this has not yet been implemented. No register for youth and adults. Children have 85% attendance, while youths and adults have 35% attendance.

Fairley Baptist Church

There are two groups which are graded according to their age. These are children though. A register is being kept and the attendance is at 80% to 100%. During the year we hold a rally for all branch Sunday schools.

Jouberton Baptist Church

In all we have six groups to cope with. All are graded according to age. 2 groups of children, 2 groups of youth and 2 groups of adults. A register of attendance is kept, 80% to 100% attendance.

Jubilee Baptist Church

There are two groups of children graded according to their ages, one of youth and another of adults. Attendance is 25% of the total membership. We do not keep a register yet.

Kagiso Baptist Church

The church has 11 groups that are graded according to age. Only 8 groups are active. Records of attendance are kept regularly, with 110 to 120 attending. The attendance is good.

Kgabalatsane Baptist Church

We used to have 4 groups of children, but now there is only one group attending with one teacher. We used to keep a register but now we no longer keep one. Attendance is fluctuating, being at 40% to 60%.

Kwa-Thema Baptist Church

Children who are presently attending are arranged according to how old they are. There are four groups only. We used to keep a register, but now we no longer keep one. Adults are very slow. New converts come but they soon leave. We need a good curriculum from the Convention.

Lebowakgomo Baptist Church

There are three groups of children who are graded according to their age. A register is being kept and there is an 80% attendance.

Lwamondo Baptist Church

We only have two groups of children, but we do not have good teaching material.

Mabopane Baptist Church

The learners are graded according to their age groups. There are adults and children and generally the attendance is good.

Maleleng Baptist Church

There are two groups of children attending Sunday school. Only now that a record is kept and the attendance is usually 50%. No adults as yet.

Meadowlands Baptist Church

They were graded according to their age group. Sunday school stopped when the church building burnt. Only two groups were left during the late Rev. Mbesa's time. During Rev. Ngamlana's time attendance used to be full, especially youth. A record of attendance was also kept. When Rev. Ngamlana left, adults did not attend much. They came back when the late Rev. Mbesa came as pastor.

Ntoane Baptist Church

The church had three groups, two of which were children while only one was youth. Adults were not so effective in attendance. A register was kept so as to allocate points for the good group. Children attendance was 80% to 100%, while that of youth was 50%. No attendance from adults, complaining about distance and time.

Orlando Baptist Church

There are three groups of children. The small ones are usually kept busy. A record of attendance is kept. The attendance is good.

Revival Baptist Church

Children are graded according to their age groups. Family Bible hour has since been introduced and youth and adults are also graded accordingly.

Sharon Baptist Church

The church has two groups of children, who are so many that they need further division. A register is being kept and there is 80% to 100% attendance. No adults yet.

Temba Baptist Church

All in all there are five groups, three for children, one of youth and one of adults. When we started there were two groups only. Each teacher has his/her own register. The attendance of children is good, but the youth and adults are weak. Grannies are happy to be taught by the pastor.

Tembisa Baptist Church

Only one group till pastor John Nthane came along. Now we are boasting of three groups of children. We do not have enough space, so we have to keep the groups at three. Children are many and though a register was usually kept, this time there is no register at all.

Thengwe Baptist Church

Only two groups in our church. Work not so effective.

Thohoyandou Baptist Church

The church has two groups of children and two teachers. These are not so effective.

Tshipise Baptist Church

Nothing on Sunday school. Only the youth seem to be busy on their meeting day.

Tweefontein 'F' Baptist Church

Only one group of children remaining in Sunday school. A group comprised of youth and adults was also there, but with the moving of leadership from one point to another, the latter group vanished into thin air. There is no register; attendance of children is 50%.

Vaaltyn Baptist Church

There are three groups, one for children, one for teenagers and another one for youth, ages 4 – 7, 8 – 13, and 13 – 15. A record is being kept but it is not so up to date. The attendance is moderate.

Vezubuhle Baptist Church

The church has two groups, one of children and another of youth plus adults. Children do have a register, but adults do not. The attendance is 50% for children and 20% for youth plus adults.

Vosloorus Baptist Church

There are only two groups of children graded in terms of their age. The attendance of children is 50%, while that of adults is 25% to 30%.

Question 3

How do you recruit teachers and how long do they serve as such? What tools do you use to evaluate their effectiveness? Do they undergo training and refreshers' courses from time to time?

Atteridgeville Baptist Church

Teachers volunteer. Europeans from Central Baptist Church in Pretoria also volunteered to teach children. In the past local volunteer teachers were trained by the South African National Sunday School Association (SANSA), Child Evangelism Fellowship, and by Rev Mantlwa. Evaluation and planning was done on Monday Evenings, and subsequently on Wednesday evenings by the pastor and the teachers. Exams were also written by pupils. Questions came from the Baptist Union Office.

Daveyton Baptist Church

We appeal for volunteers and approach those we feel would be suitable, but the quality of their spiritual lives is taken into consideration. They serve for as long as they are available. Monthly meetings held with parents to elicit feedback on the work. Teachers meet monthly to evaluate their work. There are also monthly tests on book used. Once a year SANSA trains teachers. They prepare individually and monthly.

Ekangala Baptist Church

Some teachers volunteer while others are chosen according to their abilities. There are six teachers, 2 of whom are responsible for two groups of children, and 4 are responsible for the one group of youth and adults; the 4 teach in turns. Youth and adults may not be divided due to poor attendance. No training, no evaluation and no refreshers' courses. As pastor I recommend books on subjects to be taught. There are no weekly meetings; topics are agreed upon and allocated beforehand. Allocation of topics is very recent. Teachers serve for as long as they are available.

Fairley Baptist Church

Teachers do volunteer. Others are identified according to their burden and abilities. We train them, but they also undergo Baptist Convention training as well as interdenominational seminars (e.g. Apostolic Faith Mission Church seminars). Once in six months all branches meet and evaluation and preparation takes place. Teachers very scarce, so they teach for as long as they are available.

Jouberton Baptist Church

Teachers used to volunteer, but now criteria are used by the church committee to appoint teachers. They must have Sunday School background and be participating members. Pastor trained teachers. Rev. Wes Hook (Southern Baptist Convention) introduced family Bible hour. Manuals from the Baptist Union office are used. Teachers meet on Tuesdays at 18h30 for evaluation and preparation. They teach for as long as they are available.

Jubilee Baptist Church

We recruit through appeal and personal challenge. Prospective teachers must be saved, have love for children and be prepared to learn. They serve for as long as they are available. Special training is there for Sunday school (children) teachers only through Scripture Union seminars Associational children's workshops. Youth and adult teachers do not have special training, except for being guided by pastor through out their teaching term. The church board evaluates the work and forges the way forward.

Kagiso Baptist Church

No volunteers. They must be saved, regular attenders, be willing and competent. They are recommended to the Christian education committee by their teachers. We use professionals, hence we do not have any special training of teachers yet. Duration of teaching depends on the availability of the teacher concerned. Teachers meet once a week for evaluation and preparations as well as discussions of pertinent issues related to Christian education.

Kgabalatsane Baptist Church

Volunteers are asked from the church. Others are recommended according to their abilities. Spirituality very important. There is no term of service. Evaluation through memory verses, dramatization of Bible stories, and singing on a special Sunday. No special meetings, each teacher prepares for their group.

Kwa-Thema Baptist Church

Some teachers were always there, having volunteered their services. Some were recruited by the pastor. The only training took place in the 1980's by the late Rev. Selebano. Once a year there is evaluation and planning. School teachers from outside the church were also used. We used to write exams, but since secession of ties with BU, we no longer have exams, nor do we have material to teach.

Lebowakgomo Baptist Church

Teachers volunteer, but we recruit others. We are busy improving Christian education. Teachers do undergo training. I (Peter Mpja) have undergone training myself. There are no weekly meetings for evaluation or preparation, we are working on having these meetings. No specific term of office for teachers.

Lwamondo Baptist Church

Volunteers only. There are no trained teachers. Teachers prepare and teach as they see fit. No special meetings for evaluation, preparation, etc.

Mabopane Baptist Church

Teachers volunteer their services. They teach for as long as they are able to do so. In the past, missionary superintendent, Mr. Zeilstra, trained teachers. Then it was Rev. Nat Nkosi preparing teachers and pupils for the All Age Sunday School. Recently, the 'Go Teach' team under the leadership of Miss Ingles (nicknamed Nkosazana) also trained teachers for the same purpose. Presently, Mr Ananias Ramputa is the director of Christian education and material is planned quarterly. Teachers rotate in the mother church and the branches. Evaluation done quarterly.

Maleleng Baptist Church

There is a mixed Sunday school at Driekop. Teachers are trained interdenominationally. They volunteer their services and have no term of service. There are no means of evaluation. No monthly or weekly meetings. Each prepares their own lesson.

Meadowlands Baptist Church

The pastor would announce that the church needs volunteers. SANSA would train them. Sometimes the region was also involved. Teachers' term of office not limited. During Rev. Mkhwanazi's time, Family

Bible hour was very effective. *Meadowlands Baptist Church was a model for all Convention churches.*¹⁶⁰ Scripture exams from the BU were written during Revs. Mkhwanazi and Ngamlana's times. Certificates were issued. Once a week teachers would meet to discuss lessons. We have had no pastor for a long time, hence some weaknesses have crept in.

Ntoane Baptist Church

Teachers recruited on voluntary basis. No evaluation, monitoring, training or weekly meetings. When we concentrated on the administration of the church, the Sunday school work suffered. We identified problems in the church, and then selected topics accordingly, some of which we preached about from behind the pulpit.

Orlando Baptist Church

Church would ask for volunteers and they would serve as long as they are available to do so. Children would be tested by doing memory verses or dramatizing some of the Bible stories or even drawing some of the Bible characters. No evaluation, preparation, or planning meeting. Each would do their own preparation. Once a year the church would pay for teachers' training workshops.

Revival Baptist Church

Volunteers were called upon by the church and they would teach for as long as they saw fit. No specific way of evaluation. Questions asked in classes. More and more, trained teachers are coming on board and there are books from the BU.

Sharon Baptist Church

There was only one teacher when Rev. V. J. Sgudla became pastor of the church. Now there are two teachers. No training yet, still under planning. No special weekly meetings.

Temba Baptist Church

Rev Mhlophe went for school teachers. Announcements would also be made at church about those who had a burden to teach. Salvation and commitment were the criteria for recruitment. Teachers would serve for as long as they were available. The pastor and the Sunday school leader would meet to discuss. Children did memory verses, music and drama. Both family Bible hour and Sunday school applied. Mrs Makgatha, the family Bible hour leader underwent training from time to time. She took out her teachers for training and planning. Evaluation was done once a month. Exams would be written also for evaluation. No special weekly meetings for teachers.

Tembisa Baptist Church

An announcement would be made in the church for volunteers to come forward. No special meeting for training or preparations. Meetings would be planned but did not materialize. Other teachers were trained, but no refreshers courses or evaluation meetings.

Thengwe Baptist Church

Volunteer teachers are involved. They were two, but now there is only one left. There are two groups of children. No adults or youth on Sundays.

¹⁶⁰ This statement did not come from the interviewee. Rather it was uttered by one of the pastors interviewed. I felt it was appropriate to bring it up here.



Thohoyandou Baptist Church

There are two teachers only. They never underwent training of any kind. Only the pastor attended family Bible hour training in Polokwane some time ago. Sunday school somewhat operational; but family Bible hour not there at all.

Tshipise Baptist Church

No Sunday school in this church.

Twefontein Baptist Church

Volunteers came forward to teach. Some were asked because of the gift of teaching. They served for as long as they were available. No evaluation tools. Questions were asked in class to assess understanding. No special training or weekly or monthly teachers meeting.

Vaaltyn Baptist Church

Church used volunteer teachers who served for as long as they were available. Teachers trained locally by me (Rev. Lebelo)¹⁶¹ and Mrs. Mashishi. We met once a month for preparation and evaluation.

Vezubuhle Baptist Church

Teachers recruited on volunteering basis. They did undergo training that was sponsored by the Convention. The church paid for such training. No meetings ever held by teachers.

Vosloorus Baptist Church

Church committee would ask for volunteers as the children increased in number. They would serve for as long as they were available. No assessment of children understanding. Sunday school teachers were trained at Sansa. Lately, they attend annual Rhema Bible Church training seminars. No meetings yet.

¹⁶¹ At the time of the interview Rev. Lebelo was not yet a pastor; rather he was one of the prominent leaders in the church.



Question 4

Do you have your own curriculum? If you do not, how do you determine what is to be taught? If you are using a borrowed one, what plans do you have of designing your own? To what extent is it in line with church's vision? Any assessment of learners? Any continuity in lessons?

Atteridgeville Baptist Church

Translated Sunday school books. Initially books from Central Baptist Church. Rev. Mantlwa taught doctrine. There was continuity.

Daveyton Baptist Church

We use books from the Baptist Union. No plans yet for designing our own curriculum. No link of what is taught with church vision. Parents and teachers meet to evaluate teaching as a whole. Lessons do have continuity.

Ekangala Baptist Church

We have our own curriculum. Were going through the books of the Bible, but now we are busy with the book of Acts. Our focus is preaching, the Holy Spirit, Baptist principles. No church vision yet, pastor is working on it.

Fairley Baptist Church

No own curriculum. We use books from seminars. Planning to get more teachers for youth and adults. There is continuity in lessons.

Jouberton Baptist Church

Borrowed material from other organizations' manuals. Teaching was inline with church vision: *Gathering, growing, and going out*. Understanding assessed through questions in manual. There would be a special Sunday for questions from the manual. There is continuity in lessons.

Jubilee Baptist Church

Adults dealt with Acts for a while and then handled the Holy Spirit for clarity. Children deal with Bible Characters, while youth deal with doctrine. Children deal with books from America. Needs dictate the curriculum. Holy Spirit lessons compiled by pastor from books. Material developed for preachers and programme directors by pastor. No material yet for F.B.H. Mission/ vision dictated the curriculum. There is continuity.

Kagiso Baptist Church

Bought material from Baptist Union. Now doing Ezra. Pastor brought *Daily Moral Invention* from overseas. All groups discussed it. It had to do with daily living, we ticked what we did right every day. It is our desire to have our own curriculum. Not yet in line with vision of the church. We have pre and post assembly meetings for evaluation. There is continuity, one book at a time. There are class tests and questions.

Kgabalatsane Baptist Church

Books from Baptist House were used. Southern Baptist Convention missionaries with their own material since 1986. These were excellent books, no compilation of own material. Lessons in line with vision of the church, namely, discipleship. When books got lost, lessons were merely pounced upon. On a whole there was continuity.

Kwa-Thema Baptist Church

Initially bought material from Baptist Union. Now each teacher prepares for themselves. No plans yet for own curriculum. No alignment with church vision. Questions are asked in class for assessment of understanding. There was continuity between lessons, but now no longer.

Lebowakgomo Baptist Church

Bought curriculum from Baptist Mission in Kenya. Busy putting together our own curriculum. No vision yet. Children tested through questioning in class. So far there is continuity.

Lwamondo Baptist Church

Books were bought. No own curriculum. No plans for designing one too soon. Once a year all the branches meet and evaluation is done in that context.

Mabopane Baptist Church

Initially bought material from the Baptist Union. It dealt with, *Who is Jesus?*, *What is the Bible?* Lately a deacon has taken over as Christian education director. Topics are agreed upon according to needs in the church. It is an all age Sunday school. Teaching rotates in branches. Attendance 30%. By implication we have our own curriculum, though not in written form.

Maleleng Baptist Church

No special curriculum. Each teacher teaches as they please. No vision for the church. Questions asked during teaching to assess understanding. No plans yet for own structured curriculum.

Meadowlands Baptist Church

Miss Ingles (Nkosazana) brought along teaching material. Subsequently Pastor Mkhwanazi compiled own material for teaching. He bought a book and soon everyone had that book and it was used for family Bible hour (FBH). The book started with creation. Children remained with their material. With another pastor (the late Rev. Mbesa) another book was bought. There was a feeling that own curriculum be compiled, but idea soon faded away. There was no vision for the church. Memory verses were done, and exams were written to assess knowledge and understanding. Scripture Union also involved in training and providing some materials.

Ntoane Baptist Church

Used Baptist Union syllabus for lessons. When Convention became autonomous, we stopped. Taught on verses we knew as there was no syllabus. Bible stories also featured much. They were applied. In the 1980's we had a very strong children's choir. We identified topics and handled themes for a month in preaching and teaching. So far we have no plans for drawing up our own curriculum. No vision of the church yet, just a brain storming meeting on it. Dates were set, long and short term goals also determined.

Exams were written from the Baptist Union, testing knowledge and understanding. Certificates were issued for attendance and exams. Application of what was taught through dramas and memory verses.

Orlando Baptist Church

No special curriculum. Church bought material from Baptist Union. With time however, there was no book at all. Bible stories would be decided upon and taught. In this sense there was an implicit curriculum. No plans to draw up own curriculum. Teaching had nothing to do with the vision as there was none. Questions were asked in class and there was a report back. Continuity of lessons was there. Teaching would go on according to seasons, e.g. Good Friday, Christmas, etc.

Revival Baptist Church

Initially subjects were agreed upon. There was no continuity. There are more trained teachers, booklets and syllabi.

Sharon Baptist Church¹⁶²

Teachers do personal preparations for their classes. There is no continuity. Scriptural texts were pounced upon randomly. Not much else since pastor was new in this area.

Temba Baptist Church

A Southern Baptist Convention missionary gave the church material to teach about. Pastor would check material thoroughly. Subsequently he brought own material from Roodepoort. There was no plan for church's own curriculum. Teaching just went on without being in line with the direction the church was taking. Lessons were dealing with character, hence they were easy to apply. Classes grew as people got motivated to attend lessons. Some got certificates.

Tembisa Baptist Church

Initially books were bought from Zimbabwe through Rev. Hlangeni. These were used and continuity was maintained. Lately the new pastor has come up with own curriculum which entails among others such characters as Joseph, Cain, Abel and Creation. This syllabus was derived from the school syllabus. Scripture Union books were very helpful in the compilation of the curriculum. Each of the group of learners has its own syllabus.

Thengwe Baptist Church

No curriculum. Teachers teach as they please for Sunday school. No plans for drawing up of own curriculum.

Thohoyandou Baptist Church

No own curriculum, except in departments where needs may dictate what is to be taught. However, there is no deliberate curriculum designed by pastor or church.

¹⁶² This church is not in the Transvaal, however, it was brought on board due to the fact that the pastor I interviewed about a given church, was now pastor in this church. It is in the North West by affiliation, and geographically in the Northern Cape.

Tshipise Baptist Church

No specially designed curriculum for teaching. Lessons are pounced upon at whim or out of need. No church vision yet.

Twefontein 'F' Baptist Church

No curriculum of our own. Pastor Ngodela brought some books to be used for family Bible hour. Another teacher had to be appointed as the main teacher was not educated enough to can use them. For adults 'Master Life' was taught and six books were to be used.. Since pastor left to study, lessons are determined by teacher from the Bible. No plans for own curriculum in future. No vision for the church yet. Evaluation through interaction during lessons.

Vaaltyn Baptist Church

No own curriculum yet. It is being planned. We'll do it with Mrs. Maime (now Rev. Maime). Story books were brought from the Child care department in the Baptist Convention office. Some teachers brought the books themselves. There is continuity in stories taught. No clear direction of the church.

Vezubuhle Baptist Church

The church has no curriculum as yet. Mr. Masemola uses a doctrine book and the Bible. Klaas teaches children. Some lessons are just thought through. No plans for own curriculum, but region wants to form Sunday school committee. Klaas gives tests for assessment of knowledge and understanding. There is continuity.

Vosloorus Baptist Church

No fixed curriculum. Each teacher brings their own material from training or from wherever. Only Sunday school is there. No continuity in lessons given. No special plans for creating own curriculum. The vision is well disciplined people. Material should be closest to what is wanted.

Question 5

Do you have mid-week Bible lessons? How do they differ from Sunday school lessons? How are such lessons conducted (cells or groups)? Who teaches? What role do cell groups play in the educational ministry of the church?

Atteridgeville Baptist Church

Rev. Mantlwa taught about Joshua on Wednesday. Lessons were different in content. No cells yet.

Daveyton Baptist Church

No mid-week Bible study meetings. Rather, cell groups meet weekly and do Bible study. Cell group leaders are trained by pastor once off. They then take over leadership and teach cell members elementary doctrine, e.g., Salvation.

Ekangala Baptist Church

No mid-week Bible study.

Fairley Baptist church

Fairley Baptist Church has mid-week meetings on Tuesdays. Other outstations do not have. Attendance is good at Fairley, going beyond 50%. Lessons determined by needs. Pastor and assistant pastor responsible for teaching. No cell groups yet.

Jouberton Baptist Church

We did 'Master life'¹⁶³ in groups. No mid-week Bible study session. Only groups did 'Master life'. There are cell groups for which Rev. Setshogelo has trained. They teach, worship, etc, like on Sunday. Cell leaders did teach.

Jubilee Baptist Church

Bible study done in the one house meeting. Missionary journeys of Paul were handled. Every one went to that same place. No cell yet, still some church in a house. Pastor teaches.

Kagiso Baptist Church

We have cell groups during the week. Each cell group does its own thing. In the past there were week-day Bible study sessions. There was 'Master Life' and 'EE III'. One or two cell groups may be teaching, but most of them preach. Cell group leaders are usually responsible for their cells. Teaching indirectly through preaching.

Kgabalatsane Baptist Church

SBC missionary ran TEE courses. Pastor also did teaching. Attendance of youth was 70% while adults ranked at 30%. Bible study suspended when material got lost, and missionaries and pastor no longer there. No mid week Bible study now, nor are there any cell groups.

¹⁶³ 'Master life' is a discipleship course which stretches for a given period of time and concerns discipline in Christian life.

Kwa-Thema Baptist Church

During Rev. Mataboge's time it was very fruitful. Rev. Motaung dwelt on 'Master Life'. As of now there are no mid-week Bible study sessions, but cell groups are there. There are three cell groups and the pastor is also teaching and preaching. 20% attendance. Each cell group handles its own topic. Deacons teach in these cell groups. Topics not related to the church vision..

Lebowakgomo Baptist Church

Used to have mid-week Bible study, but absence of pastor and slackness of Christians has led to it stopping. No cell groups yet.

Lwamondo Baptist Church

The pastor tried weekday meetings in the evening, but they failed. Teachers had met to discuss topics but there was no Bible study meeting. There is the problem of transport. There are cell groups in the main church. They meet to teach and report back. Cell leaders involved.

Mabopane Baptist Church

Mid-week Bible study conducted by pastor on the book of John, doctrine, Christian home, family, assurance of salvation, and Christian life. Other churches also invited to teach, e.g. Roman Catholic Church, Lutherans, etc. Attendance was very good in the early days. Elders did help the pastor in mid-week Bible lessons.

Maleleng Baptist Church

There used to be a mid-week Bible study on Wednesdays, but we no longer have it. Pastor has since moved to another branch. He was responsible for teaching, and it happened at church. Cell groups not so clearly structured, rather cottage¹⁶⁴ meetings were held.

Meadowlands Baptist Church

There were mid-week Bible study sessions during Rev. Mkhwanazi's pastorate. We met as a big group and were taught by the pastor. When Rev. Ngamlana came, mid-week Bible meetings stopped. They were revived by the late Rev. Mbesa and attendance was good. The church burnt and it stopped for a long while. When Rev. Mhlophe came weekday Bible study sessions were revived. We in homes as cell groups, each cell leader teaching their own topic. Lately, the pastor has suggested that we teach one thing in all cell groups. Cell groups are playing a very important role. Pastor visits them all..

Ntoane Baptist Church

Rev. Mogano had mid-week Bible study sessions, but as they grew, they became cottage meetings. Ben Mohlamonyane designed own notes for Wednesday Bible study. Even after he has left the church to start his own ministry, he still gets invited to teach on Wednesday evenings. Topics handled for FBH. Questions would be asked. Teaching during the week and during the Sunday service. Midweek attendance was not so good. Attended cottage meetings but not Bible study. The notion of cells was used, but in practice, did not measure up to what is called a cell. After pastor had left, Ben taught in these Bible study meetings.

¹⁶⁴ These are meeting held in needy homes for preaching and prayers. Usually by invitation or rotation. The aim is to revive the home, to pray for the sick or to address a need, to pray with them in preparation for a special event, wedding, funeral, etc, and to preach to unsaved members in that home

Orlando Baptist Church

Rev. Mantlwa started mid-week Bible classes. They stopped when he left. Also stopped because of poor attendance. We were taught on 'Master Life' first. Rev. Morcorm also came along and taught 'Master Life'. Attendance was 20%. Rev. Mantlwa taught on Fridays and youth attended greatly, but it soon faded away. Cell groups have just begun at Orlando Baptist Church. Pastor Mantlwa used to teach in these cells as well.

Revival Baptist Church

Cell groups are meeting on different days to do Bible study and engage in prayer meetings. Previously they had different topics, but now they are dwelling on one topic only.

Sharon Baptist Church

There is mid-week Bible study on Fridays and Wednesdays and attendance is excellent, except for those who work very far from home. Topics taught are Christian growth, maturity and responsibility.

Temba Baptist Church

There are Bible study sessions during the week. Lessons revolve around salvation and Christian life as unsaved people also attended. The attendance was good. Pastor Mhlophe dwelt on leadership training. Church also attended leadership classes as they felt it was important for them. Rev. Mashego introduced the cell idea. Leaders were trained at Rosebank. Discussions and questions carried out in cell groups.

Tembisa Baptist Church

No Bible study or cell groups during the week. We hope to go back there soon.

Thengwe Baptist Church

The only good attendance comes from pastor's cell group, i.e., those who live near to the pastor. Some women cannot attend because husbands refuse them permission.

Thohoyandou Baptist Church

Pastor handled weekday Bible study sessions by allowing learners to suggest topics. Adults attend in larger numbers. Transport deals a death blow to those who may want to come from far. Every Thursday of the month parents come to discuss how to handle their debts, frustration, and support for God's work.

Tshipise Baptist Church

Bible study held during the week (on Wednesday) at main church and in a branch. Home cell services also held. Home Bible study dealing with Colossians, while the one at the outstation dealing with Ephesians. Attendance is good.

Tweefontein 'F' Baptist Church

No mid-week Bible study lately.

Vaaltyn Baptist Church

Only adults attend the Thursday Bible study class conducted by Mrs. Maime and Mr. Lebelo. Youth do not attend. 15% of the church attends. It is conducted in the church and topics are chosen from books. No cell groups as yet.

Vezubuhle Baptist Church

Rev. Msiza held weekday Bible study classes, but attendance was very poor. When he left it was finished. Family Bible hour is quite recent, after the pastor has left. No more mid-week lessons. Teaching takes place on Sunday. Cell groups are being proposed.

Vosloorus Baptist Church

There is one mid-week Bible study class which was commenced in 1997 in the old location. Attendance is good and people are invited from outside. Teaching is about the Bible, and then about prayer and assembling together and then witnessing. Pastor was now dealing with singing. In other places people are teaching as the pastor does. Pastor and others do the teaching.

Question 6

Do you have ministries, (children, youth, men and women ministries)? How long have you had them for; What are their strengths and limitations? What sort of programmes are run? What do you teach about? Is there any continuity in lessons? To what extent are topics dealt with in line with the church's vision? Do ministries work together to avoid overlapping?

Atteridgeville Baptist Church

Children in Sunday school. Youth started in 1962 already. The late Rev. Letsie invited Youth Alive leaders, Jerry and Rev. Nat Nkosi to train youth leaders. Women were very strong, while men met as *madodana*, but they were weak. To date men still show that weakness.

Daveyton Baptist Church

Children's ministry, young adults and women's meetings are very strong. Junior youth and youth ministries are fairly new. They have their own yearly programmes. Youth deal for example with holiness, while women would handle something else. Men are moderate.

Ekangala Baptist Church

We have all ministries. Sunday school for children involved in Ekangala Community Radio Station. Youth ministry very strong. More girls than boys. They sing on Wednesdays, have a service on Fridays with 50% attendance. There is preaching, teaching and discussions in services. Women are very strong. Their attendance is 90%. Men were weak before, but are now strong, with 70% attendance on Sunday afternoons. Absence of other men due to working conditions.

Fairley Baptist Church

Children's ministry, youth, women and men. Youth are very strong; they started the church. Men are weak. Most of them are at work, not home often. Programmes vary from Soul-winning to games, teaching, preaching, while women teach one another about family matters. They have a vision to win villages for Christ. Youth have their own youth-weekend.

Jouberton Baptist Church

Youth ministry, 1985/86. Young adults 1993. Pastor teaches and preaches, outside speakers invited to teach and preach, sports, dating. Women met on Saturdays, more of social clubs than teaching; teaching not so effective. Fundraising, funerals, weddings, etc. Men only met with youth to motivate them. They struggled to meet on their own. Youth met 3x, others met once a week. No interconnection.

Jubilee Baptist Church

All age groups catered for since 1994. Youth go to University, need mature leaders for this reason. Meet on Fridays and have different programmes running, aids, sex, spiritual maturity, the devil, etc. Men need a direction. They do meet to discuss regional projects. Women meet on Thursdays at 18h30, mainly for prayer. No interconnection between age groups.

Kagiso Baptist Church

All four age groups operational. Women have excellent programmes, but attendance is 20%. Time not properly kept. Men meet on Saturdays, but they are irregular in attendance. Youth also meet on Saturdays. Young adults are a new group. A variety of programmes in place for youth and women. No interconnection of age group ministries, planning to do so in future.

Kgabalatsane Baptist Church

All four age groups are represented, children, youth, men and women. Youth and women very strong. They have whole year programme. A variety of activities. Youth meet on Saturdays for choir practice and on Sunday for usual youth service. They do fundraising, visit other churches, whole night prayers, average attendance. Outside speakers and pastor used to preach and teach. Women meet on Thursdays at 15hrs. Working group of women not accommodated. Men very weak, meet only when there are problems. Youth try to align themselves with church vision.

Kwa-Thema Baptist Church

All four age groups operative. Men are struggling. Youth and women very strong. Young adults are coming up and they are very strong also. Youth meet on Sunday afternoon. Women meet on Saturday; men are supposed to meet on Saturday, but they don't. Children have their own service during the Sunday worship service. Women preach all the time while youth have a variety of programmes. Youth attendance 50/60%. Grannies meet on Thursday, while workers meet on Saturday.

Lebowakgomo Baptist Church

Youth ministry used to be there, but has now died out. No sponsorship. Mr. Mpja will help them on Saturdays. Women meet on Thursdays. Men are non-functional, but they are being considered. Women share only; there are no other programmes.

Lwamondo Baptist Church

Youth are meeting and topics are suggested. They meet on Fridays and invite speakers from outside. Also meet on Sunday after church. They plan their own seminars. Invite people to teach. Only youth are active in this way. Women meet on Thursdays to pray and visit.

Mabopane Baptist Church

All four age groups operative. Church has day care center, over and above Sunday school classes for children. Youth meet Sunday afternoons for services, very busy with music, lessons, etc. Have their own programme. Women very active. Meet on Saturdays to learn craft and skills and to be taught on different topics according to their needs. They have a yearly programme. Local women with expertise are used to handle given topics. They have testified that they find the fellowship very rewarding. Men also meet once a week for worship, teaching and training in preaching. Lately they are involved in a unity mission among men from neighbouring Baptist churches as well.

Maleleng Baptist Church

There are youth, men and women's meetings. Youth meet once a week. They are very active with 70% attendance. Youth started in 1995. Initially youth meetings were a challenge to the Zionist neighbours, they wanted their children to be saved. Preaching and teaching were the main activities for youth. There was also a youth sponsor. Men meet and also have a whole night prayer. Men plagued by the problem of

distance. Lessons were planned for men, but they did not work out. There are ten of them. Women meet on Thursdays at 15hrs. Programmes more of preaching than teaching. Do address family matters on occasion.

Meadowlands Baptist Church

All four age groups are operational. Youth have always been very strong. Under Rev. Ngamlana they were strongest. When he left, they were on and off. Recently they have organized themselves and they meet once a week every Friday. Attendance at 50 to 70%. Have all kinds of programmes. Men had their meetings during Rev. Mkhwanazi's time. Subsequently they died out as they wanted to know why they met separately from women. Revived by two men, Mabaso and Moloji (both of whom are pastors of churches now). Men's meetings are very strong, meeting once a month, discussing various topics. There is continuity in their lessons. Lessons not necessarily related to church goals. Before men started women were very strong, however they grew weak with time. With the arrival of Pastor Mhlophe, the meetings were revived. Grannies meet on Thursdays, while the working class meets once a month. They preach and teach. Revs. Bhoiyi and Mhlophe are teaching grannies.

Ntoane Baptist Church

Men met once every two months. They are very weak. They did manual work rather than have a service. Some were at work and only came home occasionally (or once a month). They liked couples meetings. Youth were many and strong, but there was the problem of leadership. Lately, they have turned to be weak. Grannies meet on Thursdays and only pray and clean up due to illiteracy. Working women meet over weekends to compensate for mid-week meetings. They invite speakers and have seminars. Young adults are also invited to these meetings.

Orlando Baptist Church

Five groups, children, youth, young adults, men and women. Young adults very recent group, but is coming up very strongly. Youth have 60 to 70% attendance on every Friday. All sorts of topics are dealt with. A booklet for youth leadership training is also in use. An expert from Scripture Union comes to our assistance as youth. Leadership is failing somewhat, but teachings are relevant. Young adults meet on Saturdays; they also have lessons of their own, being more in-depth. Also have long term programmes, whole night prayers on last Friday of the month. Started in 1999. Women are divided into two groups, grannies and younger women. Grannies meet on Thursdays while working women meet on Saturdays. No teaching for grannies; they visit the sick. Young women (working class) engage more in teaching than in preaching. They teach one another home crafts, child upbringing and have long range planning. They are not in line with pastor's vision. Youth are in line with pastor's vision. Men are not doing anything, except in cases where they have to meet and discuss a regional or national meeting.

Revival Baptist Church

All four age groups are catered for. Youth meet on Sundays immediately after church. They are involved in various activities, lessons, music, etc. They have their youth sponsor and a committee. They cater for special needs, inviting both church and outside speakers to their services. Women are very strong, having a variety of programmes, e.g. tea fellowship. Men meet for prayer, teaching and worship.

Sharon Baptist Church

All age groups effective. Youth and women committed. They have a year's programme and they meet on Saturdays. Young adults also meet. They have just started. Both youth and women now have focus. Men are very busy; they are active and cooperative with pastor. They are taught and made to feel important.

Temba Baptist Church

The four age groups are there in the church. Youth were very strong under Rev. Mhlophe. Rev. Segooa led a youth club, so that strengthened the church youth. Youth from other churches joined the church through the youth club. Attendance was excellent. Youth concentrated on evangelism. We focused on youth as a church of tomorrow and we disciplined them on Sunday afternoons. They met with other young people. Pastor Mashego is trying to revive youth. Women met on Thursdays at 10 in the morning. The working class was not there. Women drew own yearly programme. They taught and preached. Attendance not so good.. Women made the church strong; turning it into what it is today. However, only grannies are meeting now, working class met once a month on Saturdays, but now it is all dead. Rev. Ed Moses (a Southern Baptist Convention missionary) held Tuesday meetings for men. Few attended. When he left, it was closed. Men are weak in their ministry.

Tembisa Baptist Church

The four groups are catered for. Youth were very strong in 1976. Many young people were saved during this time. However the pastor of the day destroyed them and they were scattered. With the coming of Pastor Nthane young people are being revived. Pastor Molefe and spouse are also very helpful in the youth ministry. Youth get lessons every Friday from this couple. They also meet on Saturdays for music practice. Women are a stronger group and more in number. Grand mothers attend prayer meetings on Thursday. There is also singing, teaching and outside speakers are invited. On a woman's special day a speaker is invited. Workers meet on Saturday afternoon. Attendance is poor, having dropped from 80 to 20%. They attend as from 16hrs. Women keep a register on Thursday and Saturday. On the third Sunday all age groups do their business. On occasion men do meet. They are the weakest of all the church groups.

Thengwe Baptist Church

Youth meet on Tuesdays. Sometime pastor teaches or holds seminars. Seminars held seven times a year. Youth suggest topics to the pastor. Family conference one a year. Men organize a braai. No activity for men either than the braai. No submission was made about women.

Thohoyandou Baptist Church

There are children, youth, men, and women. Pastor used to be involved with men on Thursdays, now they have their own programme. Attendance is very poor. One of the topics handled is adultery. They are 12 to 14 in attendance. Women are better than men. Youth were many before, but now they have decreased and pastor is involved with them to revive them.

Tshipise Baptist Church

Youth meet on Thursday evening and they are taught about prayer by one of the deacons. Once in a month pastor attends youth services. They pray, practise music and they are growing. Youth also have regional meetings. Men are very few. There are no services for men. Women meet on Thursdays and on Sunday afternoons. For one reason or another, they do not invite outsiders for their teaching.

Twefontein 'F' Baptist Church

Youth and women used to be strong when the pastor was still there. Now they have all grown cold. Some women have gone to work far from their homes, or they arrive late from work. Their services are very weak. Pastor would decide lessons for youth, whatever he thought would be suited for their needs. Men are out of question. They are very weak. No vision for the church, so work is done for the Lord's sake.

Vaaltyn Baptist Church

All departments are catered for, but men are there in name only. Youth meet twice a week for practices and for the services. They started in the mid-seventies, during Pastor Mashaba's time. They also call speakers from outside and their programme is balanced. Women also meet twice a week, teach random topics. They do not invite outside speakers. Children meet once only, on Sunday.

Vezubuhle Baptist Church

Four categories of learners catered for, namely, men, women, youth and children. Men had just begun, but they are no more. Women are meeting, but due to those who are working the attendance is weak. They meet at 15hrs on Thursdays. They used to be active, teaching one another about homes, child upbringing, etc. They have to be revived. Youth started in 1986 with the church. They meet on Saturdays and the attendance is 25%. No longer that vibrant anymore. They discuss, pray, talk about spiritual growth, the image of God, counseling, leading a Christian life.

Vosloorus Baptist Church

All categories are there. In 1998 young adults category was introduced. Young adults have their own services on Fridays. Teenagers meet on Sundays at three. They invite the pastor to teach. They are all organized, having their own calendars. Men meet on Saturdays for different programmes, prayer, visits, teaching, etc. Women also meet and pastor does preach when invited. Workers meet on Saturdays.

Question 7

How much importance does the pastor (do you) attach to Christian education? Does he (do you) have a library? Any special budget from the church for the pastor's (your) library? What role does the pastor (do you) play in the educational ministry of the (your) church? If he does (you do) teach, who does he (do you) teach and why?

Atteridgeville Baptist Church

Rev. Mantlwa was very much involved, bearing in mind that he also served in the national committee of the 'Go Teach' ministry, aimed at training All Age Sunday School teachers in the entire Convention. He taught and trained teachers. He had no good library at all, moreover, the church was not involved in his library, if he had any at all. He taught one of the family Bible hour groups.

Daveyton Baptist Church

Pastor likes teaching, but feels he still needs to put more effort to it. He does have a library but it is not enough. No special budget for library, but pastor does ask for money to buy books from the church. Role of pastor is that of supervising cell groups and planning cell group lessons. He also trains teachers and teaches in departments when invited to do so. He is more of a preacher, but he still does teach.

Ekangala Baptist Church

Pastor very much involved in Christian education. Has few books. Salary includes money for books. It was never reviewed. His role is teaching, presiding over meetings, teaches family Bible hour adults, teaches youth and men on invitation. Also teaches on Sundays during preaching time.

Fairley Baptist Church

Pastor involved in Christian education. Has books but they are not enough. No special budget for pastor's library. Has a plan to start a community library. Negotiations are under way. It will be called Grace Community Library. Pastor also teaches extensively; without teaching church cannot survive.

Jouberton Baptist Church

Pastor was very much in Christian education. Did not have enough books; nor was there any budget for his library. Pastor also taught, especially where there was no teacher. Monitored progress. More of an evangelist and preacher than teacher.

Jubilee Baptist Church

Christian education is the pastor's area. Has books but they are not enough. No special budget for pastor's library. He is director of Christian education in the church, teaching adults and planning. Understands the importance of teaching; gifted as a teacher.

Kagiso Baptist Church

Pastor not a teacher, but likes FBH, though he does not attend it. Assistant pastor also does not attend. Brought the *Daily Moral Invention* programme from overseas, but it was soon suspended and we returned to books. No special budget for pastor's library. Supervises and teaches. He likes youth. Called upon to teach from time to time.

Kgabalatsane Baptist Church

Pastor does attach importance to Christian education. Has books but not enough. No library budget from the church. Supervises on Sundays and teaches during weekdays. Teaching one of pastor's gifts.

Kwa-Thema Baptist Church

Pastor very active and involved but more on evangelism. Own books but not enough. No church budget for pastor's library. Though evangelist by orientation, yet does teach as well.

Lebowakgomo Baptist Church

There is no pastor at Lebowakgomo

Lwamondo Baptist Church

Not so much into Christian education as facts show; moderately involved. Not enough books. No special budget.

Mabopane Baptist Church

Pastor very much involved in Christian education. Teaches new members, FBH, youth, etc. Ensures that teaching is taking place. Has his own books. No special budget from the church for his library.

Maleleng Baptist Church

Pastor was stretched out because of branches; could not focus. Has own books. No special budget for his books from the church. Mainly involved in Bible study, preaching and youth teaching.

Meadowlands Baptist Church

All ministers were involved in varying degrees in the teaching programme. There used to be a special budget for the pastor's library, not so sure now. Pastor is involved. More of an evangelist, but does teach as well. He is involved in the supervision.

Ntoane Baptist Church

Rev. Mogano was a good trainer. He would train new converts in the way of the Lord. He did teach, but was more on outreach and cottage meetings. Pastor had no library. There was no budget for his books. Rev. Modise taught, but did not stay long. Rev. Ngodela also taught but he was not full time.

Orlando Baptist Church

Pastor not so involved because of his background. No enough books; no budget for pastor's library. Pastor teaches and preaches as well.

Revival Baptist Church

Previous pastor said he was not a teacher, so the church had to fend for themselves. He did have his own books, few as they may have been. Obviously, no budget for his books under the circumstances.

Sharon Baptist Church

Pastor does have books but not enough. Very much involved in Christian education. No special budget for pastor's library.

Temba Baptist Church

Pastor Mhlophe is preacher, but he did conduct Bible study. He would take a class. Rev. Mashego waited for the church to tell him what they needed before he could teach. No budget for pastor's library. Pastors bought their own books. There is a plan to launch a library at church. Both Revs. Mhlophe and Mashego taught and preached.

Tembisa Baptist Church

Pastor Nthane is very involved in the Christian education programme. Has his own library at home, but church does not have any special budget for his books. Teaching is pastor's gift. Teaches all round, and also teaches from behind the pulpit on Sunday.

Thengwe Baptist Church

Pastor's involvement in Christian education leaves much to be desired. Nothing is done about irregularities. No plans for improving status quo whatsoever.

Thohoyandou Baptist Church

Pastor used to be involved in Christian education; but now his hands are full.

Tshipise Baptist Church

Pastor has few books. No budget for his books from the church. Pastor's involvement in Christian education needs to be revamped. He has been trained at the theological seminary about Sunday school, so he confesses.

Twefontein 'F' Baptist Church

Pastor was very much involved in the Christian education of the church. As a matter of fact he also taught from behind the pulpit on Sundays. Did not have so many books, nor was there a budget from the church for his books. Taught youth, on Sunday from behind the pulpit, and when he was invited.

Vaaltyn Baptist Church

Mr. Lebelo (now Rev. Lebelo) was in charge of the church when they had no pastor. He was fully supportive of the Christian education programme. No special budget for books from the church, intended to set up a church library. His role is to talk to Sunday school teachers and to supervise the ministry in general. Teaching is his gift.

Vezubuhle Baptist Church

Pastor not so much into Christian education as he told church that anyone who had a gift should teach as he had no gift of teaching. Committee implored him several times. Did more of preaching than teaching, though he did come mid-week to teach. No budget allocation for library.



Vosloorus Baptist Church

Pastor feels Christian education is important, but he is not doing enough. Has enough books and church does not have budget, but it reimburses books bought by pastor. Teaches during the week; must also attend to Sunday teaching. Pastor does have a teaching gift.

Question 8

Do you have a Christian education committee? How big is it? Do your committee members have portfolios? Which are they? Who constitutes the committee? How often does the committee meet? How long do committee members serve as such? What are your comments about the effectiveness of your committee?

Atteridgeville Baptist Church

The Christian education committee constituted by the pastor and eight other members. They used to meet on Wednesdays in the evenings, but this practice has since been discarded due to the split that occurred in subsequent years. Teachers served for as long as they were available and in good standing with the church. The committee was very good.

Daveyton Baptist Church

Pastor and six teachers constitute a committee. The pastor's wife is the Sunday school superintendent. The committee meets once a month and teachers do not have a specific time frame for teaching. One would say the committee is very effective.

Ekangala Baptist Church

Teachers and pastor constitute committee but not yet properly constituted. Meet only once or twice a year. No portfolios. A new committee which has portfolios has been put in place and will start soon. It will serve for a period of two years, like the main church committee.

Fairley Baptist Church

No committee yet. Teachers meet to share ideas.

Jouberton Baptist Church

The church has a department of education, principal and eight teachers. Principal represented teachers in main committee. All others were teachers. Meeting on Tuesday at 18h30 and served for as long as they were teachers. In itself committee of 9 was very good.

Jubilee Baptist Church

Committee not yet constituted. Pastor meets teachers individually. Church still small., hence issue of committee out of question at this stage.

Kagiso Baptist Church

Fully-fledged committee called council, with Christian education director. Pastor, director and members constitute the committee. There are portfolios. Twelve member committee/council. Meeting every Monday for half an hour to evaluate progress and problems. This committee is above FBH. Teachers serve for as long as they are teachers. The council is very effective.

Kgabalatsane Baptist Church

No committee at Kgabalatsane.

Kwa-Thema Baptist Church

Six teachers constitute the committee. No portfolios, but there is a family Bible hour superintendent
No proper evaluation.

Lebowakgomo Baptist Church

No committee. Mr. Mja and the teacher meet once a quarter.

Lwamondo Baptist Church

No special committee for Christian education.

Mabopane Baptist Church

There is a Sunday school committee which meets quarterly for evaluation and planning. No special duration for teachers; teach for as long as they are available.

Maleleng Baptist Church

No committee. Other departments, youth and women, do have committees.

Meadowlands Baptist Church

Teachers constituted the committee. They met as teachers once a week and were very effective. Learners participate in the teaching event. The pastor was there as principal, like a chairperson.

Ntoane Baptist Church

There were committees for all age groups. There was also a committee for Sunday school. Meetings were not so consistent. Only met when there was a need. Committee served for two years, concurrently with the church committee. Two terms of office for every member, then a term's break. Committee was very effective.

Orlando Baptist Church

There is no committee for Sunday school or Christian education.

Revival Baptist Church

Recently a Sunday school committee and a Christian education committee have been put in place and they are very active. Serve in committee for as long as they are available, until the church has grown.

Sharon Baptist Church

Committees for departments only, but not for Christian education as a whole.

Temba Baptist Church

Teachers constitute the committee. Eight to ten teachers, two in one group. They have portfolios and meet once a month. Committee worked effectively, motivating other Baptist churches with children's ministry. There is a Christian education director at Temba Baptist Church.

Tembisa Baptist Church

There is no committee yet. Only the director of Christian education. Teachers meet separately not as a group.

Thengwe Baptist Church

No committee.

Thohoyandou Baptist Church

No committee.

Tshipise Baptist Church

No Sunday school, hence no committee.

Tweefontein 'F' Baptist Church

No committee.

Vaaltyn Baptist Church

The three teachers plus Mr. Lebelo constitute the committee. They do not regard themselves as such. Rather they meet when there is a need only. No specific duration of service as teachers. No portfolios occupied by them. They are doing good work, consulting with main committee on occasion.

Vezubuhle Baptist Church

No committee. FBH non-functional.

Vosloorus Baptist Church

No Christian education committee. Meetings held occasionally when making special preparations for some event.

Question 9

What is the purpose of your Christian education programme? What are your short, medium, and long term goals? Do all your teachers understand the purpose of teaching? Is the purpose in line with the direction the church is taking? How often do you evaluate the teaching programme?

Atteridgeville Baptist Church

Knowledge, conversion and edification. No short, medium, and long term goals. All teachers understand the goal of teaching. Evaluation of the teaching programme is done once a week on a Wednesday, when the pastor and teachers meet for evaluation and planning for the following lesson.

Daveyton Baptist Church

Strengthening the church, equipping believers for ministry, and church growth are the purpose of Christian education. No long and short term goals. Education programme evaluated monthly.

Ekangala Baptist Church

No purpose has been put forward yet, but it is there implicitly. Few teachers know the purpose of Christian education. No vision yet. No direction for the church yet.

Fairley Baptist Church

The purpose is that children should know the Lord and grow in that knowledge. All teachers understand this purpose. No evaluation of the teaching programme.

Jouberton Baptist Church

Teaching manuals provided goals. All in line with church vision of growth. Teachers understood goals. There was rotation of teachers. Met on Tuesdays.

Jubilee Baptist Church

Equipping saints for Christian life and ministry. Review themes every year. Teachers know the aim is conversion, but do not force the gospel upon people. Purpose of teaching in line with the vision of the church, namely, equipping. Evaluation takes place at church board meetings.

Kagiso Baptist Church

Spiritual growth and insight. Once a week evaluation of programme. Once a year evaluation. Teachers understand purpose.

Kgabalatsane Baptist Church

To lead learners to Christ. To foster growth toward maturity and to impart Christian knowledge. Nothing else.

Kwa-Thema Baptist Church

Purpose is knowledge of Scriptures and equipping saints for growth.

Lebowakgomo Baptist Church

Salvation and knowledge of God's Word is the purpose of teaching.

Lwamondo Baptist Church

Spiritual maturity and knowledge of God's Word.

Mabopane Baptist Church

The purpose of Christian education is conversion, growth, meeting needs, skills training, and leadership. Sunday school committee meets quarterly for evaluation and planning. There is no special vision for the church.

Maleleng Baptist Church

Purpose of teaching is to encourage walking and living by the Word. Objectives are general. No other meetings.

Meadowlands Baptist Church

Growth in the Word and doing what God wants us to do. Taught because Bible says so. Recently there are goals in all respects. Teaching in line with church direction. Committee meets once a week for evaluation and planning.

Ntoane Baptist Church

The aim was to lead children to Christ. Not much else. No evaluation.

Orlando Baptist Church

Knowledge of the Bible. Each group taught at its own level. Youth to grow spiritually and socially, and to develop in leadership. Children also taught so as to grow and develop life skills. The aim is empowerment. The whole of the church committee is involved in youth evaluation after every three months or at the end of a given programme.

Revival Baptist Church

Conversion, knowledge, growth, enrichment. Long term goals only as expressed in the mission statement. Church has a vision.

Sharon Baptist Church

Growth, maturity, responsibility and witnessing for Christ. Building new converts. There are goals of teaching at this church. They should take over after they have been trained.

Temba Baptist Church

The purpose of teaching is to foster spiritual and church growth, maturity and preparation of a future church. One church was started at Bosplaas through teaching. There is continuous evaluation by whole committee.



Tembisa Baptist Church

Previously no goal at all. Now aim is to lead learners to the Lord and to nurture them in faith. To train children in the respect of parents. The aim of teaching youth is to develop them.

Thengwe Baptist Church¹⁶⁵

No goal has been articulated so far for teaching.

Thohoyandou Baptist Church

No submission for this question from the interview.

Tshipise Baptist Church

No question was asked in this regard.

Twefontein Baptist Church

No short or long term goals. The general aim of growth applied. No particular direction for the church. There was no evaluation of the programme.

Vaaltyn Baptist Church

The aim is to create in children the basis of faith. They should have good knowledge of God and the Bible.

Vesubuhle Baptist Church

Growth in Christ. No other goals, whether short term or long term. No evaluation.

Vosloorus Baptist Church

Not yet done. Nothing worked out in this regard.

¹⁶⁵ From this point onwards, questions were not asked properly as there was time pressure. Moreover, the Venda pastors were interviewed together. Time did not allow that they be interviewed individually. The earlier part of the interview was however, properly done. Any conclusions pertaining to some of the unclear aspects can be inferred from the general picture portrayed by other answered questions.

Question 10

Does your church have a membership class? How long has this been the case? What is the duration of the membership class? What do you teach about in membership classes and who is responsible for them?

Atteridgeville Baptist Church

Not so structured. Only during revival meetings.

Daveyton Baptist Church

The membership class is conducted for four weeks. It was started in 1996. It entails basic Christianity, responsibilities of church members, and baptism. The pastor conducts the membership class.

Ekangala Baptist Church

We do have a membership class that was started sometime in 1992/93. It lasts for four weeks, once in a week. If prospective members are not regular, it may go up to six weeks (meaning six days). The aim is to prepare new believers for membership. Lessons taught entail baptism, Baptist principles, Holy Communion, membership, etc. It is the pastor who conducts these membership classes.

Fairley Baptist Church

Pastor and others conduct an eight weeks membership class which entails assurance of salvation, church membership, responsibilities of members, baptism, and Christian life.

Jouberton Baptist Church

Was begun in 1994 and the duration is four weeks. Lessons were on Holy Communion, Baptist principles, baptism, and membership. Certificates of baptism and membership would be issued. Pastor responsible, but church committee also helped.

Jubilee Baptist Church

Membership class depends on new converts. It lasts for a month only, dealing with conversion, forgiveness, baptism, testimony, church, membership responsibility, salvation. Pastor is in charge of the membership class.

Kagiso Baptist Church

Assistant pastor does that. Previously senior pastor. Lasts for three weeks to a month. Mainly orientation of new members and preparation for membership.

Kgabalatsane Baptist Church

Had membership classes since 1988. Continue after baptismal service. Subjects covered, salvation, baptism, sanctification, membership, stewardship. Pastor conducts membership classes, but was grooming two ladies to take over. Since pastor left for another church, no such lessons anymore.

Kwa-Thema Baptist Church

Membership classes started by pastor in 1990. Lessons last from four weeks to seven, sometimes even ten weeks. Lessons entail membership, Holy Communion, Christian life, member obligations, etc. Aim is to acquaint new members with the way of the Lord and the Baptist way of doing things. Pastor does the membership teaching.

Lebowakgomo Baptist Church

Meet new members once to orientate them.

Lwamondo Baptist Church

No special membership class. Only meet for orientation before baptismal and membership.

Mabopane Baptist Church

New converts would meet after tent meeting. Unstructured membership classes. Bible study compensates for these classes in that membership topics like baptism, salvation, membership responsibility, doctrine, etc. are taught Pastor does membership preparation.

Maleleng Baptist Church

No special membership classes. Pastor teaches at that point of baptism and membership, on baptism, holy living, etc.

Meadowlands Baptist Church

Pastor in charge of membership classes. So far four lessons for such membership. It was started in 2000. The focus is on knowing the Baptists, membership, baptism, etc.

Ntoane Baptist Church

Once a week for three weeks Rev. Ngodela and Ben Mohlamonyane handled membership lessons. In the main they entailed baptism, membership, obligations, giving, and salvation.

Orlando Baptist Church

Rev. Mathibedi had membership classes. Rev. Vidah Makhetha also assisted in this regard. So did Rev. Mkwai. Membership classes since 1999. Held for two weeks only, mainly about, baptism, the church, membership, and holy communion. Rev. Makhetha is the only one in charge now.

Revival Baptist Church

There are two membership classes before baptism, and two other classes after baptism. Elders conduct these classes as there is no pastor.

Sharon Baptist Church

There is a membership class which was begun in 1999 when pastor arrived. Salvation, baptism, sanctification, etc. Pastor responsible for membership class.

Temba Baptist Church

A series of lessons were given behind the pulpit. Baptismal class was held for those who wanted to be members. Rev. Mashego held two membership classes while Rev. Mhlophe was longer. Lessons entailed Christian life, tithing, membership, Baptist principles, and baptism. Pastors and elders were responsible for teaching new members.

Tembisa Baptist Church

There was no membership class. With the arrival of the new pastor, the membership class has been set up. It may not be so structured, but it is going on. It was started in 1994. Lessons revolve around salvation, membership, obligations of new members, holy communion, baptismal, et. There are three to four sessions. Sometimes they go up to five. Pastor deals with the membership class, with his wife helping on occasion.

Thengwe Baptist Church

There is no membership class. Last minute guidance before baptism.

Thohoyandou Baptist Church

Orientation lesson just before baptisms. Number of classes not specified, but handles responsibility of members, growing, fellowship, forgiveness, baptism, and stability.

Tshipise Baptist Church

No response to this question from the interviewee.

Twefontein 'F' Baptist Church

No special membership class. Pastor taught from the pulpit on Sundays about membership. He believed old members needed to be reminded as well.

Vaaltyn Baptist Church

Membership class there since the 1990's. It lasts for two months and it is conducted by Mrs. Maime and Mr Lebelo. Lessons entail faith, running of the church, requirements for membership, baptism, etc. Attendance is usually good.

Vezubuhle Baptist Church

No believers classes. New members prepared during Bible study lessons.

Vosloorus Baptist Church

No believers classes yet. Still a problem to the pastor.

Question 11

Do you have a couples' meeting? How often do they meet and what topics are usually discussed? Do you teach about marriage and family life in other contexts as well? Are goals being met in these teaching efforts?

Atteridgeville Baptist Church

No such special meeting is there as yet. Rev. D. Lephoko, from another denomination, has been very involved with our church in this regard. Pastor Mantlhwana also did teach about marriage, especially that he is a marriage officer. He also did premarital counseling for those who were to be married by him or those who needed counseling. In some way goals were met.

Daveyton Baptist Church

Only premarital counseling is there.

Ekangala Baptist Church

There in principle. It is inactive, only once a year. Few members attend. It is interdenominational. Pastor does teach about marriage in church. Under the circumstances, the question of goals is not applicable.

Fairley Baptist Church

No couples, meetings yet. Transport problem. Pastor does teach about marriage on occasion. Premarital counseling lasts for a month (once a week)

Jouberton Baptist Church

Couples meetings were there since 1996/97. It was here that other couples were won to Christ.

Jubilee Baptist Church

Men and women are responsible for these lessons, especially when someone is about to marry. Once a year a meeting is organized for men and women. Have a problem with women whose husbands are not saved. Women meet on their own.

Kagiso Baptist Church

There is a couples club which meets once a month on Sunday afternoons. It is open for young adults. They do attend. Outside speakers invited once, twice or thrice in a year. Budget, child upbringing, etc. Attendance 50/40%. Couples from other churches do come. Some must have taken membership already. There is growth in these meetings; there is good feedback from those who are attending. Pastor runs formalized premarital classes.

Kgabalatsane Baptist Church

No couples meetings, only family day where whole family becomes the focus. On that day church families invite other families and some are won to the Lord in this way. Attendance excellent.

Kwa-Thema Baptist Church

Couples meetings once in three months. They were rife during Rev. Motaung's time. Attendance is weak on Saturdays, but Sunday is better. Some testify that such meetings are helpful to them.

Lebowakgomo Baptist Church

No couples' meetings. Get invited by others. We do touch upon the subject of marriage.

Lwamondo Baptist Church

Families meet once a quarter; they choose own topic and discuss. In most cases I teach them. On occasion they ask an outsider with my permission to address them.

Mabopane Baptist Church

Nothing mentioned about couples meetings. Suffice it to say that pastor teaches men and women about marriage more often, while youth are taught, among others, about choosing a life partner. The issue of homes and families is handled among men and women meetings.

Maleleng Baptist Church

No couples meetings; pulpit teaching on marriage and family life.

Meadowlands Baptist Church

During Revs. Nkosi and Ngamlana's time, there were couple's meetings. Rev. Nkosi coined the title, *Home Builders Fellowship*. Now there is nothing going on, we attend other couples meetings on our own. Youth were taught about courtship and dating.

Ntoane Baptist Church

Peter Mohlamonyane organized interdenominational couples meetings. Once a year, Rev. Motau also organized a couples meeting. This is the only area where men were effective. They organized couples meetings every month. Other churches also came to our meetings; but we also attended couples meetings organized by them. Men who were working came home over weekends and once a month such meetings would be held. Initially a speaker was called, but lately only discussions went on. Individuals would testify about how meetings were helpful to them.

Orlando Baptist Church

During Rev. Mantlha's time couples meetings were very strong. When he left they weakened. Recently they have started again, but very few, only three couples attend. Pastor Mantlha did marital and pre-counseling as well.

Revival Baptist Church

There has always been a desire to bring men and women together. Couples meetings were held occasionally.¹⁶⁶

¹⁶⁶ This question was not asked on the occasion of the interview. What is reflected in the responses is what I know and was part of by virtue of being invited.

Sharon Baptist Church

Family day planned beforehand at beginning of the year. Other churches copied Sharon. Excellent attendance of families.

Temba Baptist Church

During Pastor Mhlophe's time there were no couples' meetings as there was no time. Marriage problems, however, opened the pastors eyes for the future. Rev. Mashego has started couples' meetings and has appointed a special committee to organize couples for a meeting. Pastor teaches once a month about marriage. Couples raise topics out of need, and speakers are invited. Also deal with home improvement.

Tembisa Baptist Church

There were couples meetings in the past, but they stopped. Recently, Rev. Hlahlama Molefe invites couples to seminars. He is a member in this church, but works with Campus Crusade for Christ. There is a need for the church to initiate a couples meeting, but there seems to be no one ready to start off one.

Thengwe Baptist Church

No couples meetings. Only family conference once a year.

Thohoyandou Baptist Church

Pastor conducts marriageclinic three times a year. Teaches couples and then they are divided into groups to discuss.

Tshipise Baptist Church

One seminar per year for couples.

Twefontein 'F' Baptist Church

Pastor organized couples meetings for 'F' and 'K' sections of Twefontein. Pastor may have touched upon the marriage subject during his preaching. When he left couples meetings stopped.

Vaaltyn Baptist Church

Nothing on marriage. No couples meetings.

Vezubuhle Baptist Church

We do not have couples meetings. Attend loosely as other individuals organize such meetings.

Vosloorus Baptist Church

Once a year we have couples meeting, but it is not effective.

Question 12

Does your church have a deliberate programme for training saints for ministry? In which areas do you prepare saints for ministry? How long have you had this programme for? Did it bear fruit?

Atteridgeville Baptist Church

For as long as Pastor Mantlwa was there, we had personal evangelism, Sunday school, family Bible hour and preachers' training. It was effective.

Daveyton Baptist Church

Cell group leaders are being trained once a year. SANSA very helpful in this regard. No material. Cell ministry was started in 1998 and people are being saved.

Ekangala Baptist Church

Only helping Christians to be more and more like Christ. No special equipping for ministry.

Fairley Baptist Church

Believers are equipped in soul winning, preaching, leadership and church planting. The latter is interdenominational. Preachers training takes place once a month.

Jouberton Baptist Church

Training of cell leaders and Sunday school teachers. Pastor followed up on new converts. Discipleship well understood. Training bore fruit.

Jubilee Baptist Church

Believers are equipped in leading programmes, and preaching. Understand discipleship.

Kagiso Baptist Church

Master life, evangelism, and counseling, are areas in which saints are equipped by pastors.

Kgabalatsane Baptist Church

Members are trained in soul winning, follow up work, counseling, leadership, preaching, and Sunday school teaching. New believers given follow up packs. Pastor and Southern Baptist Convention missionaries did lots of training. This training did bear fruit.

Kwa-Thema Baptist Church

Pastor discouraged by attendance. Still has plans to start preaching classes.



Lebowakgomo Baptist Church

No equipping for the ministry.

Lwamondo Baptist Church

No equipping for ministry.

Mabopane Baptist Church

Training for Sunday school teachers, leaders, and soul winners.

Maleleng Baptist Church

Soul winning. It spanned several meetings.

Meadowlands Baptist Church

There has been a great deal of training over the years, each pastor specializing with his own area. Teachers were trained from as far back as 1969. A church psychologist also trained counselors for camps and for the church. Training went on at Youth Alive as well. Rev. Ngamlana trained believers in soul winning, camps, leadership and on being a camp director. Rev. Mantlha was invited to teach on preaching. All these efforts bore fruit.

Ntoane Baptist Church

Training was more reactionary. We trained M.Cs. when there was a need. Counseling would be attended to when there was a need for such. Ushers were also trained. Training did bear fruit.

Orlando Baptist Church

Youth leadership training is very strong. Others not yet.

Revival Baptist Church

The only training that was held pertained to Sunday school teachers by an outside teacher, Mr. Buff, from the Ga-Rankuwa Baptist Church. Subsequently there was training in home cell leadership.

Sharon Baptist Church

Leadership training, evangelism, church planting, and preaching. Church members are motivated.

Temba Baptist Church

Lessons were given for equipping saints on leadership, preaching, programme directing, soul winning and discipleship.

Tembisa Baptist Church

Pastor has trained members in Personal Evangelism, Follow up work (counseling) and leadership, but church still reluctant to act. Pastor has to do the work himself.



Thengwe Baptist Church

No specific equipping of the saints for ministry.

Thohoyandou Baptist Church

No specific equipping for ministry. Only usual teaching from behind pulpit.

Tshipise Baptist Church

One of the deacons trains youth in Personal Evangelism. Twice a month members are trained in preaching. Prayer and fasting every July.

Twefontein 'F' Baptist Church

No special equipping of the saints for ministry.

Vaaltyn Baptist Church

No special training yet.

Vezubuhle Baptist Church

Non functional.

Vosloorus Baptist Church

Not yet. Once taught men to preach.

Question 13

Does your church have special facilities for Christian education (classes, chalkboards, study manuals, learning and teaching aids, overhead projectors, etc)? What plans do you have for extending your buildings for Christian education accommodation? Do you have a special budget for Christian education?

Atteridgeville Baptist Church

We do have a chalkboard, manuals for children, pictures, whiteboard, flipcharts, charts for Sunday school. No special Christian education building or classes. No special budget for Christian education.

Daveyton Baptist Church

Chalkboard only. No classes as yet. We aim to put partitions in the church. Budget caters for refreshments for children and material. There are books, monthly tests, pencils, etc.

Ekangala Baptist Church

Sunday school does have a special room, but it is a cry room. There is one chalkboard. Learning and teaching aids not enough. No plans for extending the church. No budget for Christian education.

Fairley Baptist Church

Posters and books. We do have a plan for children's ministry.

Jouberton Baptist Church

Rev. Wes Hook donated some facilities. Chalkboard, white board, not a lot of facilities. Plan for ideal church did have classes. Budget for Christian education in the pipeline.

Jubilee Baptist Church

No special Christian education facilities, meet in church and outside. One classroom for FBH and children's church in future. No budget for Christian education, only Bible week once a year, catered for by the church.

Kagiso Baptist Church

Four white boards, one overhead projector, charts, books, pictures for children, newspaper cuttings, three chalkboards, objects, study manuals. Christian education director has plans for extending buildings to accommodate Christian education, but not yet carried out. FBH makes own contribution, no church budget.

Kgabalatsane Baptist Church

There are three classes attached to the church building. One is being used for children. No Christian education budget. No plans to extend building further.

Kwa-Thema Baptist Church

We have a chalkboard and teaching aids for children. We grab them everywhere. They are not enough. We also have a flannel board. We intend building a hall and dividing it into partitions for classes. Classes are held outside. No special budget for Christian education.

Lebowakgomo Baptist Church

Self-made teaching aids from magazines, books, family-weekly, etc. They are very effective. There are plans to extend building for Christian education. No budget for educational ministry.

Lwamondo Baptist Church

Do not have a Christian education budget. No special plans for extension of building to accommodate Christian education. Teachers fend for themselves with regard to learning and teaching aids.

Mabopane Baptist Church

Special day care center has been built. It is used by men for their meetings and by others. It was not specifically meant for Christian education. No special budget for Christian education, nor are there any plans for more accommodation for it. Have learning and teaching aids for children. Need more.

Maleleng Baptist Church

We do have a chalkboard. There are no classrooms at all; nor are there any plans for extension. The church has no budget for Christian education.

Meadowlands Baptist Church

There are chalkboards, flannel boards, pictures. No special classrooms. Present plan does have classes. Not so sure about Christian education budget.

Ntoane Baptist Church

Wanted to build a church library, but there was no good response to the request for donations. Bought chalkboard and sound system. There was a budget for Christian education in church finances.

Orlando Baptist Church

Classes, chalkboard, flannel boards, pictures, stationery. No plans for classes as we already have them. No budget for Christian education.

Revival Baptist Church

No plans for Christian education facilities or buildings. However, there is a budget for Christian education.

Sharon Baptist Church

One chalkboard only. Planning to build a hall to accommodate 450 people. No special budget for Christian education.

Temba Baptist Church

Though we wanted to extend building, it had nothing to do with Christian education. Objects and pictures are used for children only. We use a manse, a shack, sowing machine, puppets for children, white board, pictures bought and self-made facilities.

Tembisa Baptist Church

No classes as church is small. There are plans however, to extend the church to accommodate Christian education. Designed own teaching aids. No special budget for Christian education, except to say that it has been made to cater for children.

Thengwe Baptist Church

No plans for new buildings. No budget for Christian education. Teachers have to design make shift learning and teaching aids.

Thohoyandou Baptist Church

No plans for future buildings. No budget for Christian education. No deliberate attempt to look for learning and teaching aids.

Tshipise Baptist Church

No facilities. No plans for extension. No budget for Christian education.

Tweefontein 'F' Baptist Church

There are no special facilities for Christian education, but in the proposed building plan, there was room for classes for the same purpose. The church did not have money to do so. No budget for Christian education.

Vaaltyn Baptist Church

There are plans to extend the building for Christian education. Moreover, we also have a chalkboard and pictures for our lessons. No budget for Christian education; children and youth have to contribute money for themselves.

Vezubuhle Baptist Church

We have a small chalkboard. There is one class attached to the church for Sunday school; it is not a vestry. No plans of extending; no Christian education budget.

Vosloorus Baptist Church

No plans whatsoever for extension. No budget for Christian education as yet. Make shift learning and teaching aids by Sunday school teachers.

Appendix 'E'

Lists of Baptist Convention ministers for 1927, 1957, 1980 and 2000¹⁶⁷

(1) Baptist Convention ministers in 1927

The South African Baptist Missionary Society.

II. NATIVE.

MABENA, M., Box 20, Springs.
MAQANDA, A. K., Kentani, Transkei.
MASHEGO, SAMUEL, Frankfort, Box 124, Pilgrims Rest.
MASHOLOGU, S., Mkemani, Mount Frere, E. Griqualand.
MITI, HOFMAN B., Parys, O.F.S.
MNTWINI, MAURICE JOHN, Toleni, Transkei.
MONEHI, LUCAS, P.O. Hebron, Transvaal.
MGWIGWI, JAMES, Cofimvaba, Tembuland.
NTLEKI, PERCY DOUGLAS, Cancele, Mount Frere.
OSTRICH, W. E., 204, Marabastad Location, Pretoria.
PULE, S. R., Nigel, P.O. Box 11, Heidelberg, T.P.
TUSINE, SOLOMON, Cornfields, Estcourt.

INDIAN (AFFILIATED).

JACOB, VALPULA CHINNA, Kearsney, Natal.
RANGIAH, T. M., Kearsney, Natal.

¹⁶⁷ Year 2000 is important in that it represents the current position as it relates to Baptist Convention ministers, as opposed to 1980, which is a picture before the Convention and the Union break up in 1987.



(2) **Baptist Convention ministers for 1957**

BANTU

Ministers

DUMA, WILLIAM, Bantu Baptist Church, 807 Umgeni Road, Durban.
GUMEDE, JEREMIAH, Bantu Baptist Church, P.O. Orlando, Johannesburg.
JALI, WILSON, P.O. Sterkspruit, C.P.
LEBELO, PHILEMON, P.O. Box 234, Potgietersrust, Tvl.
LEPELE, J. J., Bantu Baptist Manse, P.O. Ntabazwe, Harri-smith, O.F.S.
LITANA, BOB, Fiwale Hill, P.O. Ndola, N. Rhodesia.
LUKUKO, LLOYD, Bantu Baptist Manse, Sandile Avenue, Langa, Cape.
LUPUNGU, ANASI, Kafulafuta Mission, P.O. Luanshya, N. Rhodesia.
MABENA, E., No. 1530, Katlehong, P.O. Natalspruit, Tvl.
MALEPE, LUCAS, P.O. Box 124, Pilgrim's Rest, Tvl.
MASILELA, SHADRACK, Witlaagte 445, P.O. Rus-der-Winter, Tvl.
MBEKWA, J., Tshabo, c/o P.O. Box 5, Berlin, C.P.
MDUBEKI, RICHARD, c/o Mjozi Baptist Mission, P.O. Bizana, E. Pondoland.

MITI, SOLOMON, 502 Pondo Street, No. 2 Location, Kimberley, C.P.
MKWANAZI, ELIJAH, Bantu Baptist Church, P.O. Orlando, Johannesburg.
MOCUMIE, JAMES P., P.O. Box 131, Krugersdorp, Tvl.
MOHLALA, LUCAS, Mogano School, P.O. Boyne, via Pietersburg, Tvl.
NTSIKO, H., Buchanan Mission, P.O. Middel-drift, C.P.
RADEBE, JAMES, P.O. Box 90, Thabazimbi, W. Tvl.
SEKESE, ABEL, 917, Wesleyan Street, Location, Potchefstroom Tvl.
SELOANE, PETROS, P.O. Driekop, via Lydenburg, Tvl.
SIGASA, THOS., P.O. Box 6, Cornelia, O.F.S.
SNYMAN, T. M., 644 Ferguson Road, New Brighton, Port Elizabeth.
SOLWANDLE, J., Xameni Baptist Mission, c/o Mr. H. E. Smith, P.O. Box 66, Mount Frere, E. Griqualand.
THUSINI, S., Cornfields, P.O. Chieveley, Natal.

PROBATIONER MINISTERS

KATOLEZA, R. K., 46 Nyasa Street, No. 2. Location, Warrenton, C.P.
MAKAYE, E., Mzimba School, P.O. Gezibuso, Natal.
MAKHUBU, PAULUS, Bantu Baptist Church, P.O. Orlando, Johannesburg.
MAKHANYA, JOSEPH, 275 Eighth Street, Location, Bethal, Tvl.
MAMATELA, ISAAC, P.O. Box 120, Petrus Steyn, O.F.S.
MANAMELA, FRANS, Wallmansthal, P.O. Pyramid, Tvl.
MDINGANE, D., Bantu Baptist Manse, Berlin, C.P.
MKIZWANA, S., c/o Ntabezulu Store, Bizana, E. Pondoland.
MOLOI, E., Bantu Baptist Church, Location, Warden, O.F.S.
NDABA, W., 1337, Fifteenth Avenue, P.O. Payneville, Springs, Tvl.
PAPU, C. S., P.O. Middel-drift, C.P.
POWAH, LAMBERT, Baptist Coloured Mission, P.O. Campbell, C.P.
SNYMAN, C. L., Zone 2, No. 181, Zwelitsha, C.P.
TSHABALALA, SCOTCH E.,



STUDENT MINISTERS

BATA, S., P.O. Box 32, Bedford, C.P.
JOJO, ISAAC, Bantu Baptist Manse, Duncan Village, East London.
MAPHUMULO, R., Ekubongeni G.A. School, P.O. Ingogo, Natal.
MASIMULA, TIMOTHY, Themba Village, K.B. 128, P.O. Hammanskraal, Tvl.
MSIZA, THOS., 752 Charterston, P.O. Bantu-Batho, Nigel, Tvl.
NDLOVU, S., 210 Mendi Street, Sobantu Village, Pietermaritzburg, Natal.
NQETHO, S., c/o P.O. Box 301, Umtata.
SILINGA, SONWABO, Qora Baptist Mission, c/o Gwadana Store, P.O. Idutywa.
THOOE, JOEL, P.O. Box 153, Bloemhof, Tvl.
TSOARI, M., Bantu Baptist Church, Eastern Native Township, P.O. Denver, Johannesburg.

EVANGELISTS

CEBANI, D., c/o Mahlaba Store, Bizana, E. Pondoland.
DUBE, J., Bantu Baptist Church, Kraalhoek, P.B. 1027, Ponghalt, via Rustenburg, Tvl.
GEBUZA, J., Jozana's Hoek, P.O. Bensonvale, via Sterkspruit, C.P.
HLALELE, I., 2347 Sharp Native Township, P.O. Sharpeville, Vereeniging, Tvl.
LUKELE, JOEL, Welgelegen, P.O. Machadodorp, Tvl.
MADIKIZELA, C., c/o Mjozi Baptist Mission, Bizana, E. Pondoland.
MAKOHLISO, S., Gqogqovo Store, P.O. Tsomo.
MALAMBILE, JULIUS, 2347 Sharp Native Township, P.O. Sharpeville, Vereeniging, Tvl.
MDUBEKI, B., c/o Mjozi Baptist Mission, Bizana, E. Pondoland.
MCAKUVANA, J., c/o Kohlo Store, P.O. Blg Umgazi, via Umtata.
MGWANGQA, G., Cizele, P.O. Box 3, Idutywa.
MNISI, EPHRAIM, 57 Moolplaas, P.O. Schoemanskloof, Tvl.
MOLOJA, SAMUEL, Bantu Baptist Church, Location, Frankfort, O.F.S.
MTAMO, A., c/o Lukolo Baptist School, Redoubt.
MTAMO, E., c/o Mr. G. van Nlekerk, Kanyayo Store, P.O. Flagstaff.
MTANYA, D., c/o Mr. G. R. Rawlins, Connemara Store, Mqabeni, Natal.
MVIMBELI, THOMAS, P.O. Box 3, Vermaas, Tvl.
NAZO, DOUGLAS, c/o Box 1, Berlin, C.P.
SETOLE, JOHN, c/o Leeupoort Tin Mine, via Warmbaths, Tvl.
SHILUBANE, W., Millard Baptist Bible Training Institute, Orlando, Johannesburg.
SIXISHE, E., Mpotulo Mission, P.O. Mpotulo, via Queenstown.



(3) **Baptist Convention ministers for 1980**

**BAPTIST CONVENTION OF SOUTHERN AFRICA
MINISTERS**

- Aphane, Dennis**, (BBI), Bethal 1965; Kwa-Thema 1966-67; Mamelodi 1968-74; Kwa-Thema, Springs 1975-79; Seshego 1979—; P.O. Box 164, Seshego 0742
- Bantu, Stephen**, (BBI), Stutterheim 1973-76; Boland 1977—; F79 Mbekweni, Paarl 7646
- Bata, Solomon**, (BBI), Karroo 1960-70; Langa 1971—; P.O. Box 61, Langa 7455. Phone (021) 53-4142
- Chaka, Newman L.**, (SBS Gwelo), Botswana 1976—; Private Bag 20, Mahalapye, Botswana
- Dingiso, Ezra**, (BBI), Umtata 1974-77; Bible Society 1977—; P.O. Box 265, Umtata, Transkei
- Dube, Daniel Kaifase**, (BBI), Bloemfontein 1964-69; Zululand 1969-71; Orlando 1971—; P.O. Box 29, Orlando 1804. Phone (011) ~~94-1581~~ 744-320.
- Duma, Patrick**, (BBI), Compounds 1976—; c/o Vryheid Coronation Colliery Ltd. No. 4 Room 255, P.O. Coronation 3107
- Dwaba, Michael**, (BBI), Uitenhage 1973-76; Luthando 1977-78; New Brighton 1979—; P.O. Box 9050, Estadeal, Port Elizabeth 6012. Phone (041) 41-3668
- Gebuza, Johannes Sibamba**, (UBI), Mpotulo 1957-66; Herschel 1966—; Baptist Manse, P.O. Box 37, Sterkspruit, Transkei
- Gobidolo, Benumen**, (BBI), Cornelia 1971; Baptist Manse, P.O. Box 31, Cornelia 9850
- Gobile, Arthur Butinyane**, (UBI and BBI), Rookdale (Bergville) 1968—; P.O. Box 1164, Ladysmith 3370
- Hlabangane, Samboko Philemon**, (BBI), Nelspruit 1974—; P.O. Box 83, Kanyamazane 1200
- Hlalele, Lucas Boy**, (Millard), Carletonville Compounds 1964-67; Harrismith 1967-69; Welkom Compounds 1969-73; Mpho 1974; Welkom Compounds 1975—; P.O. Box 961, Welkom 9460. Phone (017) 7-0235
- Hlangeni, John Jankins**, (BBI), Thembisa Village 1964-67; Hartswater, Taung 1967-72; Kimberley 1973—; 1350 off Mokgeledi Street, Galeshewe Village, Kimberley 8335. Phone (0531) 4-2199
- Hlatshwayo, Meshak Velaphi**, (BBI), Sobantu, Pietermaritzburg 1963-77; 2024 Mbhelebhele Street, Imbali Township 4503
- Jojo, Isaac Malinga**, (Millard), King William's Town 1955-56; East London 1956-57; Atteridgeville 1957-58; East London 1959-61; Mount Frere 1961-64; Orlando 1964-65; Mount Frere 1965-69; Mjozi 1969—; Baptist Mission, Private Bag 502, P.O. Bizana, Transkei
- Jongilanga, Albert**, (BBI), Mossel Bay and Adelaide 1976; Mossel Bay and Sada/Thornhill 1977; Sada/Thornhill 1978—; P.O. Box 135, Whittlesea 5360
- Khanyile, Siphon Alpheus**, (BBI), Ezibovwini (Pietermaritzburg) 1971-77; Thembalile 1977—; c/o P.O. Box 570, Estcourt 3310
- Kolisang, Petros Lepekola**, (UBI and BBI), Free Baptist 1959-67; Compounds 1967-68; Bible School 1968-69; Klerksdorp 1970—; 1263 Jouberton, Klerksdorp, P.O. Box 16, Jouberton 2574
- Kumalo, Osiel**, (UBI and BBI), African Presbyterian 1961-66; Cornelia 1969-72; Warden 1973-79; Welkom Mine Hostels 1979—; P.O. Box 961, Welkom 9460
- Latyeba, Benford Z**, (BBI), Cornelia 1967-69; Kroonstad 1969-71; Harrismith 1972-78; Bloemfontein 1978—; 3477 Dingaan Road, Bochabela, Bloemfontein 9301. Phone (051) 8-2429
- Lethale, Geoffrey**, (BBI), Sharpeville and Sebokeng 1974—; P.O. Box 70, Sebokeng 1982. Phone 87 Sebokeng
- Letsie, Sonki Elias**, (Millard), Jabavu 1958-62; Atteridgeville 1962-68; Jubilee Mission Hospital 1968—; P.O. Box 1, Hammanskraal 0400. Phone (012012 Y) 20



- Mabhena, Petrus Themba**, (BBI), Standerton 1968-70; Diepkloof 1971—; P.O. Box 50, Khotso, Johannesburg 1864. Phone (011) 944-1918
- Mahola, Thoso Petrus**, (BBI), Frankfort 1971-72; Witzieshoek 1973—; P.O. Box 5338, Home: 3609/10, Phutaditjhaba, Witzieshoek 9870. Phone 155 Witzieshoek
- Makhanya, Gideon**, (BBI), Standerton 1975-76; SCM 1976-78; Jabavu 1978—; 1390 White City, Jabavu 1856. Phone (011) 935-1515
- Manamela, Frans**, Delmas 1920-39; Walmansthal 1939—; K 129, Soshanguve 0152
- Mangwana, Mlungisi Smuts**, (BBI), Bedford 1973-79; 4 Mabija Street, New Brighton 6205
- Mantlha, Stephen Fanie Tsogwana**, (BBI), Atteridgeville 1969—; P.O. Box 76, Atteridgeville 0008
- Mapheto, Phineas Makgale**, (BBI), Bantu Presbyterian Church, Bloemhof 1969-73; Witbank 1974-76; Mpho 1976—; P.O. Box 24, Thembisa 1628. Phone (920 Y) 121
- Masala, Esau**, (Millard), Botswana 1960—; Parr's Halt, via Mahalapye, Botswana
- Mashaba, Johannes**, (BBI), Potgietersrust 1976—; Vaaltyn Baptist Church, P.O. Box 102, Mahwelereng 0626
- Mashiane, Johannes Matome**, (BBI), Boekenhoutfontein 1967—; P.O. Box 124, Mabopane 0100
- Masimola, Timothy**, (Millard), Middelburg 1954-56; Jubilee Mission Hospital and Themba Village 1956-64; Jubilee Mission Hospital 1956—; P.O. Box 1, Hammanskraal 0400
- Mataboge, George D.**, (BBI), Potgietersrust 1971-74; Ga-Rankuwa 1975—; P.O. Box 224, Ga-Rankuwa 0208
- Mbatha, Brian Sipho**, (BBI), Wela 1973—; Wela Baptist Church, c/o Wela Bantu Community School, P.O. Nongoma 3950
- Mbesa, Jacob**, (Team BI and BBI), Rankuwa 1965-66; Orlando 1967-71; Baptist Mission Publications, Colporteur 1971—; 6503 Orlando East, Johannesburg 1804. Phone (981 Y) 125
- Mbongo, Johannes**, (BBI), Tokoza, Alberton 1970—; P.O. Box 55, Tokoza 1421
- Mburwana, Daniel**, (Millard), Queenstown 1961-64; Langa, Cape 1965-69; De Aar 1970-72; Baptist Bible Inst. Lecturer 1973—; Baptist Bible Institute, P.O. Debe Nek 5604. Phone 12
- Mcambi, Ernest Bekikhaya**, (BBI), Asst. at Sobantu Village 1968-70; Ngwelezane (Zululand) 1970-77; Madadeni 1977—; P.O. Box 14122, Madadeni 2951. Phone 196 Madadeni
- Mcoyana, Tosi Moses**, (UBI and BBI), Colesburg 1963-67; Campbell 1967-68; Colesburg 1970-73; Prieska 1974—; c/o P.O. Box 149, Prieska 8940
- Mdubeki, Ahednego**, (BBI), Xameni 1970—; Private Bag 372, Mount Frere, Transkei
- Mgwangqa, Garrison**, (UBI and BBI), Evangelist 1956-57; Cizele 1958-60; Western Pondoland 1961-63; Cizele 1964-69; Port St. Johns 1972-74; Tsomo 1974—; c/o Xume Store, P.O. Tsomo, Transkei
- Mkwanazi, Elijah**, (UBI), Orlando, Western Township 1944-55; Orlando 1956-57; Itinerant Evangelist 1957-60; Meadowlands 1961-72; Zululand 1974—; Makhuba Trading Store, P.O. Box 730, Empangeni 3880
- Mnqanqeni, Milton**, (BBI), Engcobo 1961-63; Cizele 1964-68; Engcobo 1968-75. Sitebe Store, P.O. Clarkebury, Transkei
- Mogano, Moses, M.** (BBI), Dennilton 1967—; P.O. Box 104, Dennilton 1030
- Mogoera, Gongakwe Lawrence**, (BBI), Welkom Mine Compounds 1974-79; Carletonville 1979—; P.O. Box 50, Carletonville 2500
- Mogotlane, Hans**, (BBI), Mogano 1967-68; Themba 1968-69; Sheshego 1970-76; Mamelodi 1976—; P.O. Box 85, Mamelodi 0101
- Mohlala, Marcus Ngoaketsi**, (BBI), Pietersburg 1969—; Molepo Baptist Church, P/Bag 19, Mphogodiba 0732



- Mokone, T.P.**, Tlhabane 1976—; 88 David Street, Tlhabane 0305
- Moloele, Walter**, (BBI), Mafeking 1973—; P.O. Box 367, Mafeking 8670
- Moloi, Philemon**, (BBI), Welkom 1963-65; Orlando 1965-66; Lecturer at Baptist Bible Institute 1967—; P.O. Debe Nek 5604. Phone 12
- Monageng, Samson**, (BBI), 530a Mabopane. P.O. Mabopane 0100
- Morakabi, Shadrack M.**, (BBI), Vosloorus, Boksburg 1976—; P.O. Box 12057, Rusloo 1468. Phone (011) 863-0817
- Moselakomo, Malose Johannes**, (BBI), Mabopane 1974; Mogogela 1975-77; P.O. Box 6, Swartklip 0370
- Motatinyane, Sydney**, (BBI), Petrus Steyn 1967-71; Nigel 1971—; P.O. Box 609, Nigel 1490. Phone (011) 734-4111
- Motaung, Zacharia**, (BBI), Carltonville 1974-79; Randfontein Estate Mine Hostels 1979—; c/o Mr J. Camps, c/o R.E.G.M., Box 2, Randfontein 1760
- Mothiba, Obed Matsobane**, (BBI), Rust de Winter 1973-77; Driekop 1977-79; Lebowaqomo 1979—; P.O. Box 285, Chuenespoort 0745
- Mothiboseng, David D.**, Postmasburg 1976—; Baptist Church, P.O. Box 394, Postmasburg 8420
- Mothlabane, Owen Baakile**, (BBI), Thaba 'Nchu 1969; Harrismith 1969-75; Kroonstad 1975—; P.O. Box 5017, Lengau, Kroonstad 9503
- Mthembu, Davies Thepa**, (BBI), Daveyton 1967—; P.O. Box 220, Daveyton 1507
- Mthwana, John Zondani**, (BBI), Ilings 1974-78, 69 White Blocks, Philipstown 8795
- Ncapayi, Holford**, (BBI), Middelrift 1961-69; Grahamstown 1969-72; Cradock 1972-76; Mooiplaats 1977-79. P.O. Box 28, Berlin 5660
- Ndamase, John**, (UBI and BBI), Engcobo 1963-65; Herschel 1966; Mpotulo 1966; Umtata 1967-68; Xume 1968-72; Bolotwa 1972-74; Zibungu Store, P.O. Libode, Transkei
- Ndebele, Modise Ariel**, (BBI), Presbyterian Church 1941-62; Vrede 1966-79.
- Ngamlana, George Motale**, (JBI and BBI), SAGM Youth Worker 1969-71; Meadowlands 1973-79; Zwelitsha 1979—; P.O. Box 185, Zwelitsha 5608
- Ngubane, Ishmael Mushumayeli**, (BBI), Madadeni 1965-77; Sobantu, Pietermaritzburg 1977—; Henley B.C. School, P. Bag 7009, Pietermaritzburg 3200
- Nguza, Albert**, (UBI), Rochdale 1951-67; Xolo 1967—; Xolo Baptist Church, c/o Mdonivale, P.O. Box 11, Izingolweni 4260
- Nkanjeni, Abner**, (Millard), Grahamstown 1960-65; East London 1966—; Baptist Manse, 4905 Unit 2, Mdantsane, East London 5219. Phone (043242 Y) 289
- Nkosi, Nathaniel Vusumuzi**, (JBI) Youth Alive 1964-67; SABMS Christian Education 1968-70; Mission '70, 1970; Scripture Union 1971—; P.O. Box 80, Orlando 1804
- Nkuhlu, Waugh**, (JBI and BBI), Mpotulo 1969-75; Bible Society Translation project and part-time Mpotulo 1975—; P.O. Box 47, Zwelitsha 5608
- Nontshinga, Edward**, (BBI), Adelaide 1967-73; Queenstown 1973—; Baptist Manse, CS2 Mlungisi Township 5321 (via Queenstown)
- Nqeto, Mongezi**, (BBI), Port St. Johns 1974—; Macibi Baptist Church, P.O. Port St. Johns, Transkei
- Nqeto, Stanford Sitando**, (UBI), Queenstown 1953-55; Western Pondoland 1055—; Ngavungavu Store, P.O. Libode, Transkei
- Nqolo, Piet Zanempi**, (BBI), Kimberley 1964-73; Engcobo 1973—; Baptist Manse, Engcobo, Transkei
- Ntamehlo, Albert**, (UBI and BBI), Evangelist Mpothulo Circuit 1971; De Aar 1974—; 22 Street 9, New Location, De Aar 7000
- Nyawose, Gideon**, (BBI), Mandini 1976—; c/o Thokoza Trading Store, P.O. Box 69, Mandini 4490
- Nyezi, Wilfred**, (UBI and BBI), Umtata 1962-72; Idutywa 1972—; Mazizini Baptist Church, P.O. Sterkspruit, Transkei



- Nxazonke, Temi Douglas**, (BBI), Upington 1973-75; Butterworth 1975—; 651 Msobomvu Township, Butterworth, Transkei
- Nxumalo, Clifford**, (UBI), Cato Ridge and Stanger 1958-59; Chesterville 1960—; P.O. Box 4224, Durban 4000. Phone (031) 81-3380
- Phanyeko, Impi John**, (Millard), Sharpeville 1958-59; Potchefstroom 1960-64; Krugersdorp 1964-69; Cizele 1969-75; Association Evangelist 1975-77; Umtata 1977—; P.O. Box 295, Umtata Transkei
- Pule, Sabata Solomon**, (BBI), Welkom 1973-79; Harrismith 1979—; P.O. Box 295, Harrismith 9880
- Ramotsoenyane, Hakseus**, (BBI), Potchefstroom 1973—; Site P, Moloi Street, P.O. Lesedi, Ikageng 2525
- Rhayi, Edmund**, (BBI), Idutywa 1965-70; Jansenville 1971-76; Kwazakhele 1976—; Kwazakhele Bethel Baptist Church, 3209 Kwazakhele 5205. Phone (041) 66-3038
- Rhoyi, Leonard**, (BBI), Nxantathu 1976-79; Dimbaza 1979—; P.O. Box 842, King William's Town 5600
- Segooa, Philip**, (African BTI and BBI), Religious Instruction Day Schools 1968—; P.O. Box 1, Hammanskraal 0400
- Selebano, Wellington Mothibedi**, (BBI), Carletonville 1967-73; Kagiso 1974—; P.O. Box 41, Kagiso, Krugersdorp 1744. Phone (011) 762-2905
- Sheyi, Lameki**, (BBI), Rochdale 1975—; Rochdale Baptist Mission, c/o Matulo Store, P/Bag 130, Matatiele 4730
- Shilubane, Wilson**, (Millard), Mamelodi 1959-62; Bloemhof 1963-68; Natalspruit 1968—; P.O. Box 12178, Katlehong 1832. Phone (917 Y) 64
- Sibiya, Alpheus**, (BBI), Lamontville (Assistant) 1976—; F 958 Mofolo Road, Kwa Mashu City, P.O. Kwa Mashu 4360
- Sigasa, Moses Siphoh**, (Millard), Kimberley 1960-64; Cornelia 1965-66; Sebokeng 1968-72; Delmas 1972-76; Witbank 1976—; P.O. Box 5024, Emalaheni 1039
- Sikakane, Ebenezer Mndeni**, (UBI), Union Bible Institute, Lecturer 1959-69; Africa Enterprise 1970-78; United Church, Sept-Iles 1978—; P.O. Box 505, Sept-Iles, P.Q. G4R 4K7, Canada
- Snyman, Clifford L.**, (UBI and Millard), Pietermaritzburg 1948-56; Zwelitsha 1956-77; Zone 2, No. 181, Zwelitsha, King William's Town 5600
- Sokhela, Norman T.F.**, (BBI), Thembalihle 1971-74; Kwa Mashu 1974—; P.O. Box 47081, Greyville 4023. Phone (032142 Y) 311
- Solani, Theunis Ntoninji**, (UBI and BBI), Noupoort 1960-63; De Aar 1963-65; Upington 1965-70; Noupoort 1973—; Baptist Manse, New Location, Noupoort 5950
- Tanda, Nathaniel Lizwi**, (BBI), Keiskamma Hoek 1972-74; Tshabo 1974-78; Grahamstown 1978—; Baptist Manse, I B Block, Joza Location, Makanaskop, Grahamstown 6140
- Tlhageng, George**, (BBI), Postmasburg 1971-75; Pampierstad 1976—; c/o P.O. Box 96, Pokwani 8565
- Tshuka, Oswald Siphoh**, (BBI), Port Elizabeth Schools 1970; Port Elizabeth 1971-75; c/o P.O. Box 1, New Brighton 6200
- Wessie, Solomon Molefi**, (Stofberg Gedenkskool and BBI), Postmasburg and Campbell 1961-64; Brakpan 1964-69; Boksburg 1970-76; Thembisa 1976—; P.O. Box 113, Thembisa 1628. Phone (920 Y) 293

PROBATIONER MINISTERS

- Bokuva, Belton**, (BBI), Tarkastad 1978—; P.O. Box 118, Tarkastad 5370
- Cindi, Joseph**, (BBI), New Farm Work 1978—; P.O. Box 463, Standerton 2430
- Keepilwe, Joseph Modisaotsile**, (BBI), Bloemhof 1975-77; Itsoseng 1977-78. P.O. Box 268, Lichtenburg 2740



- Kunene, Abednego**, (Phumelela BS and BBI), White River 1970—; c/o Legogote School, Box 299, White River 1240
Masanya, Elias Ntlabukana, (BBI), Kromkuil 1973-77; Rust De Winter 1977-78; Private Bag X566, Mabopane 0100
Mofokeng, Raymond, (BBI), Parys 1974-76; Witzieshoek (Assistant) 1976-78; Vrede 1978—; P.O. Box 85, Vrede 2455
Nthane, John, (BBI), 4 Nkittle Street, Atteridgeville 0008

CANDIDATES FOR THE MINISTRY

- Duitlwileng, Kerneels**, (BBI), Itsoseng 1978—; No 136, Zone 3, Itsoseng, Lichtenburg 2740
Kephe, Samuel, (BBI), Bloemhof 1979—; P.O. Box 153, Bloemhof 2660
Lata, Johannes, (BBI), Willowvale 1979—; P.O. Willowvale, Transkei
Mangaliso, Kortman, (BBI), Upington 1979—; 91 Omega Street, Paballelo Village, Upington 8800
Mhlophe, Peter, (BBI), Temba 1979—; P.O. Box 1, Hammanskraal 0400
Motlhom, Shadrack, (BBI), Rust de Winter 1980—; P.O. Box 22, Rust de Winter 0406
Mvunyiswa, Isaiah, (BBI), Ngqeleni 1979—; P.O. Box 295, Umtata, Transkei
Sebua, Shadrack K., (BBI), Sakhile 1979—; 1103 Sakhile, Standerton 2430
Sefamela, Kenneth, (BBI), Namakgale 1979—; P.O. Box 53, Namakgale 1391
Stuurman, Daniel, (BBI), Cradock 1979—; P.O. Box 169, Cradock 5880

EVANGELISTS

- Coso, B.**, Ncumbe Baptist Church, c/o P.O. Box 44, Mount Frere, Transkei
Komanzi, Dickson, (UBI), Idutywa 1964—; P.O. Box 166, Idutywa, Transkei
Mani, J. Port Alfred 1972-78; Riebeeck East 1978—; No. 37 Riebeeck East Location, Riebeeck East 5805
Masondo, Abraham, Wela Nongoma 1950—; c/o Wela B.C. School, Private Bag 233, P.O. Nongoma 3950
Matara, A.; c/o Lukolo School, P.O. Redoubt, Transkei
Mbele, R., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Mdaidai, J. c/o Mr Johnson Lutshiti, Msibomvu Store, P.O. Tsolo, Transkei
Mdubeki, B., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Msesiwe, A., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Ntozini, M., c/o Rev. A. Nkanjeni, 4905, Unit 2, Mdantsane 5219
Pama, A., Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei
Stuurman, W., Mpotulo Mission, c/o P.O. Box 602, Queenstown 5320
Swapi, M.J., East London 1972—; c/o Rev. A. Nkanjeni, 4905, Unit 2, Mdantsane 5219
Zekani, M.; Mjozi Baptist Mission, c/o P/B 502, Bizana, Transkei

SUNDAY SCHOOL WORKERS

- Gatyeni, Miss N.G.**, c/o Mr W.T. Jaxa, Vaalbank Cash Store, P/Bag 1143, Lady Frege, Transkei
Gcanya, Miss F., Xonya Store, P.O. Engcobo, Transkei
Langa, Miss Beauty, c/o Dangwana Store, Private Bag, Umtata, Transkei
Mabusela, Miss Lulama, P.O. Willowvale, Transkei
Ndwalaza, Miss Sarah, (UBI), Northern Cape 1973—; c/o P.O. Box 758, Kimberley 8300

RETIRED MINISTERS

- Gumede, Jeremiah G.**, 2662 Matella Ext., P.O. Moroka 1860
Katoleza, R., 45 Botlolo Street, No. 2 Location Warrenton 8530
Makhanya, J.M., Tweefontein, P.O. Xipame 0452
Makhaye, E., c/o Henley B.C. School, Private Bag 7009, Pietermaritzburg 3200
Mhekwa, J.X., P.O. Box 5, Berlin 5660
Papu, C.S., Njwaza Post, Middledrift 5685



(4) **Baptist Convention Ministers for year 2000**¹⁶⁸

Title	Last Name	First Name	Address	City	PC
Rev	Adams	Aubrey	53 Spinel Avenue	Fleurhof	1710
Rev	Aphane	Denise	P.O Box 164	Seshego	
* S	Boikanyo	Gloria	P.O. Box 2425	Rosslyn	0200
Rev.	Boyi	Teddy	980 Diepkloof	Soweto	1864
Rev	Broadous	M. Cecilia	P.O. Box 30045	Wibsey	1717
Rev	Bruce	Williams	P.O. Box 1597	George	6530
Rev.	Bruce	Debbie	P.O. Box 1597	George	6530
Rev.	Bvumbi	Jonas	P.O. Box 330	Thohoyandou	0950
Rev	Chapole	Thabiso	3161 Trafford St.	Protea North	1818
SP	Cindi	Joseph	P.O. Box 144	Siyabuswa	0472
Rev	Claas	Regina	P.O. Box 1722	Silverton	0127
Rev	Cock	Johan	P.O. Box 2297	Florida	1709
Rev.	Daniels	Hedley	P.O. Box 4887	Mmabatho	2735
Rev	David	Vusumzi	No 10 Lupuwana	Kwanobuhle	6242
Rev	Dayi	Simon	P.O. Box 959	Alice	5700
Rev	Dayi	Nonkululeko	P.O. Box 959	Alice	5700
Rev	Dikana	Christopher	P.O. Box 891	Utienhange	6230
* S	Dikana	Nolitha	20 Hopkins	Yeoville	2143
* S	Dilikane	Conny	6791 Xovu-xova St	Kagiso	1754
Rev	Dingiswayo	Thamsanqa	P.O Box 73	Kagiso 2	1754
Rev	Dlamini	Sipho	P.O. Box 1840	Escourt	3310
* M	Duncan	Alan	P.O Box 19138	Liton Grange	6015
Rev	Gaduka	Daniel	202 Somngena Drive	Kwa-Thema	
Rev	Ggetywa	Hector	13277 Ext 8	Kagiso	1754
Rev	Gogotya	Attwel	5295 Robert Sobukwe St	Phillipi	7785
* S	Hasenpusch	Kristina	P.O.Box 2287	Florida	1710
Rev	Hlangeni	John	4084 Modisenyane St	Rocklands	9323
* Mr.	Jack	Mxolisi	P.O.Box 151	Bisho	5605
Rev	Jacob	Livingstone	P.O Box 48670	Quarlburt	4078
Rev	Jentile	Thembelani	6503 Mooki St	Orlando East	
Rev.	Jones	Vincent	8061 Sefatsa St.	Sharpeville	1933
Rev	Jonga	Loyiso	P.O. Box 9050	Estadeal	6012

¹⁶⁸ Those marked with an asterisk are not ministers. SP stands for senior pastor.

Title	Last Name	First Name	Address	City	PC
Rev	Keagile	Modise	404 Block BB	Soshanguve	0152
Rev	Khanyile	Sipho	P.O Box 47587	Greyville	4001
Adc	Khumalo	Bongani	Private Bag 270	Houghton	2041
Rev	Klammt	Thomas	P.O Box 2297	Florida	1710
*S	Klammt	Conie	P.O. Box 30045	Wibsey	1717
Rev	Kongela	Thandi	6416 Constantia	Kroonstad	9499
Prof	Kretzschmar	Louise	P.O Box 329	Pretoria	0001
SP	Kunene	Abednego	P.O. Box 20209	Ext 11 Apex	1548
Rev	Lamola	Samuel	P.O.Box 3144	Pietersburg	0700
SP	Lebelo	John	P.O. Box 102	Mahwelegeng	0206
Rev	Lethale	Jeffrey	P.O. Box 184	Sebokeng	1982
SP	Lukwe	Simon	1871 New Zone	Whittlesea	5360
*Mr	Lumadi	Peter	P.O.Box 3814	Thohoyandou	0950
Rev	Mabaso	Lawrence	38 Muzaffar Crescent	Azaadville	1750
Rev	Mabena	Hendrick	633 Section D	Enkangala	1021
Rev	Madolo	Bhekinkosi	11 Maple St.	Brackendowns	1449
Rev	Madolo	Diba	P.O. Box 21924	Port Elizabeth	6000
SP	Mahola	Petrus	P.O Box 5338	Phuthaditjaba	9866
Rev	Maimie	Helen	P.O Box 102	Mahwelereng	0626
*S	Makalima	Andile	5218 Zone 5	Pimville	1809
*TS	Makasi	Thamsanqa	1174 Gelukwaats	Kroonstad	9499
Rev	Makhanya	Gideon	P.O Box 70	Sebokeng	1982
Rev	Makhetha	Vaidah	1007 Goapelev St.	Molapo	
Rev	Makoro	Frank	3 Tafelboom St.	Leondale	1401
Rev	Malepe	Maurice	P.O Box 550	Marishane	1064
Rev	Malepe	Ricky	P.O Box 550	Marishane	1046
Rev	Maluleka	George	P.O. Box 59	Swartklip	0370
Rev	Manda	Thuli	20159 Umhlaba St Ext 1	Vosloorus	1475
Rev	Mangena	Ephraim	P.O.Box 623	Hazyview	1242
Rev	Manne	Lillian	P.O Box 38	Central City	0199
Rev	Manne	Joseph	P.O Box 38	Central City	0199
SP	Mantlha	Stephen	P.O Box 16299	Leondale	1424



Title	Last Name	First Name	Address	City	PC
Rev	Maotoe	Dorah	1530	Mabopane	0190
SP	Mapheto	Phineas	P.O Box 17099	Norkem Park	1618
Rev	Mashatola	Shakes	P.O.Box 11578	Johannesburg	2001
Rev	Mashiane	Hendrick	121 Kronbek St	Birch	1619
Rev	Mashiane	Johannes	P.O Box 124	Mabopane	0100
Rev	Mashigo	Douglas	P.O. Box 38696	Garsfontein	0042
* Mr.	Mashishi	Mike	P.O Box 2085	Rooihuiskraal	0154
* S	Masiu	Daniel	P.O. Box 30045	Wibsey	1717
Rev	Mathebula	Samuel	P.O. Box 3885	Giyane	0826
Rev	Mathibedi	Ramakatsa	P.O Box 568	Meadowlands	1852
Rev	Matjeni	Elias	14 Block BB	Soshanguve	1744
Rev	Matshiga	Dumile	236 Lindenboom	The Orchards	0201
Rev	Mazabane	Ndaba	Private Bag X 1023	Hillcrest	3650
Rev	Mbanjwa	Khosi	P.O. Box 4467	Sundumbili	4467
Rev	Mekula	Zola	P.O. Box 103	Kwa-Langa	7455
SP	Mhlophe	Peter	P.O. Box 2664	Florida	1710
Rev	Mhlophe	Jessie	P.O. Box 2664	Florida	1710
* M	Mitchel	Brad	P.O. Box 19139	Linton Grange	6015
Rev	Mjekula	Mzukisi	No 1720 Innshos Cort	173 Lovedale St	0002
Rev	Mkwayi	David	123 Meadowlands	Riverlea	1852
Rev	Mmako	Elizabeth	P.O. Box 481	Majaneng	0402
Rev	Mmoledi	Joseph	P.O.Box 911 686	Rosslyn	0200
Rev	Mnisi	George	P.O. Box 72	Ga-Rankuwa	0208
Rev	Mntambo	Elijah	65A Livingstone	Vereneering	1928
Rev	Modise	Samuel	P.O. Box 1101	Pretoria	0001
Rev	Mogale	Samuel	818 Block F West	Soshanguve	0152
Rev	Mogano	Moses	Private Bag 19	Mphogodiba	0732
Rev	Mogase	Tamsanqa	P.O.Box 297	Kagiso	1754
Rev	Mohau	Daniel	220 Samngema Dr	Ext 1 KwaThema	
Rev	Mohlamonyane	Elias	P.O. Box 79088	Rethabile	0122
Rev	Mokgatle	William	2425 Protea North	Soweto	1818
Rev	Molapo	Sepetla	532 Klipspruit	Soweto	1809



Title	Last Name	First Name	Address	City	PC
Rev.	Molefe	Tshidiso	P.O. Box 3924	Pretoria	0001
SP	Moloi	Philemon	504 Block JJ	Soshanguve	0152
Rev	Moloi	David	3624 Mota St	Orlando	2107
Rev	Morajane	Phillip	18685 Mashigila St.	Kwa-Thema	
Rev	Mosoma	Michael	P.O. Box 5202	Pietersburg North	0750
Rev	Motatinyane	Sydney	1404 Radebe St	Duduza	1496
Rev	Motaung	Zacharia	P.O Box 95	Kagiso	1744
Rev	Mpendulo	Lucas	5295 Robert Sobukwe St	Phillipy	7785
Rev	Msiza	Paul	104 Lanhan St. Jan Niemand	East Lynne	0186
Rev	Mthobeni	Joseph	89 Nierne St	Leondale	1401
Rev	Mudzweda	Harrison	P.O.Box 626	Mutale	0956
Rev	Mulaudzi	Tebogo	118a Zone 1	Diepkloof	1864
Rev	Muthivhi	Philemon	P.O. Box 1985	Lwamando	0985
Rev	Ndala	William	53 Kameel Doring	Chantelle Ext 1	
Rev	Ndungu	John	38 Rocky St	Yeoville	2143
Rev	Nenzhelele	Godfrey	P.O. Box 170	Mutale	0956
Rev	Ngcobo	Benjamin	4587 Madi St	Ikageng	
Rev	Ngcobo	Velaphi	P.O.Box 12057	Vosloorus	1468
Rev	Ngodela	Elias	P.O.Box 4632	Witbank	1035
Rev	Nguxa	Benjamin	P.O.Box 70	Ennerdale	1826
*S	Nguxa	Lerato	P.O.Box 70	Ennerdale	1826
Rev	Nkoana	Daniel	P.O. Box 91	Driekop	1192
Rev	Nkumbi	Owen	P.O.Box 5241	Suurbekom	1787
Rev	Ntate	Simon	3299 Zone 3	Pimville	1809
Rev	Nthane	John	P.O. Box 8884	Edeleen	1625
Rev	Ntombana	Luvuyo	No 2105 New Zone	Whittlesea	5360
Rev	Nyembe	Jeremia	Plomer Ave.La Hoff	Klerksdorp	
Rev	Nzima	Amos	P.O.Box 4467	Sundumbili	4491
Rev	Peter	Pumelelo	Mlakalaka Location	K/Williams Town	5600
Rev	Qangule	Sandisiwe	6 Klopper St	Danpienarville	1739
Rev	Rapelego	Klippie	865 Block DD	Soshanguve	0152
Rev	Rapelego	Selaki	P.O. Box 477	Bochum	0790



Title	Last Name	First Name	Address	City	PC
Rev	Richards	Ruben	P.O.Box 94175	Yeoville	2143
Rev	Richards	Carol	P.O. Box 94175	Yeoville	2143
Rev	Satyi	Phumlani	P.O.Box 1165	Bisho	5605
Rev	Sefamela	Kenneth	P.O.Box 164	Seshigo	0742
Rev	Seleka	Rebecca	P.O.Box 1689	Mafikeng	2735
Rev	Seleka	Edward	P.O.Box 1689	Mafikeng	2735
Rev	Selolo	Jacqueline	2786 Zone 2	Seshego	0742
*S	Seloro	Keabetswe	5429 Riverside	Kagiso	1754
Rev	Seshabela	Koki	3 Tier St Brackus	Alberton Ext 2	
Rev	Setshogelo	James	P.O.Box 792	Kagiso	1744
Rev	Sgudla	John	P.O.Box 383	Harts-Water	8570
*S	Sibisi	Morris	20 Hopkins	Yeoville	2143
Rev	Sibiya	James	P.O. Box 8415	Ulundi	3838
Rev	Sillah	Harvey	1081 Ext 1	Kwa Thema	1563
Rev	Soga	Andile	639 Amatola St	Munsieville	1739
Rev	Tladi	Modidi	Plot 14	Winterveld	
Rev	Tshuka	Sipho	21 Forest Crescent	Colorando	7787
*S	Tsoai	Eunice	P.O.Box 220	Daveyton	1507
SP	Tsoai	Philemon	P.O.Box 220	Deveyton	1507
*S	Tuckey	Coroline	10 Constancia	Emmarentia	2195
Rev	Wentzel	Derrick	21 Arctic Crescent	Crowford	7764
Rev	Xontana	Samuel	P.O.Box 1249	Potchefstroom	2520
*S	Zondo	Sylvia	26 Raleigh St	Yeoville	2143
Rev	Zwane	Cyril	P.O.Box 50	Carletonville	2500

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¹⁷⁰ Hand-Books marked with asterisk do not reflect printers, except that they were published under the direction of the Baptist Union of South Africa as indicated in an earlier footnote.

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¹⁷¹ For the 1975-76 and the 1980-81 handbooks, nothing is said about where they were published.

1.2 Oral Sources (Interviews)

Baptist Convention Ministers

The following ministers were interviewed on behalf of their churches.¹⁷²

Bvumbi, J. (Thohoyandou Baptist Church)

Hlangeni, J. J. (Bathobotlhe and Rocklands Baptist Churches)¹⁷³

Lamola, L. S. (Fairley Baptist Church)

Letsie,¹⁷⁴ S. E. (Atteridgeville Baptist Church)

Lebelo, S. J. (Vaaltyn Baptist Church)

Mabena, H. (Ekangala Baptist Church)

Maime, H. (Vaaltyn Baptist Church)

Makhetha, V. (Orlando Baptist Church)

Mako, E. (Temba Baptist Church)

Mantlha, S. T. (Atteridgeville and Orlando Baptist Churches)

Mashiane, M. J. (Mabopane Baptist Church)

Mbedzi, A. (Tshipise Baptist Church)

Mhlophe F. P. (Temba and Meadowlands Baptist Churches)

Mnisi, G. (Vosloorus Baptist Church)

Mogano, M. (Ntoane Baptist Church)

Mohlamonyane R. E. (Jubilee Baptist Church)

Moloi, D. (Orlando Baptist Church)

Morajane, P. (Kwa-Thema Baptist Church)

Muthivhi, P. (Lwamondo Baptist Church)

¹⁷² Responses to interview questions were recorded in my own words. They appear as appendix 'D' on pages 390-434.

¹⁷³ Rev. John Hlangeni was interviewed on Christian education in the Baptist Convention in general as he is one of the older pastors who was very much involved with Sunday school work.

¹⁷⁴ He has passed away already.

Nenjelele, G. (Thengwe Baptist Church)
Ngcobo, V. (Vosloorus Baptist Church)
Nkwana, D. (Maleleng Baptist Church)
Nthane, J. (Atteridgeville and Tembisa Baptist Churches)
Setshogelo, J. (Jouberton Baptist Church)¹⁷⁵
Sgudla, V. J. (Kgabalatsane and Sharon Baptist Churches)
Tsoai, P. (Daveyton Baptist Church)

Baptist Convention church members

Dilikane, N. C. (Kagiso Baptist Church)
Gaduka, D. (Kwa-Thema Baptist Church)
Mashiane, A. (Tembisa Baptist Church)
Mbokane, G. (Tweefontein 'F' Baptist Church)
Mohlmonyane, B. (Ntoane Baptist Church)
Molokomme, P. (Sekgoma and Maranatha Baptist Churches)¹⁷⁶
Mpja, R. P. (Lebowakgomo Baptist Church)
Ngwenya, P. M. (Vezubuhle Baptist Church)
Ngwenya, T. E. (Vezubuhle Baptist Church)
Nkumane, A. (Meadowlands Baptist Church)
Ramputa, A. (Mabopane Baptist Church)
Segoa, O. (Revival Baptist Church)
Segoa, V. (Revival Baptist Church)
Selebano, D. (Kagiso Baptist Churches)¹⁷⁷

¹⁷⁵ At the time of the interview, Rev. James Setshogelo had just graduated from the Baptist Convention College. He was interviewed as a member of this church.

¹⁷⁶ Interviews for these two churches have not been included among other interviews because Sekgoma was comprised of three churches which soon assumed autonomy. The transition was shortlived.

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¹⁷⁷ Dorothy is a widow of the late Pastor Wellington Selebano. Owing to the fact that she worked so closely with her husband, she got very involved with the life of the church and has a lot of information about the Kagiso Baptist Church especially.

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