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J. J. Chinnally

THE BANTU SUNDAY SCHOOL BULLETIN

NUMBER 10.



MARCH 1940.

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

SCRIPTURE EXAMINATION


THE S.A. National Sunday School Association announces the annual Scripture Examination for Bantu Sunday Schools of all denominations. There are separate sections for Sunday-school scholars and teachers. The Examination will be held on Sunday, 19th May 1940. Prizes will be awarded and all who pass will receive certificates.

Full information may be obtained from the
S.A. National Sunday School Association (Bantu Section),
P.O. Box 17, Port Elizabeth.



THE BANTU SUNDAY SCHOOL
BULLETIN

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



BANTU ADVISORY COMMITTEE.

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Mr. J. Mabija, African Presbyterian Church.
Mr. S. Mvimbi, Congregational Church.
Mr. A. Ncyasa, Methodist Church.
Mr. J. Yoyo, Congregational Church.

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

GIVEN TO A CHILD.

Mr. Moffat tells how, wandering in an out - of - the - way part of Bechuanaland, his party found a woman who was a Christian. They asked her how she, surrounded by heathen, had kept the flame alive. She showed them a little Dutch Testament, given her when a girl, and said, "That is what keeps the oil burning within me".

ESSAY COMPETITION.

Why Should We Teach the Bible to Children?

Results and Examiner's Report.

FIFTY-NINE essays were received and the results are as follows:

FIRST PRIZE (Twenty Shillings.)	H.C. Zet Mqhayi
SECOND PRIZE (Fifteen Shillings.)	Theophilus T. Nocanda
THIRD PRIZE (A Book.)	Holford Ed. Fihla

The prizes have been forwarded to these successful **essayists** and we congratulate them on their work and success.

The papers were adjudicated by Mrs. S.E. Perold who has had long experience in both the day school and the Sunday School. Her report is as follows:

REMARKS ON ESSAYS.

It was gratifying to see that 59 Natives had entered for this Competition.

While remarking on the essays I should like to help the competitors, so that in future competitions they will be able to achieve a higher standard. Do not be discouraged but remember I want to "build", not "destroy". Often when you build a new and better house you have to pull down a part, if not the whole of the old house, is that not true?

1. In judging these essays I did not worry about high flown words and flowery phrases, for some had used these in quite the wrong sense. Use simple language if you are not absolutely sure of the meaning of the long words.

2. Several wrote from a psychological point of view, others from the ethical (good morals and manners) view, and only 3 of the 59 mentioned the most important aim of Bible teaching - winning the child so that he will accept Christ as his personal Saviour and so gain eternal life. The meaning of Christ's supreme sacrifice on Calvary for us guilty sinners was not mentioned at all and that is the Centre of all Bible teaching. Have you not realized that fact?

Unless the Lord Jesus Christ is the aim of your lessons and life, as preachers and teachers you are not doing your duty to the child: good morals and manners will follow.

3. I should advise future writers to write on a slip of paper all the points about which they wish to write, arrange them in order, most important first and so down to the last important, or vice-versa, and then write all they have to say about one point in one paragraph. This would add greatly to the value of the paper and avoid unnecessary repetition.

4. Then stick to your subject.

In several papers writers went rambling on about social problems, psychological problems, praise or condemnation of Sunday schools, teachers, Sunday School Association, etc. These were of no value in the paper.

5. Where quotations are used, these should be written between inverted commas.

6. I was very pleased with the neatness of the papers, although some of the writing could have been larger.

7. A word of warning. Some mentioned the tribal rites of circumcision and sacrifices of offerings as being parallel with the old Hebrew law and said these could be pointed out to the children. There is a grave danger in this teaching. We must win the children from heathenism and show how that in the Bible God made these laws for His purpose and the Israelites had to obey them in obedience to Him. Circumcision was to separate them from the heathen nations. Sacrifices were made to God and were never of human beings - always animals or birds, God abhors a human sacrifice.

My congratulations to the winners.

May God bless the advance of Bible teaching amongst the Bantu and bless every true teacher.

S. PEROLD.

COMPETITORS WILL BE INTERESTED IN THE FOLLOWING:-

POINTS FOR PARAGRAPHS

In The ESSAY As Suggested By The Examiner.

Why should we teach the Bible to children?

BECAUSE:-

WE

1. Are commanded to do so.
2. Have the knowledge and experience.
3. Love the Saviour and the Children.

BECAUSE/..

BECAUSE:-

THE BIBLE.

1. is God's word to man.
2. is true.
3. reveals God's love, mercy, justice.
4. makes clear the way of salvation, by accepting Christ as a personal Saviour.
5. has stories about good men and women to encourage and help us.
6. has stories of evil people to warn us.
7. tells about the Creator and His creation.
8. lays down laws of living in 10 Commandments and Matthew V.
9. tells about the choice of end of man.
Wages of sin (eternal death.)
Gift of God (eternal life.)
10. tells about the life after death.
11. tells how we may serve God and others.

BECAUSE:-

CHILDREN

1. are young and more easily trained.
2. are very impressionable.
3. have retentive memories.
4. find it easier to love the Lord.
5. are keen imitators.
6. are usually correct judges.
7. need a Hero - a Friend.

FOUR BANTU CONVENTIONS.

Owing to conditions due to the outbreak of war it was found necessary to postpone indefinitely the 4th. National Bantu Sunday School Convention which was to have been held in Bloemfontein in December last. So that the inspiration and help of such a Convention should not be entirely lost the various Unions were asked to arrange for one-day local Conventions. The Durban and Johannesburg Unions had recently held such a convention, but at East London Kimberley, Queenstown and Port Elizabeth conventions were held in

December/..

December. At the first three of these places a local Bantu Convention was held for the first time.

All four centres made use of the programme suggested by the Association and adapted it to local conditions. Devotions were conducted by Native ministers in all centres and the Association Bantu Section report for 1939 was read and discussed. A special feature at each Convention was the Group discussion. Each registered delegate was provided with a programme, a Bantu Bulletin, a copy of "Teaching in the Sunday School" and a Convention Badge. At Port Elizabeth delegates were entertained to lunch which was provided by the New Brighton Sunday Schools.

Following are extracts from the reports sent in of these four local Conventions.

THE QUEENSTOWN CONVENTION.
Reported by Miss. O. Blake.

The Convention was held on 9th. and 10th. December at the Scanlen Street Methodist Church. At the opening session the Rev. W.T. Whalley presided and about thirty Sunday-school workers were present. The official delegates represented the following denominations: African Native, Baptist, Congregational, Methodist, Moravian, Presbyterian, Anglican and African Episcopal.

The Chairman, in opening the Convention, referred to the beginnings of the South African National Sunday School Association, and stated that its first convention was held during the last Great War in 1915, even as the Convention held now is during difficult times. Mr. Whalley said he felt sure the Bantu Local Convention would be as great a success in days to come as the National Sunday School Convention had become. He was sure if the Bantu took hold of this movement they would get something splendid out of it. He expressed thanks to the Europeans present for their interest showing our oneness in Jesus Christ.

A Primary Demonstration was given by Miss. Littleford and Mr. Day. The story of the Creation was told and the sand tray used in illustration. Emphasis was made on the fact that the children should see as well as hear the lesson.

This demonstration invoked many questions and was a revelation to the teachers present. Several teachers thought the models made by the Native children of clay at day school, could also be made on Sundays and thus provide models for the sand-tray lessons.

After/..

After the tea interval three groups were formed and a discussion on "Why should we teach the Christian Religion to children?" took place. The groups were under the leadership of the Revs. Mazwi, Rune and Somaza respectively.

GROUP DISCUSSION.

The findings which were as follows were submitted in writing from each section, the Rev. Whalley summing up afterwards:-

Rev. J.A. Rune:

1. Christian Religion is a divine plan to produce salvation and the accompanying righteousness in man.
2. Taught religion at an early age, children become better men and women.
3. The child is a gift from God, it is then the duty of the parents and teachers to bring them up in such a way that they return to God, we being responsible for the early part of their lives.
4. Children cannot learn themselves and therefore we who know the truth should impart to them the truth that is best for their lives and when we consider the subjects taught to our children we maintain that the Christian religion is the best of all, since it brings man who is away from God into a relationship with Him, which gives him eternal life and also fits him to be a good man or woman.
5. There are many counter attractions in the world and children are easily led into sin, and where there is poison there should be an antidote and the Christian religion is the only antidote for sin.
6. Christian religion taught to children moulds the characters of the children just as plasticine is moulded into models, because their minds are pliable. When they are told about men like Daniel, David etc., they want to be like them.
7. What is true of the childhood of Christ is true of all children that is, they grow in stature.

Rev. A.S. Mazwi:

1. The Christian religion should be taught to children while young the smaller they are the more impression is made. It should take its proper place in the Child Life.
2. Many religions are being taught, therefore it is necessary that children be taught of Christ, or Moslems or Mahomedans or other religions will get them.
3. The Christian religion should be taught because it is the foundation of life.

4. The Christian religion if taught to children will keep them from temptation when they are older, and even if they drift they will remember what they were taught when they were children.
5. The Religion of Jesus Christ is the only true religion that can be taught to children.
6. Because a country that bases its laws on the Christian religion will have a freedom that will affect the child-life.

Rev. J. Somaza:

1. It should be taught because the Christian Religion is the only one that brings light to mankind about God, and restores them to Him through that Light. They strayed from Him through sin.
2. Because it creates friendship between Christ and children, in order that the children may resist temptation.
3. It should be taught because it helps them to be stayed in the love of God, makes them able to replace evil with good.
4. Because Jesus Himself loved the children and called them to Himself and taught them, and His teaching produces the best character.

LANTERN SERVICE.

In the evening about 80 people gathered, including a number of children, when a Lantern Service was given in the same Church. The Rev. G. Tudor told the story of "The Life of Christ" which was illustrated by beautiful slides loaned by the Rev. Robbins and Rev. Pollock. The Rev. C.K. Hodges very kindly lent the lantern.

SUNDAY AFTERNOON.

On Sunday afternoon about 60 adults were present; with the Rev. J.A. Rune in the chair. The meeting opened with a hymn and devotions. The chairman spoke on the necessity of the children being taught of Christ, and hoped that the Convention would strengthen the Bantu Board in its work.

The report of the Bantu work by the S.A. National Sunday School Association was read by Miss. Blake after which a resolution was passed to the effect that all present who understood the report were most satisfied with what is being done for the Bantu people.

In view of the fact that a number had not fully understood the report, it was decided that Mr. Qhayi and Mr. Koti translate the report into Xosa, the Corresponding Member, to issue a copy to each Bantu Minister at the meeting. The report to be read in each Church.

Mrs. R.E. Anderson (Mr. Qhayi interpreted) then gave a lesson to senior scholars, taking the story of the Healing of Naaman, her points being:

1. Preparation/..

1. Preparation of the mind of the Scholars.
2. Presentation: to tell the story.
3. Generalisation and application: looking at the characters more closely, etc.

The chairman stated that after such a demonstration he felt the meeting should go straight to prayer and two Bantu people led in prayer.

The Chairman then closed the meeting thanking all who had helped in any way, and after a hymn had been sung, the benediction was pronounced. Thus ended the first local Bantu Sunday School Convention held in Queenstown, which proved to be a help and inspiration to all, and we place on record our appreciation of the help given by the Association without which the Convention could not have been held.

THE KIMBERLEY CONVENTION.
Reported by Mr. J. Maclachlan.

Nine demoninations were represented by the forty or so delegates at the Convention on December 16th. The proceedings opened at 9.30.a.m. with the Rev. W. Illesley in the Chair. After Roll Call Mr. Illesley welcomed the delegates and explained the reasons for and the purpose of the Convention.

Miss. D. Pescod, gave an inspiring address on: "The Essential Equipment of a Sunday School Teacher", in which she stressed the importance of youthful conversions, and the place the Sunday School should take in this glorious work: the meaning of the word equipment was to fit out an aim or idea with all needful supplies.

The following points were enumerated as essential to the equipment of a Sunday School Teacher:-

1. A consecrated life.
2. A knowledge of the Bible and its background.
3. Character.
4. Devotion to the work and to the children.
5. The help of the Holy Spirit.

The Speaker concluded by saying that a teacher is one who imparts knowledge by means of lessons, one who guides by example and one who trains.

After the tea interval the Secretary, Mr. J. MacLachlan, presented the National Association Report, which was adopted by the

Convention/..

Convention, and the eleven goals as set forth in the Report were heartily endorsed by the Convention. Following report, the following Resolution was unanimously adopted:-

"That this Convention of Bantu Sunday School Workers feel that a Bantu Sunday School Board consisting of one minister and two laymen from each Church should be established early in the New Year".

Mrs. A.E. Warner, then gave an address on: "Sunday School Organisation".

The speaker first explained what a Sunday School was, and what its object was; and then went on to define the essential equipment of a School, which briefly is:-

1. A suitable place of meeting.
2. A Leader, who is absolutely devoted to God's service, has a real love for children and patience with them.
3. Teachers, the number depending on the number of children. These teachers must be converted; they must know Jesus. You need male teachers for the boys and female teachers for the girls, although for the Primaries women were usually the best. Each teacher ought not, if possible, to be given more than eight children.
4. Children, and here there were no qualifications necessary, although children of four years and under should be left at home if possible. When a child reaches the age of seven he ought to have a Bible of his own, and should be taught to handle it reverently, never to touch it with dirty hands.

Then as regards the actual period the children are at school the following procedure was recommended:-

Open school with the singing of a hymn, and a hymn that is suited to the children and the subject for the day.

Then a short, simple prayer.

Memory work: whole passages of scripture were recommended.

Class Work: classes to be classified as follows: ages 4 - 7 Beginners, (this section requires the best teachers) ages 8- 11 Junior Classes; 12 - 14 Intermediates; and from 15 upwards Senior Classes.

The Sunday School period should be divided into Worship period 15 minutes, Lesson Period 20 - 25 minutes and closing Period 15 minutes. An interesting discussion followed this address.

The Convention then adjourned for lunch, and through the generosity of the De Beers Consolidated Mines Limited delegates were provided with lunch free of charge.

At the afternoon session the Rev. E.S. Eadie, presided and the Rev. Karmao led the devotions.

The Convention was then divided into groups for discussion of the subject: "Why should the Christian Religion be taught to the Children?"

The following is a summary of the results of this Group Conference:-

1. That as the Bantu people had customs in their heathen religions wherein the children took part, so it was right and proper that their children should be made partakers of their new religion i.e. Christian Faith.
2. Because it was Christ's command.
3. The children are the Church of to-morrow.
4. Children respond more readily to Christian teaching than adults.
5. Because the Christian Religion alone can form the true foundation of their moral lives.

After the tea interval Mr. J. MacLachlan, the Secretary of the Union, gave an address on "Lesson Preparation".

The Speaker divided his address into three parts viz:- 1. The Teacher's Preparation; 2. The Preparation of Lesson; and 3. an actual lesson.

1. Teacher's Preparation. We are workers together with God, we are His channels, let us remember God is Holy, therefore in approaching His work we must get into the centre of his will by (a) Self Examination (b) Confession (c) Cleansing.
2. Preparation of Lesson. (a) prayer for (1) an understanding heart, (2) Guidance and (3) for Power to deliver His message. (b) Begin preparing early in the week, the advantages of beginning early being (1) it avoids the danger of not being able to prepare later through interruptions, (2) gives you time to get thoroughly acquainted with the subject matter and (3) gives you time to look round for additional material, illustrations etc. (c) Actual Preparation. (1) Read through scripture portion so as to get it impressed on the mind. (2) Have a note book handy and make notes on any and everything that you may think worthwhile, and of illustrations that you may come across.

(3) Study carefully any lesson helps that you can lay your hands on.

Speaker then took the lesson: "Rehoboam - the man who made a foolish choice.

In the evening a lantern lecture was given in the Lyndhurst Road Methodist Church on "The Good Samaritan" by Mr. MacLachlan, and this brought to an end a day that all who attended will remember for many days to come.

THE EAST LONDON CONVENTION.
Reported by Miss E.M. Gaylard.

The Convention was held on 16th. December in the H. C. Peacock Hall. The Rev. D.H. Hay presided and the Secretaries were Miss E. M. Gaylard and Rev. M.M. Makwili.

The proceedings opened at 9.45 a.m. with devotions and Roll Call, after which the chairman welcomed Miss. Carter who had come round from Port Elizabeth for the occasion, and explained the aims and object of the Convention.

Miss Strugnell gave a Primary Demonstration taking as the theme "Christ the Bread of Life", and told the story of the lad who gave his bread and fish to Christ to feed the multitude. Her address was very much appreciated especially in view of the fact that the Sunday School children were present.

After the tea interval, Miss. Gaylard presented the report of the work done by the South African National Sunday School Association in connection with Bantu Sunday Schools, and also the aims of the Association for the coming year. The report proved to be interesting, and the comments made on it by Miss. Carter were much appreciated, particularly in view of the great service Miss. Carter is rendering to the Bantu Section.

Mr. Weber then gave a talk on the necessity of Lesson Preparation. He pointed out that everyone who did a job of work had to be trained, to enable them to lead these little ones to Christ. He drew attention to the commandment "All thy children shall be taught of the Lord", and he said that it was a sacred duty of ours to see that all our children went to Sunday School, where they should be taught to love God, and do what is right. He pointed out that in the past the local Union had held teachers' training classes, but unfortunately these had not been well attended. He promised that in 1940 a further class would be started and expressed the hope that

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the Bantu teachers would support this class.

One point of special interest came out in the subsequent discussion when a man from Cala stated that they knew nothing about the Sunday School movement in the Transkei, and how much he was enjoying the Convention. It is felt that an effort might be made to hold a Convention of this kind in the Transkei.

AFTERNOON SESSION.

The Convention assembled into Groups for the discussion on "Why should the Christian religion be taught to children?" Each group had a European friend to lead it, but the findings were recorded and reported by a Native secretary who was appointed by the members.

This proved to be one of the most interesting items of the Convention and great interest was shown when the findings of the groups were submitted. Christ's commands "Suffer the little children to come unto me", "Feed my lambs", etc. and other statements of His referring to children such as "It is not the will of my Father in Heaven that one of these little ones should perish" were stressed in most of the groups. One group stated that 'the child was father to the man' and it was therefore necessary that the "young father" should be prepared spiritually. As the years of childhood were the most impressionable every opportunity should be taken to make Christian impressions; the Sunday School and family prayers being the best channels. Two groups said that the only reason for their presence at such a Convention as this was that they had been encouraged to attend Sunday School as children. "Would Russia be in the plight she is in to-day if the Gospel had not been denied her children?" was a question raised. Christians were called upon to fulfil Christ's commands and to follow His example. He said "Go teach" and gathered little children to Him. Children are the Church of to-morrow and they must be taught the Christian religion. It is easier to train a young plant than an old one. Christ loves the children and died for them so it is up to us to lead them to Him. Children who came to know Christ when they were young seldom left the Christian path.

THE CHILD AND THE BIBLE.

After the tea interval Miss E.M. Carter, Hon. Secretary of the National Association Bantu Section gave an address on "The Child and the Bible". She said the Bible is the text-book of the Sunday School; it is God's story of redemption. Not man's story but God's. Our object as Sunday School teachers is to so interest the child in the Bible that the interest will remain with them when we are not with them, and we can only do this by the aid of the Holy Spirit.

Unless/...

Unless the Bible is interesting to us we cannot make it interesting to them. We must have a personal experience of God's Word and we can only get that by allowing God to speak to us. He will speak to us through His Word if we let Him. Then we must have understanding of the child to enable us to see his point of view. We need to know the Bible ourselves, to know our way about it, to know its message and, most of all, to know its Author. Let us as teachers be fresh in the presentation of the lesson and so keep the interest of our scholars.

The closing address was given by the Rev. A. McRobert. His subject was the Kingdom of Heaven. He spoke of the City with twelve gates three on each of the four sides and how it was possible for the African to enter through one of them. He explained how necessary it was for us to be fitted to be good citizens and how God loves each one of us.

The Rev. Makwili, on behalf of the Convention thanked all who had taken part and the Chairman, the Rev. D.H. Hay, expressed the hope that it would be possible for another of these Conventions to be arranged.

THE PORT ELIZABETH CONVENTION.
Reported by Miss. A. Darroll.

The Convention was held on 16th. December there being morning, afternoon and evening sessions. Forty-four delegates registered representing a number of denominations and including ministers of various churches.

At the morning session the Rev. H. Booth Coventry B.D., Ph.D., presided and extended a welcome to all present.

A lecture on "The Teachers' Task" was given by Dr. Booth Coventry, who pointed out the necessity for efficiency and a knowledge of the aim of Sunday School teaching - to lead the children to Christ, and so lay the foundation of a strong Church. He said that Christ was the Saviour of the individual and of society and only Christ could save the world in its present crisis, therefore it was necessary that the children should be taught of Christ. Teachers, he said, should observe the necessity for a neat bodily appearance commanding respect, preparation and knowledge of the lesson and preparation of spirit. To ensure discipline, an important point in teaching, he suggested an average of six children in a class, and stressed the necessity for careful application. Dr. Booth Coventry closed with a word of encouragement - "God's Word shall not return

unto Him void."

In answer to questions relating to his address, Dr Booth Coventry stated that six children in a class was an ideal and not always attainable; and that a point of contact could often be obtained through environment by a knowledge of the homes of children and careful application of the lesson.

After the roll-call Miss. Darroll gave an address on the teaching of little children, touching on the methods of sand-tray work, story-telling, competition and the teaching of singing. This was followed by a demonstration of sand-tray work by Mrs. E. Kama, who told her class the story of the Sower, suitably illustrated by the sand-tray.

Miss. F. Stoker spoke on Practical Christianity as taught by the Wayfarer Movement. She showed the flag and briefly sketched the growth of the movement, stating that the Wayfarers were an association of Christian girls who were taught to put into their daily lives what they learn in Sunday School.

An excellent lunch, prepared and served by the New Brighton Sunday School teachers was enjoyed by all the delegates, and much appreciated.

The afternoon session opened with Devotions, Mr. John G. Birch being in the chair.

Mr. Mkuili read the National Sunday School Association Report (Bantu Section) which showed excellent progress during the last year. The report was formally adopted.

Rev. G.B. Molefe, M.A., gave an interesting lecture on "Sunday School Organisation". He said that the Sunday School was part of the church and should therefore be organised as much as other bodies within the church. Its worth could be gauged by the spiritual contribution made to the life of the church, and its welfare, to a large extent, depended on the minister. The Sunday School, he said, should be controlled by a Church Board, on which, as well as the minister, teachers, and parents, there should be one or two older Sunday School children. Mr. Molefe went on to speak of the necessary qualifications in superintendent and teachers, and stated that Sunday School teachers should not be chosen simply because they were day school teachers.

Worship should be an important part in Sunday School Teaching, and the children should be able to feel themselves responsible as much as their elders for church worship. Mr. Molefe was in favour

of drama in the Sunday School and of records being kept of enrolment and attendance. Competition aroused interest but Mr. Molefe was against prize-giving, and suggested instead the holding of a picnic for the children once a year.

In reply to questions after his address, the Rev. G.B. Molefe said that children should be placed on Church Boards so that the Boards might gain the confidence of the children and the children themselves become experienced. Prizes were inadvisable as the children might attend Sunday School simply for the sake of winning them and it was unfair to reward a clever child above a good child.

Delegates expressed agreement with the speaker's remarks regarding prizes, and also with his statement that day-school teachers should not be required to become Sunday School teachers.

After an interval for tea, Mr. R.M. Tutshama moved notes of thanks, firstly to God, and also to the speakers, the New Brighton teachers for providing delegates with refreshments and for the use of the Presbyterian Church.

A very interesting Group Discussion on "Why should the Christian Religion be taught to Children" took place, the answers given showing deep thought and real interest. The groups' answers were taken in turn, the first stating that to teach the children the Christian religion was to obey the command "Feed My Lambs". The second group said that children, like mortar, were easy to mould, and should be formed into bricks for the future Christian Church. Impressions formed in childhood were lasting. If the physical and mental parts of a child were to be developed by food and education, the spiritual side should not be neglected. Another group said that God's commands that "all thy children shall be taught of the Lord" and that the children be brought to Him, had to be obeyed, because the children were the future church. The fourth group said that children should be taught about Christ in order to know God through Him, so that temptation might be overcome, and they might live in the faith throughout their lives. Much amusement was caused by the giving of names to the four groups and awarding them marks for deportment and behaviour.

The Closing Address was given by the Rev. J. L. Green on the text "Thou shalt teach these words diligently unto thy children". (Deut. 6 v. 7.) He stated that Sunday School teaching was necessary for those children who did not receive spiritual education in the home. Spiritual education was more necessary than that received at day-school, and if the children were spiritually fed they would become fit for education and for life.

The Rev. K.K. Ncwana closed the afternoon session of the Convention with prayer, and it was felt by all that a profitable and very interesting time had been spent by all those who attended the Convention.

In the evening Mr. W. Fick gave a lantern lecture on "Stories of Jesus", the Rev. G.B. Molefe being in the Chair. There was a crowded audience.

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TEACHING IN THE SUNDAY SCHOOL.

The booklet "Teaching in the Sunday School" by B.M. Narbeth, B.Sc., can be obtained in Zulu from the Mission Press, Hartley Road, Overport, Durban. Price 3d. post free, or 2/6 per dozen post free.

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A DIFFICULTY SOLVED.

"What can the Sunday School do for the herd boys?" was a question asked at one Bantu Sunday School Convention. These boys are unable to attend either Sunday School or Church services and many of them grow up without any Christian instruction. About three years ago a lady of the Church of the Nazarene, in Portuguese East Africa became burdened for these herd boys of their mission and decided that if the boys could not get to Sunday School the Sunday School must be taken to them. Every Sunday after the Church service one of the Bible School boys and another Christian go out to the herd boys. Two men are appointed each month to look after this work and so throughout the year between twenty and twenty five boys are hearing the Gospel story each Sunday. Many of these, when they become too big to herd, attend the Sunday School at the Mission station regularly.

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EIGHT THINGS WORTH KNOWING.

- 1 -

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

- 2 -

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

- 3 -

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

- 4 -

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

- 5 -

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

- 6 -

THE BANTU Advisory Committee meets monthly at Port Elizabeth and under its direction Essay Competitions for Natives, Training Classes for Native teachers, Lessons and literature for Native use etc., have been provided. National and local Bantu Sunday School Conventions are promoted and an annual Scripture Examination is held.

- 7 -

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

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

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

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

MEMBERSHIP INFORMATION

BANTU SECTION

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

SCHOOL MEMBERSHIP

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

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

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

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

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

PERSONAL MEMBERSHIP.

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

APPLICATION FOR MEMBERSHIP.

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

THE BANTU SUNDAY SCHOOL BULLETIN

30 OCT 1940

NUMBER 11.



SEPTEMBER, 1940.

All thy children shall be taught of the Lord.



Childhood is the time to learn.

On his way to Lake Ngami, Livingstone paid a visit to the African Chief, Sekhomo. He tried to tell him about God and the New Testament, but the African was not sufficiently convinced to give up his old heathen customs and laws. But his son Khama, then a child, sat listening to the two men as they talked and it made a deep impression on him. What Khama heard from Livingstone he never forgot. When he was twenty, he visited Sechele, chief of a neighbouring tribe, where some missionaries taught him to read and write. The seed sown in his heart as a child, took root and grew. He was baptized, and Khama's name will ever live in history as one of Africa's great Christian leaders.

Full information may be obtained from the
S.A. National Sunday School Association (Bantu Section),
P.O. Box 17, Port Elizabeth.

THE BANTU SUNDAY SCHOOL

BULLETIN

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

BANTU ADVISORY COMMITTEE

Chairman: Rev. H. Booth Coventry, B.D., Ph.D.
Secretary: Miss Edith M. Carter
General Secretary: Mr. J. G. Birch.

Rev. K.K. Ncwana, Methodist Church.
Rev. C.D. Kwatsha, B.A., African Presbyterian Church.
Rev. W.C. Teka, Methodist Church.
Rev. G.B. Molefe, M.A. Presbyterian Church.
Rev. H.A. Schultz, African Methodist Episcopal.
Mr. R.M. Tutshana, Church of the Province.
Mr. J. Marwanga, Presbyterian Church.
Mr. E. E. Mkuili, Methodist Church.
Mr. G. Tsewu, Congregational Church.
Mr. S. Jaha, African Presbyterian Church.
Mr. M. Khondlo, Free Church of Scotland.
Mr. J. Tubali, Church of the Province.
Mr. J. Mabija, African Presbyterian Church.
Mr. S. Mvimbi, Congregational Church.
Mr. A. Ngcayisa, Methodist Church.
Mr. J. Yoyo, Congregational Church.

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

SUFFER LITTLE CHILDREN TO COME UNTO ME - Mark 10:14.

WHEN Jesus spoke these words to His disciples He was sore displeased. They had forgotten the lesson of the child in the midst, mentioned in Mark 9:36,37; and the solemn warning of Mark 9:42-50. Is He not displeased to-day with those of His followers who despise little children? They may be too young for Church membership but none is too young to be led into the kingdom of God. Let us bring them into the Sunday School department of the Church and prepare them for church membership at the earliest possible moment.



Editorials



BANTU ADVISORY BOARD

Chairman: Rev. Booth Coventry, B.D., F.R.S.

We very much regret that there has been some delay in sending out this issue of the BULLETIN. But like many other institutions, our own work has been affected by war conditions. Not only has military service disorganised our staff but Miss. E. Carter, Hon. Secretary of the Bantu Section had to be away from the office for a considerable time just when the Scripture Examination and the correspondence Course were in full swing. However we have passed that difficult period and now hope for better things.

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It will also be generally regretted that war conditions make it necessary to still further postpone the Fourth National Bantu Sunday School Convention. In place of it, we are asking the Sunday School Unions to arrange for local conventions to be held as last year. Several of them have already notified their intention of doing so. These will be held before the end of the year and the dates and places will be announced in due course.

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The Bantu Advisory Board continues to meet monthly at the national headquarters at Port Elizabeth. We are glad to report that the Rev. Dr. Booth Coventry, the chairman, since being released from his duties as Moderator of the Presbyterian General Assembly, has been able to attend the meetings more frequently. We are always glad to have his guidance in Native affairs and the encouragement and help he is always able to bring to the work.

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We gratefully acknowledge the gift of £4:7:1. from the Vincent (European) Interdenominational Sunday School for the purchase of material for Bantu Sunday Schools. Part of it is earmarked for two Native Sunday Schools in the East Bank Location. The balance is to be used at the discretion of the Bantu Advisory Committee of the National Sunday School Association which is considering how to use

the gift to the best advantage. A further gift of £2. has also been sent us by Mrs. A. Grice. Our grateful thanks are due to her

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The Silver Jubilee Convention of the S.A. National Sunday School Association held at Port Elizabeth at Easter was a great occasion. 228 European, Native and Coloured delegates attended. A full report is being published in volume form. This book, entitled "Sunday School Work in South Africa", contains over 200 pages and is illustrated. It contains a full report of the Convention addresses and of the Group Study Talks. It will be a handbook on Sunday-school work and methods and every S.S. teacher should possess a copy. The price is 2/9 post paid.

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We are frequently asked to issue our Native publications in the vernacular, but it is easier to ask than to do. As an experiment we allowed candidates in Grade 3 of the recent Scripture Examination to write their answers in their home language. As a result papers were submitted in NINE vernaculars. It will therefore be seen that to issue, for example, the Scripture Examination questions in the vernacular, would make our bill nine times greater.

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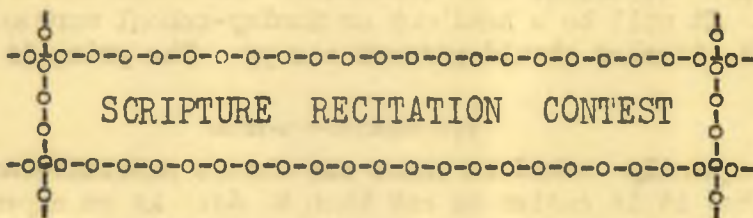
Then another difficulty presents itself. The vernacular is a spoken language and often has no established literary form. Xosa, now Xhosa, is one of the more established languages. We had some text cards printed in it in the Eastern Cape. But in the Central Cape, even Native ministers, were unable to read them without the English translation!

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Some of our Native friends who have entered examinations and competitions and have failed to secure a prize, write us complainingly as though the fault was ours. In all these cases, every entry is scrupulously dealt with so that there can be no unfairness. One student who secured marks just one short of the number required for a pass, says that the examiner should have stretched a point in his case and given him a pass. The fact is the examiner did not know how many marks the student had until those given on the various points were added up. What the student should have done was to have put a little more effort into his paper and secured a higher marking. Students who do not secure a prize should not lose heart but try again, and harder next time. In this way failure has often been a stepping stone to success.

National Sunday School Day was held on 25th August and it is gratifying to know that so many Bantu schools now observe the day. The illustration on the poster showing the Sunday School holding out the Bible - the Word of God - to the children of all races was a very apt one. It reminds us of the greatness of our task as Sunday-school teachers.

J.G.B.



On 16th June, the Queenstown Sunday School Union held a Scripture Recitation Contest for Native children. It was arranged by the Bantu Sunday School Board of which Miss Olive Blake is the Secretary.

Four Sunday Schools took part, namely, Methodist, Baptist, Moravian, and Congregational. From these 129 children entered the contest.

The Scripture portions to be recited were in Xhosa and the contestants were divided into groups as follows:-

- | | |
|------------------------------|----------------|
| 1. Infants under Standard 1. | Mark 10:13-16. |
| 2. Standards 1-3 | Psalms 95:1-6. |
| 3. Standards 4-6 | Luke 18:35-43. |

Preliminary contests were held in each school on 9th June and the two best in each section entered in the finals.

The adjudicators were the Rev. Rune, Rev. Somaza and Mr. H. Zet Mqhayi. Prizes were given to the best in each section and a further prize was awarded to the Sunday School whose entrants secured the highest number of marks in the aggregate. This last prize went to the Methodist Sunday School.

The Rev. J. Somaza, chairman of the Board, presided and it was felt that the occasion had been a very happy and profitable one and should be repeated at some future date.

be studied and the suggestions she makes carefully noted.

Mrs. A. Grice B.A., reports:-

There were 50 entries for this course; eight candidates failed to send in any papers and nine dropped out. The remaining 33 completed the course and showed great interest in it. While I regret the first 17 very deeply, I must put on record my satisfaction with the attention and work given by the others. I feel the course has been well worth-while. In the final examination the highest marks were 88%; eight candidates received 75% and over and only eight out of the 33 entries failed to reach the half-mark 50%. These results are gratifying as the final questions were purposely set to test the candidates' understanding and practical application of the notes etc.

STORYTELLING

From the papers and inquiries received I feel there are certain points that our Bantu Sunday-school teachers need to notice particularly. It is a natural characteristic with them to tell stories well, but they must remember to tell is not to teach; and story-telling, though it enters into teaching, does not comprise the whole of it. I tried in the notes to emphasise this fact. Our Bantu teachers must acquire the art of teaching and add it to what they already possess in excellence i.e. the art of story-telling.

Again, I am not at all sure from these papers that all these Sunday Schools have a carefully organized plan of work for their Sunday-school hour. The worship period needs to be more clearly defined and understood and the division into classes needs to be attended to. I know these faults are often due to lack of teachers, but I am quite assured that there are ways and means by which every school that seriously aims at overcoming these difficulties can do so. I have tried to indicate this in the suggestions I have made in notes or answers to inquiries, and would also point out that our Association is always ready to give whatever assistance it can on these points.

QUESTIONING.

I found the candidates weak in the art of questioning, in the preparation of lessons and the making of notes. I would also like to advise candidates not to answer examination questions or especially not to teach by using too many similes and metaphors or proverbs, e.g. "When you lose the key, the whole song is lost" is not a really

good answer to the question "Why is the beginning of a Lesson important?" In teaching, this habit often leads to much confusion and misunderstanding in a child's mind, and as it seems to be a natural Bantu characteristic, I have felt it necessary to give a word of warning about it. Let our teachers aim at the most simple and direct methods possible in their teaching.

These candidates have shown themselves quick to understand and to appreciate the value of a study of the child-mind. Lesson 3 brought in the best set of papers in the course.

PRAYING.

Sunday-school teaching has a spiritual as well as an academic side. The candidates have usually kept this in mind fairly well, but in one glaring case it seems to have been completely forgotten. Surely one of the first things to learn in the spiritual life is to take all our difficulties to God in prayer! Yet hardly three or four members mention prayer as the first step to take when confronted with such difficulties as are given in question LX of the final Examination. In every problem a teacher must first pray then act with a God-guided mind. The suggestions in the notes are how to act after prayer. The suggestions have attempted to show the general rule in solving difficulties, i.e. first find out the cause and then use or eliminate it. To use it is the best method. e.g. a naughty boy is so because he is over-energetic (then use his energy by giving him more action) or because undernourished or uncomfortable, (eliminate the cause) or has a bad example at home, etc. The cause of bullying is a desire to rule; use it by giving the child some form of responsibility over other children, and so on. But let every teacher realise no amount of power and knowledge in how to solve these difficulties can ever replace prayer and the help of God. One common trouble is the lack of sufficient teachers. It is suggested that the cause (too many children) be turned into the cure by training the older ones as teachers, but a far better cure is directly given to us by Jesus Himself: pray for new teachers (Luke 10.2) I would rather that these notes and suggestions had never been given, than that they should be thought a substitute for prayer. The golden rule of Sunday-school teaching is first pray and then act.

I have had many inquiries for notes on special lessons or for a syllabus. One candidate naively says he knows how to teach but not what to teach. I recommend to all these inquirers the One Hundred Lesson Course for Bantu Sunday School teachers already at their disposal. No doubt this course will be amplified more and more as time goes on. However each teacher should learn to draw up his own

individual syllabus and not to rely on other brains too much, using the Lesson Course or whatever instructions his church gives him, as a guide and help.

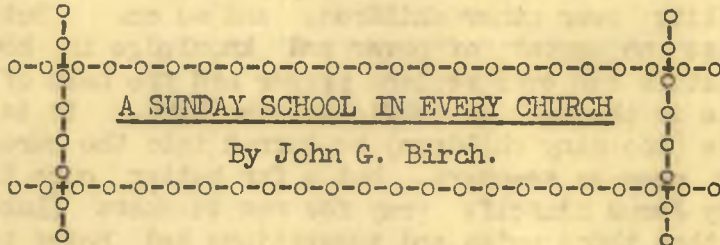
In conclusion may I say what joy and pleasure it has been to me to conduct this Correspondence Course. The candidates have shown such keenness and willingness to learn in every way that it has been a revelation to me that God has in His hands so many instruments prepared to act for Him and eager to improve their service. I wish one and all success in their work with every prayer that whatever knowledge they may have gained through this course may prove to be a help and blessing to them in every way.

A. GRICE.

"Why is the Sunday School necessary to the Bantu Church?"

AN Essay Competition on this subject is announced by the S.A. National Sunday School Association. It is open only to Natives, and essays not exceeding two thousand words, must be posted to the Association not later than 2nd November, 1940. The papers must be written in English. Three cash prizes, namely £2., £1:10:0., and £1., and three book prizes are offered for the best six essays sent in.

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TWO farmers had met at the market and were talking about sheep. Said one to the other, "How is it that you always have such fine sheep?" The other replied, "It is because I look well after the lambs".

When the Lord Jesus committed His ministry to His followers, He spoke as the Good Sheperd committing His flock to the care of others, "Feed My lambs", He said, and, "Feed My sheep". And that is the

great task of the Christian Church - - to sheperd Christ's flock, and the little ones are to be fed as well as the older ones.

One of the best means of caring for the children has been found to be the Sunday School, and so great has been its contribution to church membership that it is referred to as "the nursery of the Church".

While it is difficult to get adult converts it is comparatively easy to lead a little child into the Kingdom of God. What a difference it would make in a few years time if all the Bantu children were won for Christ and kept within the Church until they were grown-up! And that is the purpose of the Sunday School.

There should be a Sunday School in every African church, and there could be one if leaders only caught the spirit of Him who said to His followers, "Suffer the LITTLE children to come unto Me", and "Feed My lambs".

SUNDAY SCHOOL is not a school in the same sense that the day school is. It is a department of the Church where Christian adults instruct the children in the Scriptures, and doctrines of the Church, and train them in the way of Christian living. For this purpose professional day-school teachers are not necessary. Just as lay preachers can serve the Church, so can lay teachers in the Sunday School. The most essential qualification is that they be true Christians. If the Sunday-school teacher does not know Christ he cannot lead even a little child to Him.

THE WAY TO START a Sunday School is for the Minister or evangelist to instruct his adult members in their duty to the children as taught by such Scriptures as Deuteronomy 6: 6,7; Proverbs 20: 11; Matthew 18: 5, 10, 14; and 2 Timothy 3: 15.

Then he should call for those who would, after preparation, volunteer to teach children for one hour every Sunday, and accept those in whose daily life the spirit of Christ is manifest.

A PREPARATION CLASS, conducted by the minister or evangelist, should be held during each week for those willing to teach. At this class the lesson for the following Sunday will be studied and the teacher prepared for teaching it to children.

At a convenient hour on Sundays the children and their teachers meet for Sunday School in the same way as adults do for service. The teacher in charge, or the superintendent as he is called con-

ducts the school which, if it is for one hour, should follow this order.

Worship Period	20 minutes.
Class Period	30 minutes.
Closing Period	10 minutes.

IN THE WORSHIP PERIOD all pupils and teachers sit together. The superintendent instructs and leads the whole school in simple forms of worship. There will be prayer, praise, and Scripture reading. Everything will be suitable for children. Prayers should be in short, simple sentences which the children can repeat. Scripture verses can also be repeated in unison and thus memorized. Hymns and choruses can be learnt. Everything must be done reverently as in the presence of God, for this is the children's worship period.

In the CLASS PERIOD the children are separated into classes according to age and sex and with their respective teachers, study the lesson for the day.

For the CLOSING PERIOD pupils and teachers assemble together again. Notices are given, announcements are made, and any needful remarks by the leader, and after the good-bye song and prayer, the school is dismissed.

Such, in brief, is the simplest form of Sunday School. It will need to be modified according to local conditions. Suggestions and help can be freely obtained from European Sunday-school workers or from the S.A. National Sunday School Association.

If we are determined to have a Sunday School all difficulties can be overcome by prayerful dependence upon Him who said: "Go....teachAnd lo, I am with you".

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"There is growing up in our towns a generation of potential Native criminals. Not because the South African Native is by nature inclined to be a criminal - - the Native is essentially a law-abiding person, but because so many Native children are growing up in circumstances which force them to become criminals. One of them is the lack of proper educational facilities. It is only the education provided by the school and the church that can save us".

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LET US TRY THE SUNDAY SCHOOL.

Speaking at Brakpan in August, Mr. J.H. Hofmeyr, said;

Mr. Hofmeyr's remarks on this occasion provide one of the best reasons for the Sunday School movement among the Bantu. At the end of the eighteenth century the children of the working classes in England presented the same problem. They ran wild in the streets on Sundays when they were not employed in the factories. They were rude, dirty and uncontrolled, spending their time in disgraceful behaviour. Along came Robert Raikes, the printer, and as he looked at these degraded children, the idea of gathering them together in a school on Sundays where they could be taught the Scriptures and Christian living came to him. He put the idea into practice and in 1870 opened his first Sunday School. The movement quickly spread and hundreds of thousands of children were soon attending Sunday Schools. A great improvement took place and a few years later, as he walked along the same street, now peaceful, and saw well-behaved children, and grown-up people going to church, he stood a moment in gratitude and said "See what God hath wrought."

BANTU SCRIPTURE EXAMINATION.

The annual Bantu Scripture Examination organised by the S.A. National Sunday School Association has become one of the outstanding features of Native Sunday-school work. This year the examination was written on 19th May, and was evidence of its growing popularity as well as showing a marked improvement in the standard of work.

The set lessons were selected from Part 1 of the One Hundred Bible Lessons Course. Ninety-eight Sunday Schools entered candidates representing twenty denominations.

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

The questions in all three grades were set by the Rev. J. Paterson Whyte, M.A. The answers in Grade 1 were examined by Rev. G. Owen Lloyd, B.A., and those in Grade 2 by the Rev. G.B. Molefe, M.A. Grade 3 answers were examined by a Board of Examiners consisting of Rev. G. Westphal, Messrs. E.E. Mkuli, R.M. Tutshana and J.B. Marwanga. The committee is deeply indebted to all these whose valuable assistance

was so freely given.

An innovation to this year's examination was that Grade 3 candidates were able to write their answers in their home language. Nine different languages were used. Teachers and scholars alike appreciated this.

The candidates wrote the examination under numbers so that the examiners were not aware of whose papers they were correcting, or what district the papers came from. All candidates gaining 40% and over of marks received Certificates, while all who failed received a consolation card.

There were 2,405 entries for the examination and 1,829 answer papers were returned. Of these 76 were in Grade 1, 380 in Grade 2 and 1,373 in Grade 3. One candidate in Grade 2 gained 100% of marks.

The names of the prize-winners appear below. Unfortunately space does not permit publication of the names of all the successful candidates.

PRIZE WINNERS.

Grade 1. (Teachers)

1st.	Miss Clarice Sogaxa	Willowvale, C.P.	85%
2nd.	Mr. Washington Mphako	Fort Hare, Alice.	83%
"	Mr. Reginald Gascla	Clarkebury, C.P.	83%

Grade 2.

1st.	Edwin Makoti	Bensonvale, C.P.	100%
2nd.	Headman Maphongo	P.O. Heany, S.R.	93%

Grade 3.

1st.	Janet Manana	Korsten. P.E.	95%
2nd.	Baphethile Maphumulo	Appelbos, Natal.	93%
"	Emma Mhlongo	Appelbos, Natal.	93%

THE SUNDAY SCHOOL TEACHER
His Character, Example, Aim and Knowledge.

Notes by Mrs. A. Grice, B.A., in the recent
Correspondence Course.

The Sunday School teacher must be a Christian. This is abso-

lutely essential. The next important thing is that the teacher must be of a good character and show a good example. Last of all he must know what he wants to teach and know how to teach it.

THE TEACHER'S CHARACTER.

You will fail in your teaching unless you have the following characteristics;

(a) Love. You must love the Saviour, the Bible and the children. Love is infectious, and your love for Jesus and the Bible must be caught by the children. Also nothing but a great love for these three things will help you to carry on through all the difficulties and troubles that will have to be met in the work. No less important is love for the children. They soon find out if you do love them or not, and quickly return your love. We will not succeed in winning them for Jesus unless we get them to love us first.

(b) Patience. A burst of enthusiasm at the beginning soon dies out. You will need patience to go on steadily week by week.

(c) Faith. Only faith in God and His blessing on your work will enable you to carry on. You need faith in what you teach too, and faith in the children, that they can and will respond to God.

(d) Prayer. No amount of work will make up for a lack of prayer in you. You must pray earnestly for each child. It is only by prayer that the power of the Holy Spirit can act on the lives and the hearts of the children.

(e) Interest in the work. If you are not keen on the work, it will fail. No amount of cleverness or knowledge can make up for lack of interest in your lesson and in every child in your class.

THE TEACHER'S EXAMPLE.

The more the children love you the more they will imitate you. It is natural for children to imitate anyone or anything they are interested in. If you come late for Sunday School, or are irreverent during it, or swear or drink outside, so will they. They will imitate the very words and tone of voice with which you speak. Even if they forget all your teaching, they will remember you and what you did. The knowlegde of how to live near to God comes by being close to someone who is close to Him. You must have exactly the kind of character you want to see in your children. What you are, is what they will become, not what you teach them to be.

THE TEACHER'S AIM.

Your aim should be twofold:-

- (1) Winning the children to Christ.
- (2) Building up a Christian character.

These two things can only be done by (1) winning the children's love so that they will listen while you teach them all you know of Jesus and the Bible, (2) by showing a good example of a Christian life yourself, and (3) by praying so that you have the guidance and power of the Holy Spirit in your work.

Be sure your aim in teaching is quite clear to you. Teaching is like shooting. If you do not see clearly what you are aiming at, you will not hit it.

THE TEACHER'S KNOWLEDGE.

There are three main things you must know:-

- (1) What you have to teach, that is the seed you have to sow.
- (2) The nature of the children, that is the soil it is to be planted in.
- (3) How to teach, that is how to sow the seed.

The seed. You have to teach all about God and Jesus, prayer, salvation and Christian beliefs, including Jesus' view of what is right and wrong, the principles of your church, and all that is in the Bible. The Bible is the great Text-book. The Bible is a difficult book and you must study it continually. "The teacher who ceases to study and grow in knowledge ceases to teach".

The Bible has so much in it that you need never go outside for the subject of a lesson. But the Bible is more than a text-book. It contains all God wishes a man to know in the form in which God has put it. So it is a plan of lessons or "syllabus" drawn up for us by God Himself. It is also inspired by God and has a power given it by the Holy Spirit which acts on the readers mind as no other book can. You will lose this power behind its words if you use other books instead of it.

Be sure you understand your Bible passage thoroughly before you try to teach it. You cannot teach what you do not understand. If you are in doubt as to the meaning, ask your minister or someone to explain it, and do not teach it till you do understand it.

The Soil. The child's mind is the soil in which you are to plant

the seed. You must know (1) what each child in your class is like, (2) what children in general are like.

How to know individual children.

No two children are exactly alike. You must study each one, and find out how he plays, where he lives and what his home life is like. Visit his home and meet his people. Try and get in touch with him during the week, take him for a walk etc. and invite him to your house. Find out what he is interested in. Notice the words he uses because his words will show what is going on in his mind. Be patient with each child's errors and find out their cause as well as correct them. This will take up time and is one of the reasons why your class should not be too big, but it will repay your efforts.

What children in general are like.

Children are not the same as grown-ups. They are not "little men". They differ in the food they need and their physical being. They differ in mind too. They cannot reason as grown-ups do, but are better at imagination and memory work. They are interested in different things. They differ in feelings - they have a greater capacity for feelings especially for love. Feeling is the force that makes people act and you must help children to form the right feelings (love, courage, etc.) so that they will get into the habit of acting in the right way.

SOME WELL-KNOWN CHARACTERISTICS OF ALL CHILDREN.

1. Restlessness. Children are very active. This is not naughtiness, although it is sometimes a trouble to the teacher. The old way of teaching was to make a child sit still. To-day we try and use his restlessness. Lessons must not be too long, they must be varied and every chance given to the child to act himself in them.

2. Imitation. All children imitate. It is their way of learning. A child's conduct is usually a copy of what he sees at home. His play is usually imitating, funerals or weddings, shops etc. This is useful to teachers. It makes children ready to follow an example. Take care to give them only good examples. Do not tell stories of evil doers even as warnings, as children have been known to copy them. Dwell more on goodness. Say "do" more than "dont" to children. Jesus was more fond of urging men to do right than of forbidding them to do wrong.

3. Curiosity. This too is a help to you. Curiosity to find out what happens is what makes story telling interesting to children.

God gave children curiosity because they have so much to learn. Sometimes curiosity makes children do "naughty" things such as laying stones on the railway line to see what will happen. Usually however the more curious the child becomes, the more he learns. Never stop a child's questions, and answer all you can for him.

4. Imagination. The child lives in a world of fancy. He finds it easy to believe in "fairies" and unseen people and things. This makes it easy for him to believe in God and angels. A child loves pictures and objects, and can understand better through them than through talking alone. That is why we must use actual pictures and models in our lessons wherever we can.

(To be followed by further articles on teaching methods).

OPENING THE SCHOOL.

(By W.G. Montgomery.)

The success of the school session will depend largely upon the manner in which it is opened. No part of the session is more important than the beginning, and preparing to start in the right spirit and form is time well spent.

The manner of opening the school ought to be well planned. The haphazard way of opening the session has been the main weakness in a good many schools. Let us notice a few important matters to be observed in opening which will make the school more impressive, orderly, and effective in all that follows.

First of all, the school session ought to be opened on time. Some schools have a habit of waiting a few minutes for late-comers. But this consideration does not cause them to be any earlier the next Sunday. If anything, it encourages them to be late. They will then expect the school to wait for them, and keep on being late. On the other hand, if it is known that the school will open promptly at the appointed time, students will try harder to be there on time. Promptness in opening will thus add strength and morale to the entire school. Arriving late is mostly a habit we drift into, and the more the school encourages it by waiting, the later the arrivals will be.

When the time comes to begin, the session ought to be opened as quietly as possible.

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

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

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

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

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

THE BANTU Advisory Committee meets monthly at Port Elizabeth and under its direction Essay Competitions for Natives, Training Classes for Native teachers, Lessons and Literature for Native use etc., have been provided. In December last the Committee organised the Third Bantu Sunday School Convention. The Fourth Convention will be held at Bloemfontein this year.

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

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

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

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

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

MEMBERSHIP INFORMATION

BANTU SECTION

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

SCHOOL MEMBERSHIP.

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

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

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

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

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

PERSONAL MEMBERSHIP.

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

APPLICATION FOR MEMBERSHIP.

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

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