

REACHING CHILDREN IN THE NEIGHBOURHOOD

By *Mrs. THELMA MICHELL, HEILBRON*

An Address to the Bloemfontein Convention, 1949

WHEN we consider the Convention theme, "Christ for all, all for Christ," and think that we S.S. teachers are responsible for teaching the children about Our Lord, then we must try to get the "all" within the sound of the gospel message.

Perhaps it is the children who live in the neighbourhood of the church who are neglected when we think of gathering more children into our S.S., for we subconsciously think that if they live near a church they will automatically attend. We must remember that church attendance is not fashionable among the parents, therefore S.S. attendance by the children depends very largely on their inclination to attend. I am sure from experience that many a child will attend S.S. if they are only asked to come; it does not dawn on the parents to send the child until they are specially asked to do so. For however irreligious or loosely-linked with a church the parents may be, I am sure deep down in their hearts they want their children to have the best chances and the best training in everything, including Christianity. Many of them remember with perhaps an ache in their hearts their own S.S. days, and all of them know the S.S. is a place where their children are influenced for good, although they may not worry much about what the child actually learns there. It must be a very small percentage of parents who go along to a S.S. to see what their children learn and who teaches them, so you see they trust us implicitly.

CHILDREN OF MEMBERS

I think the most important way of reaching children in the neighbourhood is not having spasmodic raids and getting in a crowd of newcomers, although that may be necessary now and again. The big thing is to find out how many children of parents actually belonging

to your church and denomination are not attending S.S. Let the Superintendent and Secretary go through the roll book of church membership, and check up with their own records which families are represented; those not represented could be visited to see what is what. One has a greater hold on the children of actual church members, as they promise at the Christening of their babies to let them have access to the teachings of the church, and Sunday School is the accepted place where the children are taught.

This is how we work it in our Circuit, and I think it can be done where every church is concerned. Of course we have a small membership, comparatively, so we know every member personally. We start them young. We have a Cradle Roll and a Superintendent, a lady who lives miles out on a farm; she cannot come regularly to S.S., so being Cradle Roll Super, is her S.S. job. Every new baby gets a welcome card and an invitation to join; we generally place them on the roll after their parents have brought them to church. The baby gets a birthday card each birthday, and invited to picnics and Christmas Tree and entertainment, and is entitled to a Christmas present however young he or she may be. In our town the babies and parents are visited a lot in a sociable way, as we are few in number, but in a large town the Cradle Roll Super. could pay an official visit every so often, depending on circumstances. As Cradle Roll days end at about four years of age, we then invite the child to S.S.; they love it, of course. If they live out in the district, then we place them on the C.S.D., and they get **YOUNG AFRICA** monthly and the lesson-leaflet weekly, and we ask the parents to tell them the Bible Story. Parents tell us they are glad of this service—as it keeps them to a definite programme and the children keep them up to scratch. And so we try to see

that every child connected with our church is accounted for. Then once they leave S.S. after school days, and they are church members, they go off to the big towns to earn their living or to university, so we lose them, and we have no young people's work at all. Where the boys and girls still remain in the church they, of course, have guilds and fellowships to lead them along the Christian way.

WINNING THE OUTSIDER

But seeing there are so many non-attenders, we must think of ways and means of bringing them in. I am reminded of two enthusiastic adolescent S.S. workers who were looking after the Primary-age children in a S.S., conducted in a neighbourhood where there was no church at all. They offered small rewards to all who brought another child each Sunday, and the attendance seemed to double each Sunday, until there were nearly sixty small children—and two inexperienced adolescents who did not quite know how to cope with them, and the consequence was that in time the attendance dwindled again. Had they mapped out what they were going to do beforehand they may-be would have thought of getting more teachers to help, and of visiting the homes.

BE PREPARED

So when we plan a raid let us count the cost. First, is your Sunday School interesting enough to keep the new children you are hoping to get? Is the Super. able to keep everything under control? You will need quite a number of new teachers too, for with more children there will be some extra classes. Don't forget to have the necessary equipment too, so that each child has seat, hymn-book and Bible or whatever is necessary. Remember that the newcomers must be gripped right from the start. I think the Super. should hold a conference with his "raiders" and everyone know exactly what is expected of them. I think the very pleasant teachers are the ones who should be enlisted. Should parents agree to send their children, then their names should be noted so that another call may be made in the event of the children not attending. The parents should be told what denomination the S.S. is; even some undenominational S.S. are really

very denominational. They should also be told about the wonderful S.S. activities. If difficulties are raised, such as transport or an escort for little ones, then the teacher should be ready with helpful suggestions and practical offers. They should know which of the older children live nearby to do the escorting, or whose car passes along that way, or where bus stops are. If parents don't like your particular church, but would send their children to their own denomination if invited, then let the other S.S. know about it. It needs a lot of enthusiasm to keep on keeping on visiting absentees after such a raid, but its worth it. Get your scholars to so love their school that they don't want to miss a single session, for if they want to come, they'll organise their parents into getting them there.

THE CHILDREN'S FRIENDS

Another suggestion is to let the members of S.S. each bring a friend to the picnic or party; then get talking to every visitor and see if they are not prospective members of your S.S. Or a braaiivleis could be advertised for all children of the neighbourhood, and get talking to non-S.S. attenders.

In our country quite a proportion of the population are always on the move—Post Office, Railway and Bank officials (and these constitute a fair number in country churches) seem to always be moving; sometimes they know they will only be a short while, so don't bother about S.S. for the children, so keep a special look-out for them.

In the large towns, where more and more suburbs are shooting up, it's a good plan to explore the possibilities of commencing S.S. work, even if you hold the services in your private home until such time as your denomination puts up a building. In this case its wise to make house-to-house calls and let everyone know details of what and when and where. Don't be shy about calling, either.

Remember the under-privileged boys and girls too, whose parents feel they cannot dress them decently to attend S.S., or who think S.S. far too grand for them—a Wayside S.S. could provide for their needs.

It's not easy to think out original ways of bringing children within the sound of the Gospel and into the King-

(Continued on page 33)

"STONE-PICKERS AND DITCHERS"

A Teacher's Need of Spiritual Discipline

By *JESSIE POWELL*

IN the closing years of last century, Miss Mary Bird was sent out by the Church Missionary Society to be the first woman missionary in Persia, as Iran was then called. She went to a land of Islam which is, like most Moslem countries, desert. She learned, for the first time, the value of fresh water as she looked at the man-made ditches carrying the life-giving springs across the parched earth.

After twenty years' work in Isfahan, Yezd and Kirman, she wrote something like "Thank God, He has permitted me to be a stone-picker and ditcher, so that the Living Water of Christ may not be prevented from reaching these parched lives."

"CHANNELS" FOR THE HOLY SPIRIT

It is not easy to attain to the humility of Mary Bird. We tend to be so conscious of **what we are doing**, and even though we sometimes remember to think of ourselves as "channels" for the Holy Spirit, we seldom have a clear idea of just what keeping that channel clear entails.

"Are we truly stone-pickers and ditchers" in our lives as Sunday School workers? What are the stones and boulders, the fallen banks, the silted channels, which hinder Christ's Living Water from reaching the lives of our scholars as it should?

We may be doing our work conscientiously, truly caring for their welfare, teaching them the correct truths, and even praying regularly for them—and all the time our own life may be clogged with stones that are damming the flow at a point just out of our sight.

There may be pebbles of selfishness and laziness, each small in itself, but a good-sized obstacle in the mass. There may be stones of misplaced affection and favouritism, short-temper and irritability, gossip and jealousy, and an absolute boulder of self-will.

Or the flow may be impeded by the very banks of the ditch having collapsed. Our own spiritual life is crumbling; we may regularly repeat prayers for our scholars, but we do not truly wait upon the Lord.

It is a tragedy that the "Retreat" is not more known and practised among us. In these days more than ever, we need to get away from the turmoils and preoccupations of the workaday world, and go apart to "rest awhile." This resting, so far from being a form of spiritual self-indulgence, is a deeply searching, in fact, **probing** experience, which, if we have any grain of honesty, shakes us to the depths of our being.

SELF-DISCIPLINE

But even if we cannot go into true retreat, we can somehow contrive to wait upon the Lord as penitents, adoring Him and giving Him our whole lives to use as His will. It is an attitude of mind rather than the spending of so long every day upon our knees. But it is an attitude quite impossible to attain without constant self-discipline and watchfulness.

We are all prone to dissociate our Lord's command, and forget, when we pray, also to watch—to watch Him and to watch for the stones and fallen banks in our own life. It is so much easier to pray for someone and something, than just to pray that His will may be done, and then be silent.

We need help, all of us. Regular Bible Reading is essential, and sometimes we need more than the "daily portion," indispensable though that is. We might work through the Fourth Gospel with the late William Temple's *Readings in St. John's Gospel*—after reading its preface.

How many of us have ever tried to make our own "devotional commentary"? To read the Bible devotionally and meditatively is very different from reading it to prepare a lesson—but just as necessary.

We might begin with one of the Gospels, reading and noting down the chosen verse in the morning. We keep coming back to it all day—in the train or bus, in the queue, in any of those tiny pauses which occur in the busiest lives. Our concern is to let the words **sink in**—not to evolve some new and wonderful interpretation of them.

As we ponder them, associated verses will come to mind—more and more as we deepen our powers of meditation. As we wait humbly before those inspired words, we shall begin to **know** them, to absorb them into our lives as never before, not as dead teaching, but as living truth—in other words, Living Water.

"DEVOTIONAL COMMENTARY"

And surely, at the end of the day, we can find time to jot down some of the thoughts that God has spoken to us concerning them. So we shall be making our own "devotional commentary."

Let no one think they are too busy. Dr. Edward Wilson, who went twice with Captain Scott to the Antarctic, and died with him there, is always admitted to be a miracle of industry. He was Chief of the Scientific Staff, leading zoologist, artist (who painted everyone else's specimens for them, as well as his own) and medical doctor. We have only to read Mr. Seaver's books on him, and Mr. Cherry-Garrard's "Worst Journey in the World," to know that, by comparison, most of us are on a rest cure! Yet, after his death, his friends learned that he had all his life maintained his own "devotional commentary."

Many of us find help in the prayerful study of the late Evelyn Underhill's books, many of which were originally retreat addresses. "Abba" (on the Lord's Prayer), "The Fruits of the Spirit," and "The Light of Christ," are three of my own best loved.

So strengthened, we may see and accomplish the cleansing of our lives and re-digging the channels of His use. For we know that we do not call our scholars to God. He does that Himself—it may be by us, or quite apart from us. But when that call is received, our scholars are going to look, very clear-sightedly, to see what sort of a state **our** lives have got into since He called us.—"Sunday School Chronicle."

THE SUNDAY SCHOOL FELLOWSHIP OF PRAYER

The Fellowship of Prayer was commenced as a result of a suggestion at the 1944 Easter Convention, and it came into being as a League of Prayer, organised on the following lines:

Object of the League: To pray for the work of the Sunday School.

Condition of Membership: Faithfulness in keeping the Pledge.

Pledge: I promise to unite in private prayer for the work of the Sunday Schools every Sunday morning as opportunity offers for a quiet time with God.

At that time Mr. J. MacLachlan, then of Kimberley, now of Vereeniging, was appointed Honorary Director of the Prayer League, the promotion work being left to Headquarters.

AFTER FIVE YEARS

Readers will be interested to learn that there are now 424 members enrolled in the Fellowship, each receiving a Prayer Bulletin monthly from the Honorary Director, who is still Mr. MacLachlan, and who has faithfully and helpfully over the years given special subjects for praise and prayer in the bulletin, and at the same time outlined for study aspects of the Christian's prayer-life.

The Association is very conscious of the need for prayer-partners in its great work, and wishes to thank those who so regularly make the Sunday School the burden of their prayers.

All workers will readily recognise the supreme value of prayer in their work, so that we do not hesitate to urge you to link up with the Fellowship.—A.M.

("Reaching Children"—continued)

dom of God. But let us see that every child has a chance of hearing of their Saviour's invitation. Let us realise how very important the Sunday School is; it's the most important and worth-while work of the church. The numerical as well as the spiritual strength of the church depends on the Sunday School. We learn from statistics that the S.S. provides eighty-two per cent of church members, and incidentally gives us ninety-seven per cent of our ministers. For a large number of children the S.S. is the only place where they hear anything of the Lord Jesus.



OUR WAYSIDE PAGE

By *OLIVE BLAKE*

From **PORT ELIZABETH**, Mr. Giles Clements writes as follows:

Let us turn our eyes to the great number of boys and girls of this land who attend our Wayside Sunday Schools and those who do not.

If we could listen to the cry escaping from their little hearts, then we would hear the heart-searching cry, "No man cares for my soul." Can you hear that sorrowful cry, dear friend? Thank God that it is still in the present tense and not in the past.

Those of us who labour amongst the African children in the locations know deep down in our hearts that there is only one future for them, Christ or Communism. Many will not agree with me in that statement, but it is the truth. The African to-day is at the cross-road as far as his future is concerned and is willing to accept almost anything that will enable him to better himself. With such a picture before us, it is easy to see the great responsibility that confronts the Waysiders that labour in the locations.

Those who labour amongst the Coloured and Indian boys and girls have also their peculiar difficulties, although not as difficult as the African work.

Can you still hear that cry, dear friend? "No man cares for my soul." You have been called to the task of telling the glorious news of salvation to the children of the Waysides, and therefore you have a great responsibility on your shoulders. Do you really care for the souls of your Wayside children, do you pray for them as you should?

God has entrusted to you and to me the boys and girls of our district, so let us care enough for them and their souls to continually tell them of the Lord Jesus Christ and His saving power in His precious blood, and not to rest until we lead them to a saving knowledge of Himself.—GILES CLEMENTS,

Hon. Secretary, Port Elizabeth and District Wayside Sunday Schools.

From **EAST LONDON**, Miss Strugnell writes: "December 18th was a very exciting day for 'New Street' children, who were eagerly awaiting our arrival, as we had promised them something special. A friend kindly called to convey us and our parcels, which were too heavy to carry, to New Street. As the children gathered around us, we saw the parents and big folks watching us from all the verandahs; and we sang choruses until all had arrived. Then our friend groupied them, so as to take a snapshot. After a very short service we started giving out the gifts, which had their names tied on, and seventy children were very excited as they hugged their dolls, ducks and other toys (probably the first they had ever had). The bigger ones had Scripture picture books and crayons. Then each child received a small packet of sweets, and the kiddies rushed home to display their gifts. We then distributed Christian magazines to the folks on the verandahs, who accepted them gladly. We came away very thankful that the generosity of our friends had made it possible to bring this bit of cheer and brightness into those poor little homes, where peace and goodwill seem to be strangers.

At Parkside Mr. Smith had his treat on a Saturday afternoon when there were cakes, sweets and ginger-beer for the children, also races.

From **CAPE TOWN**, Miss Joan James writes of the Deney's Dorp Wayside and says that on the afternoon of 17th December they held their treat. A service was held in the Deney's Dorp Methodist Church at 3 p.m., where Carols were sung and Miss Viviers gave the message. There were approximately 200 children present, comprised of children from our Wayside and also a few from the Sunday School held at the

church on Sunday afternoons. After the service the children filed through into the hall where each was handed a packet containing a cake and packet of sweets. They brought mugs which were filled with cool drink. The children enjoyed themselves very much and went home satisfied. The cakes and cool drinks were provided by the Wynberg Methodist Sunday School.

From **PIETERMARITZBURG**, several of the workers from the nineteen Waysides there have written. At each Sunday School after the usual service packets of sweets were distributed to the children. At the "Jericho" Wayside some of the children asked if they might sing for the others. Permission was given which resolved itself into an impromptu concert for the others. About 91 were present there.

SUBJECTS FOR THE 13th ANNUAL BANTU SCRIPTURE EXAMINATION

(Taken from the S.A. Lessons Course,
Second Quarter, 1950)

Mary Magdalene—John 20 : 1-18.

Stephen the Bold—Acts 6 : 1-15;
7 : 54-60.

Philip the Venturesome—Acts 8 : 1-8,
26-40.

Keeness—The Story of Gideon—
Judges 6 : 11-16, 33-35; 7 : 1-23;
8 : 22, 23, 28.

Helpfulness—The Story of Ruth—Ruth
1 : 1-22; 2 : 1-23.

Loyalty—The Story of Jonathan—
1 Sam. 18 : 1-9; 19 : 1-7; 20 : 1-3,
11-42; 23 : 16-18.

Winners of the Second Prize

in the National Sunday School Day Photographic Competition.



OBEDEDOM SUNDAY SCHOOL, PIETERMARITZBURG
(Photo by Rev. E. Rowlands)

BANTU SECTION

THE TENTH NATIONAL BANTU SUNDAY SCHOOL CONVENTION

By *EDITH BLAKE*

SHORTLY after 2 p.m. on Thursday, 15th December, the Jan Hofmeyr School of Social Work was robbed of its deserted air (that recently donned holiday garb) and, with the opening of the Tenth National Bantu Sunday School Convention, became a buzzing hive of activity. Friendships entered into at previous Conventions were cemented and foundations of new friendships were laid during the four days when enthusiastic Sunday School workers from various parts of the Union gathered together in conference and fellowship.

Rev. W. Hooker Rowdon, M.A., Vice-President of the Johannesburg and District Sunday School Union, as Chairman of the opening session, cordially welcomed the delegates to the Convention.

"The Teaching Church — Youth's Urgent Need" was the Convention theme.

OPENING SESSION

"The Sunday School is of paramount importance," said **Dr. W. Nicol, the Hon. the Administrator of the Transvaal**, in the opening address of the Convention. He gave the School, the Home and the Church as the three possible means of providing religious education, and under the third heading showed the opportunity of the Sunday School for teaching the Scriptures. "The half-hour for definite Biblical instruction must never be given up for anything else, or the Sunday School will miss its main object. . . ." Dr. Nicol paid tribute to the part played by the Sunday School in his own life, first as a pupil and later as teacher, superintendent and minister.

"The commission for to-day, 'Go ye therefore and teach,' is an urgent call . . . we must be up and doing . . . and a hard call . . . ready to go on slogging year after year," and "there can be no substitute for equipping ourselves for the task—we must be prepared to learn . . ." we were told by **Rev. Derrick Cuthbert** in his address, entitled "The Teaching Church—Its Mission."

WELCOME SOCIAL

After a break for supper, served in the adjoining Bantu Men's Social Centre, delegates returned to the Assembly Hall at 6.30 for the Welcome Social. **Mr. M. Sephula** ably carried out the duties of Master of Ceremonies. **Mr. J. H. Blignaut**, President of the Johannesburg and District Sunday School Union, welcomed the Convention to the Golden City. Hearty appreciation was shown as various musical items were rendered. An African Children's Choir and the Central Methodist (African) Choir contributed several items.

FRIDAY MORNING

Friday morning's session opened at 9.15 with devotions led by **Rev. G. Mabile**, of the P.E.M.S., after which **Dr. J. Nhlapo**, of Boitshoko Institute, spoke on "The Teaching Church—Its Methods," stressing the need for suitable literature to be placed in the hands of lay-preachers and Sunday School teachers and for accurate explanations of Scriptural references so children would not be misled into believing that Joseph of Arimathea was sold by his brethren!

"The Teaching Church at Work" was the title of the three following talks. **Brigadier J. Upperton**, of the Salvation Army Headquarters, dealt with "Preparing Lessons," enlarging upon the teacher, the task and the tools. **Miss**

Fay Butler, of Child Evangelism, demonstrated a flannelgraph lesson for Primary children. **Miss F. Chiltern**, of Johannesburg, spoke on presenting lessons to Seniors, giving certain characteristics of the ten- to thirteen-year-olds.

GROUP CONFERENCE

Major Tudor Ussher, of the Salvation Army, opened the afternoon session at 2.15 p.m., and after devotions, the period before tea was devoted to group conferences on "Practical Difficulties and How to Overcome Them." The four group leaders were **Mrs. L. Kandanisa**, of Port Elizabeth; **Captain Mampone**, of Bloemfontein; **Rev. S. Sabelo**, of Adams Institute; and **Rev. J. J. R. Jolobe**, of Lovedale Bible School. After tea the group findings were presented and the summary given by **Major Ussher**. It was a most profitable afternoon's work.

FILM EVENING

A Film Evening was arranged for 6.30 on Friday and, in addition to several religious films (talkie), a colour-film showing some aspects of Wayside S.S. Work in Port Elizabeth was projected by **Major Webber**.

SATURDAY

Business took up the greater part of Saturday morning's session, at which **Mr. Robert Orr** presided.

The Annual Report was presented, each delegate having received a copy on arrival at the Convention, and its adoption was moved and seconded by **Rev. E. S. H. Skosana** and **Mr. S. Rametse**. **Rev. J. J. R. Jolobe** expressed appreciation of the Association's work in publishing the S.A. ADVANCER and other literature and for conducting Correspondence and other Teacher-training Courses. Resolutions on public questions were passed.

A return to Family Prayers was urged by the **Rev. S. S. Tema**, of Pretoria, in his address on "The Teaching Church and the Home." He suggested that different members of the family should take turn in leading the devotions.

Mr. J. H. Bignaut, President of the Johannesburg and District Sunday School Union, was Chairman on Saturday afternoon, when **Mr. Cuthbert** gave a comprehensive talk on "The Teaching Church at Worship"—Reasons for Worship—What Worship is—Its Aims—

Preparation for and How to Conduct Worship—" . . . you cannot worship with them unless you worship yourself. . . ."

THE CLOSE

Mr. J. MacLachlan, Director of the Fellowship of Prayer, brought the closing address of the Convention on Sunday afternoon. "The Teaching Church—Its Goal" stirred the hearts of Christian workers to a realisation of a need for a closer walk with God to reach the goal—leading the boys and girls right through to choosing their waiting Saviour.

Rev. W. H. Kinsey, of Rosettenville, Johannesburg, led the devotions on Sunday afternoon, and pronounced the benediction after the closing ceremony with its reassurance that we are "All One in Christ Jesus," as the huge circle linked hands.

OFFICERS

Mr. Robert Orr, of Johannesburg, contributed largely to the success of the Convention, putting in much hard work as Convention Secretary. **Mr. P. Masiza**, of Walmer, took the Minutes throughout the meetings, and **Miss Violet Hillary**, of Korsten, helped considerably in the Book Exhibit, which was in the charge of **Miss Edith Blake**. Once again the books proved a source of interest in all the intervals.

GREETINGS

At the various meetings, greetings were read from the following friends: **Rev. James Turnbull, M.A., Ed.B.**, Secretary, British Administrative Committee, World Council of Christian Education; **Mr. Arnold Matthews**, Secretary, South African National Sunday School Association; **Rev. C. Edgar Wilkinson, M.Sc.**, President of the Association; **Mr. Jack Laburn**; **Rev. P. S. Mbete**; **Miss Edith Hellyer**; **Sister Dora Nginza**; **Miss J. Sprigg**; **Rev. Mr. Mashologu**.

OBITUARY

At the opening session the **Rev. Derrick Cuthbert** paid tribute to the work of the late **Dr. Harland W. Wilson**, of Durban, a servant of God to the Sunday Schools of South Africa, and not least to the African Sunday Schools. The Convention stood in silence to pay respect to **Dr. Wilson's** memory.

TWELFTH BANTU SCRIPTURE KNOWLEDGE EXAMINATION

THE examination, one of the highlights in the calendar for African Sunday Schools, took place on the 18th September, 1949.

Entries were received from all over the Union, the adjoining Protectorates and Rhodesia, and as usual keen interest was displayed.

The Scripture passages on which the examination was based were the thirteen lessons of the S.A. Lessons Course, second quarter, and were, generally speaking, well-known passages from the New Testament.

It would appear from comments received, and from a scrutiny of the final results of the examination, that the experiment of setting one whole quarter's lessons for study was not successful. Too much was demanded of the candidates, especially those in the lower grades, and undue strain was imposed on those responsible for the training of the candidates.

RESULTS

The results revealed that 161 schools entered 4,953 students, of whom 3,460 sat the examination.

1,947 students passed, 1,492 failed to obtain the 40 per cent required for a pass, and 21 papers were disqualified.

The results are certainly an improvement on those of last year in relation to the number of schools participating and the numbers of students passing the examination.

Prizes have been awarded in each grade to those who obtained the highest marks and certificates to those who passed the examination, as follows:

GRADE I

1st Prize, Wilson, Nyalambisa, Blythwood Institution, Butterworth; 2nd Prize, H. C. Zet Mqhayi, Cildara H.M. School, Middledrift; 3rd Prize, Edith Malunga, c/o Bible School, Lovedale.

GRADE II

1st Prize, Shadrach Zunguze, c/o Mount Silinda Mission, Mount Silinda, S.R.; 2nd Prize, Eliabe Moshoeshe,

Theological School, Morija, Basutoland; 3rd Prize, Edward Manyama, Lemara Training Institute, Louis Trichardt.

GRADE III

1st Prize, Mirriam Molokwane, c/o Congregational S.S., Dealesville, O.F.S.; 2nd Prize (tie), William Diphoko, c/o Congregational S.S., Dealesville, O.F.S., and Gladstone Matyaba, c/o Mbanga S.S., Libode, Umtata; 3rd Prize, Frank Palweni, c/o Congregational S.S., Dealesville, O.F.S.

GRADE IV

1st Prize, Mabel Zakho, c/o Congregational S.S., Bedford, C.P.; 2nd Prize, Edith Khatywa, c/o Congregational S.S., Bedford, C.P.; 3rd Prize, Deborah Nyathela, c/o Congregational S.S., Bedford, C.P.

EXAMINERS' REPORTS

The examination, as will be appreciated, entails much heavy work, and we are grateful to those who so kindly and ably assisted in the marking of papers.

The undermentioned assisted in the marking:

GRADE I, Mrs. S. Perold; GRADE II, Mrs. F. A. Fereman and Miss V. Hillary; GRADE III, Mr. P. Manase and Mrs. A. Matthews; GRADE IV, Sister G. Marsh, Miss B. Ernst, Sister Dora Nginza, Reverends B. Sider, Miss M. L. Martin and H. M. Dube and Messrs. E. E. Mkuli and J. Mabija.

The following are extracts from some of the examiners' reports:—

GRADE I. — Mrs. Perold reports: Most of the papers were very neat. Some of the answers showed careful thought and much diligent preparation, making them a real pleasure to read.

It was a pity that many of the candidates did not read the questions more carefully, for some of the answers were not answers to the set question; that was specially noticeable in question nine, where instead of giving a "method," the whole story of Jesus blessing the children was told. It is a mistake for

candidates to think that Jesus wants only the good children, and also that children "have no sin."

Questions 2, 5, 7, 11 and 13 were also poorly answered. Were they not understood?

I should advise future candidates to read and read and read again in English the portions set for the examination. On the examination day read the questions very carefully to find out what is required and answer accordingly, not just write for the sake of writing.

GRADE II.—Miss Hillary reports: The word "suffer" in "Suffer the children . . ." In most cases this word was used in connection with pain, e.g., "Do not let suffer the children," "Do not suffer," "Suffer not." This shows that many of the children had a wrong meaning of this word.

Some of the children thought that different means difficult in No. 13, e.g., "Mary and Martha had different in that they thought they would find Jesus, but they did not." Quite a number of the answers to No. 13 question were of this nature.

Question No. 4. Many children seem to have thought that the question is "Who travelled to Emmaus?" They try to give the names of the disciples.

Very few understood question 11.

GRADE IV.—Sister Dora Nginza reports: "I am very much concerned with the disappointing answers. They make one feel that the tuition is poor, or the Guide is not closely followed."

In summing up, Headquarters fully realises the difficulties under which some schools work, and would express warm thanks for the hearty co-operation received. At the same time, congratulations are offered to successful candidates, and readers are directed to this year's examination subjects appearing elsewhere in this issue.—A.M.

LEAFLETS FOR AFRICAN SUNDAY SCHOOLS

No. 1—"The African and the Sunday School."

No. 2—"How to Start a Sunday School."

Prices for the above: 12 copies 10d.; 24 for 1/6; 36 for 2/-. Postage extra.

No. 3—"How to Organise a Sunday School", by Arnold Matthews and Derrick Cuthbert. Price: 9d per copy.

LEAFLETS FOR AFRICAN SUNDAY SCHOOLS

WE print below a review of our new African leaflets which appeared in a recent issue of "The South African Weekly".

"The South African National Sunday School Association are publishing a series of very useful pamphlets for Africans, being offered at a very cheap rate made possible by a grant from the Bantu New Developments Fund. Written by Derrick Cuthbert, the Association's enthusiastic director of Christian Education, these pamphlets present a challenge and an opportunity to all who are interested in African Sunday School work. No. 1 pamphlet tells of the origin and history of the Sunday School and gives a picture of how this movement has spread throughout the world; while No. 2 gives some helpful practical hints on planning, staffing and equipping a new Sunday School. A third pamphlet soon to be issued will instruct leaders in the matter of organisation and improvement schemes.

"Knowing something of African work and the practical difficulties of African Sunday School work, I would commend these pamphlets as timely and helpful in extending this important branch of our Church life. A year or two ago the figure of 10,000 children in our African Sunday Schools did not equal the number in our European schools; yet the Church membership was four times as large in the African churches in the Transvaal. There has been considerable increase in recent years which reveals that interest is growing in youth work in our African churches, and there are well over 30,000 children in day schools, to whom Christian education has become an integral part of the school curriculum. There is the greatest possibility for development in this branch of our Church life, and pamphlets such as these will help Sunday School work to increase and to develop on the right lines."

(See next column)

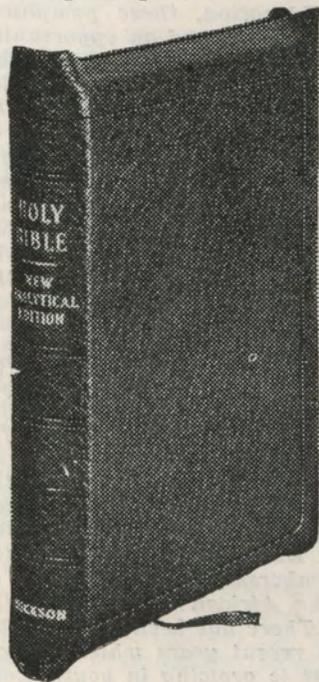
A Wide Range of Bibles

There is much satisfaction in possessing a well-bound Bible with large type and on good paper. We offer you a good selection.

AUTHORISED VERSION AND REVISED VERSION—in clear type, good bindings and illustrated. Prices ranging from 10/6d. upwards.

SCOFIELD REFERENCE BIBLE.—This ever-popular edition in good bindings; from 37/6d. upwards, postage extra.

THE PILGRIM BIBLE.—An edition of the Bible especially helpful to young Christians. It contains clear, concise footnotes, introduction and outlines of each book of the Bible. Ten well-drawn maps and cross-references in the text or footnotes where needed. Price 30/-, postage extra.



THE MOFFATT BIBLE. — The Bible in modern, everyday English, by Dr. James Moffatt. Price 21/-, postage extra.

THE NEW ANALYTICAL BIBLE.—A Bible of great value to the Sunday School teacher and Bible student. Contains an introduction to each book and a concordance. At pre-devaluation prices, 97/6 and 113/9, postage extra.

LOOSE-LEAF BIBLE.—Heartily recommended for ministers, all preachers and Bible students. Price 127/-, postage extra.

Also Bibles with Teacher's Reference and Family Record Maps, at 18/6 and 39/6; and New Testaments to suit all pockets, that is, as to size and price.

EVERYTHING FOR THE SUNDAY SCHOOL

SUNDAY SCHOOL SUPPLIES LTD.

Grace Street
Phone 4658

(P.O. Box 17)

Port Elizabeth

Telegrams: "SUNSCHOOL"

THE
SUNDAY SCHOOL INSTITUTE
BANTU SECTION

**ELEVENTH NATIONAL BANTU SCRIPTURE
KNOWLEDGE EXAMINATION.**

Sunday, 19th September, 1948.



Open to pupils and teachers attending Sunday Schools of all denominations which are under the supervision of an accredited Minister who will act as, or appoint a suitable commissioner, and certify that the conditions of the Examination are strictly complied with.

There are no entrance fees.

**SOUTH AFRICAN NATIONAL SUNDAY SCHOOL
ASSOCIATION.**

11 GRACE STREET, PORT ELIZABETH.

(P.O. Box 17.)

Subjects For The Examination

Lesson

1. God cares for His Prophet. I Kings 17 : 1-16.
2. King Ahab's Covetousness. I Kings 21 : 1-16.
3. Elisha's Deliverance at Dothan. II Kings 6 : 8-23.
4. Good King Hezekiah. II Kings 18 : 1-7; 19 : 8-20.
5. Josiah's Devotion to God. II Kings 22 : 1-20.
6. Nehemiah Returns Home. Nehemiah 2 : 1-20.

Teachers' Notes on the lessons will be found in the S.A. Lessons Course 1948, Second Quarter, which may be obtained at the price of 1/4 from the National Association as per address below.

NOTE: The Scripture Examination Questions will not be set on the Teachers' Notes but on the Bible verses.

The Examination must be held on **SUNDAY, SEPTEMBER 19th** at 3 o'clock in the afternoon.

The place may be arranged by the Commissioner to suit the convenience of candidates.

Only those can sit for the Examination whose names are sent to the S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. Box 17, Port Elizabeth, on the required Entry Forms not later than **AUGUST 14th, 1948.**

Entry Forms can be obtained from the Association.

These rules must be strictly adhered to and no departure from them can be allowed.

Prizes and Certificates

A handsome Certificate will be awarded to candidates in all grades securing 50 per cent. of marks. **FIRST CLASS** 85 marks or over. **SECOND CLASS** 70-84 marks. **THIRD CLASS** 50-69 marks.

Three prizes will be awarded in each grade. They will consist of books to the value shown:—

Teachers' Grade 1. First prize 20/-, Second 15/-, Third 10/-.

Pupils in Grade 2: First prize 15/-, Second 10/-, Third 7/6.

Pupils in Grade 3: First prize 10/-, Second 7/6, Third 5/-.

Pupils in Grade 4: First prize 10/-, Second 7/6, Third 5/-.

Application for Entry Forms must be made from June 1st to August 7th. All forms must be completed and returned to reach address above before August 14th.

FOR TEACHERS.

GRADE 1.

Questions on (A) Scripture knowledge, and (B) Teaching these lessons will be set in English and must be answered in English. Time allowed: 2 hours.

Teachers intending to take this Examination will find guidance in the Study Suggestions which may be obtained from the address below on request enclosing two pence in stamps.

FOR PUPILS.

There will be three grades as follows:—

GRADE 2.

Sunday School pupils in day school standards 7 and over. Questions will be set in English and must be answered in English. Candidates must provide their own paper. Time allowed: 2 hours.

GRADE 3.

Sunday School pupils in day school standards 5 and 6. Questions will be set in English and must be answered in English. Candidates must write their answers on the Question Papers provided by the Association. Time allowed: 1½ hours.

GRADE 4.

Sunday School pupils in day school standards 3 and 4. Questions will be issued in English but may be translated into a Bantu language and written on the Blackboard. Candidates must write their answers on the Question Papers provided by the Association and may write in English or a Bantu language. Time allowed: 1 hour.

There will be no examination for pupils below day-school standard three.

Read instructions carefully. Any departure from the rules disqualifies the candidate.

Application for Entry Forms and all communications should be addressed to:

**The S.A. National Sunday School Assoc'n
Sunday School Institute, Grace Street,
Port Elizabeth. (Box 17.)**

ESSAY COMPETITION

.. for Africans.

Prizes are offered

for the best essay written by an African on the subject
"WHAT ARE THE DIFFICULTIES IN AFRICAN SUNDAY
SCHOOL WORK, AND HOW CAN THEY BE
OVERCOME?"

Papers must be written in English and should not exceed 2,000 words in length. On the last page the full name and address must be given.

THREE PRIZES

1st £2.

2nd 30/-

3rd 15/-

No Entrance Fees

The S.A. National S.S. Association reserves the right to publish the whole or part of any paper sent in whether it secures a prize or not.

Mark your envelope "COMPETITION" and post not later than **21st AUGUST, 1948.**

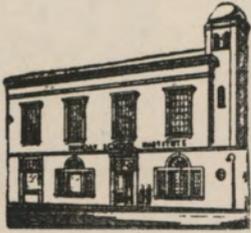
to

The S.A. NATIONAL SUNDAY
SCHOOL ASSOCIATION

P.O. Box 17,
Port Elizabeth.



U. * C.



Telegrams: "Sunschool."

Postal Address: P.O. Box 17, Port Elizabeth.

Telephone 4658.

FOR SOUTH AFRICA OF TOMORROW

S.A. National Sunday School Association

FOUNDED 1915

S.A. UNIT OF THE WORLD COUNCIL OF CHRISTIAN EDUCATION

Headquarters: SUNDAY SCHOOL INSTITUTE, GRACE STREET, PORT ELIZABETH
3rd November, 1949.

WORLD CONVENTION OF CHRISTIAN EDUCATION.

T O R O N T O.

10th to 16th AUGUST, 1950.

Theme: "Jesus Christ is Teacher and Lord."

INTERCESSORY MEMBERSHIP.

WOULD YOU LIKE TO HAVE A SHARE IN THIS GREAT FORTHCOMING CONVENTION? You can by enrolling as a Fellowship Delegate and joining in Prayer for blessing in and success of the Convention.

Each Fellowship Delegate will receive a brief pictorial report of the Convention. One may enrol as many friends as desired by sending names and address and one dollar (7/3d) for each. Any Church or group from which 25 or more individuals enrol together as Fellowship Delegates will receive a film strip of Convention pictures, including photographs of delegates from distant lands and thrilling episodes of the great Convention.

The roll of Fellowship Delegates in each country will be presented to the Convention in the opening session as a great demonstration of world wide unity in Christian education.

If you are interested please complete the form below and return with one dollar (7/3d) to the Secretary,

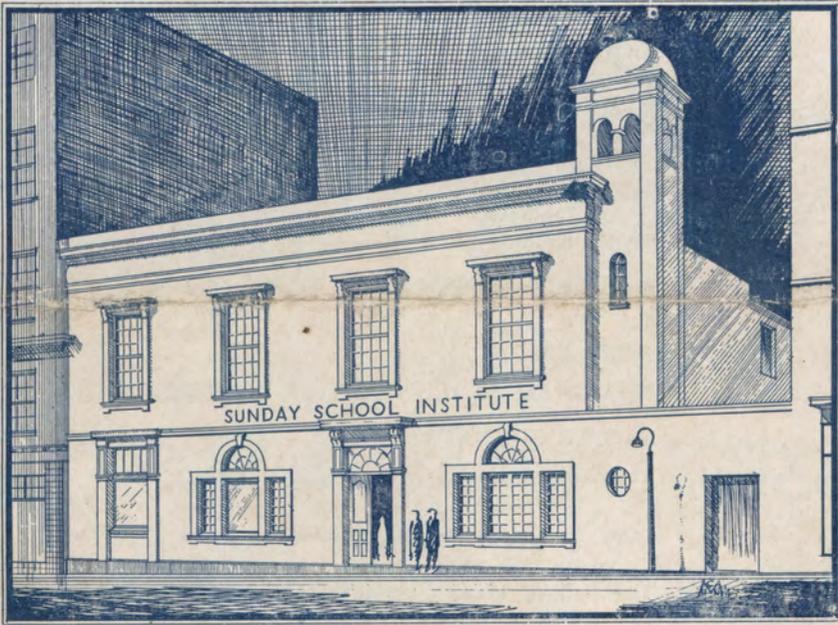
S.A. National Sunday School Association,
P.O. Box 17,
PORT ELIZABETH.

Tear Off: -----

NAME: ----- DENOMINATION: -----

ADDRESS:) -----

1947: Make it the Best Year yet.



A National Service Station.—The headquarters of the S.A. National Sunday School Association, whose aim is to serve those engaged in the christian character training of the young irrespective of race, colour or creed. It promotes the extension and improvement of Sunday School work throughout the land. It provides inspiration and encouragement by means of National Conventions. It publishes Lesson Helps for the guidance of teachers, the Sunday School Advancer, a periodical for the uplift of Sunday School workers and Young Africa for the benefit of young people and children.

SUNDAY SCHOOL

Date.	No.	Title.	Reference.
Jan. 5	1	Crossing the Jordan	Joshua 3 : 5-17.
12	2	The Sin of Achan	Joshua 7 : 10-26.
19	3	Joshua's Choice	Joshua 24 : 14-28.
26		RALLY DAY	
26	4	Gideon's Fleece	Judges 6 : 25-40.
Feb. 2	5	Jephthah's Vow	Judges 11 : 29-40.
9	6	The Death of Samson	Judges 16 : 23-31.
16	7	Ruth's Choice	Ruth 1 : 1-18.
23	8	The Call of Samuel	1 Sam. 3 : 1-13, 19, 20.
Mch. 2	9	David and Goliath	1 Sam. 17 : 38-51.
9	10	David and Jonathan	1 Sam. 20 : 1-23.
16	11	The Ewe Lamb	2 Sam. 12 : 1-10.
23	12	Absalom's Rebellion	2 Sam. 18 : 1-17, 31-33.
30		PALM SUNDAY	
30	13	The Queen of Sheba Visits Solomon	1 Kings 10 : 1-13.
Apl. 4		GOOD FRIDAY	
4-7		NATIONAL S.S. CONVENTION AT DURBAN	
6		EASTER SUNDAY	
6	14	The Resurrection Morning	Luke 24 : 1-12.
13	15	Jesus in the Syna- gogue at Nazareth	Luke 4 : 14-30.
20	16	The Call of Peter	Luke 5 : 1-11
27	17	The Widow's Son at Nain	Luke 7 : 1-17.
May 3		METHODIST CHURCH OF S.A., RELIGIOUS KNOW- LEDGE EXAMINATION	
4	18	The Good Samaritan	Luke 10 : 29-37.
11		PRESBYTERIAN CHURCH OF S.A., CHILDREN'S & YOUNG PEOPLE'S DAY	
19		Mary and Martha	Luke 10 : 38-42.
15		ASCENSION DAY	
18	20	Healing of the Crippled Woman	Luke 13 : 10-17.
24		EMPIRE DAY	
25		WHITSUNDAY	
25	21	The Lost Coin and the Lost Sheep	Luke 15 : 1-10.
31		UNION DAY	
June 1	22	The Prodigal Son	Luke 15 : 11-32.
7		METHODIST CHURCH OF S.A., TEACHERS' RELIGI- OUS KNOWLEDGE EXAMINATION	
8	23	The Ten Lepers	Luke 17 : 11-19.
15	24	The Pharisee and the Publican	Luke 18 : 9-17.
22	25	Zacchaeus	Luke 19 : 1-10.
29	26	The Emmaus Road	Luke 24 : 13-35.

CALENDAR 1947.

Date.	No.	Title.	Reference.
July 6	27	The Beginning of the Christian Church	Acts 2 : 11-21.
13	28	The Witness of the Apostles	Acts 3 : 1-11.
20	29	Stephen the Bold	Acts 6 : 1-15.
27	30	The First 'Christians'	Acts 11 : 19-30.
Aug. 3	31	Peter in Chains	Acts 12 : 1-19.
4		BANK HOLIDAY	
10	32	The Council at Jerusalem	Acts 15 : 22-33.
17	33	Timothy—the Good Soldier	Acts 16 : 1-5; 2 Tim. 1 : 1-7.
24	34	Paul in Prison	Acts 16 : 13-34.
31		NATIONAL SUNDAY SCHOOL DAY	
31	35	Paul the Tentmaker	Acts 18 : 1-11.
Sept. 7	36	The Runaway Slave	Epistle to Philemon.
14		TENTH NATIONAL BANTU SCRIPTURE KNOW- LEDGE EXAMINATION Subjects: Lessons 21 to 26.	
14	37	The Uproar at Ephesus	Acts 19 : 8-20.
21		METHODIST CHURCH OF S.A., YOUNG PEOPLE'S DAY	
21	38	The Riot at Jerusalem	Acts 21 : 27-40.
28	39	Paul Shipwrecked	Acts 27 : 21-44.
Oct. 5	40	Rehoboam's Foolish Choice	1 Kings 12 : 1-16.
6		BANK HOLIDAY	
12	41	Asa, the Good King	2 Chron. 15 : 1-15.
18-21		DAYS OF PRAYER FOR SUNDAY SCHOOLS	
19		DECISION SUNDAY.	
19	42	Elijah's Victory	1 Kings 18 : 25-39.
26	43	Elisha Heals Naaman	2 Kings 5 : 1-14.
Nov. 2	44	Joash, the Boy King	2 Kings 11 : 1-20.
9	45	Isaiah Answers God's Call	Isa. 6 : 1-13.
16		TEMPERANCE SUNDAY.	
16	46	Jeremiah's Stand for God	Jer. 26 : 7-19.
23	47	Ezekiel, the Watch- man Prophet	Ezek. 3 : 12-21.
30	48	Daniel and His Companions	Dan. 1 : 8-20.
Dec. 7	49	Ezra Leads the Re- turn from Captivity	Ezra 1 : 1-11.
14	50	Nehemiah Rebuilds the Walls	Neh. 4 : 7-21.
16		DINGAAN'S DAY	
21		CHRISTMAS DAY	
21	51	Malachi Foretells a New Day	Mal. 3 : 1-4; Luke 2 : 8-20.
25		CHRISTMAS DAY	
28	52	Review Lesson	Psalm 62.

These lessons in black type are the subjects for the 10th National Bantu Scripture Knowledge Examination on September 14th.

South African
Sunday School
Lessons Calendar,
1947.



The lessons listed are those prepared and issued by the Joint Lessons Committee representing the Congregational Union of S.A., the Methodist Church of S.A., the Presbyterian Church of S.A., and the S.A. National Sunday School Association.

Dates of special interest to Sunday School workers are also listed.

Notes for Teachers, helps for pupils and Home Daily Bible Readings following these lessons may be obtained. Apply to your Church Bookroom or Sunday School Supplies, Ltd., for particulars.



Published by
The S.A. National Sunday School Association,
Sunday School Institute,
Grace Street. (P.O. Box 17). Port Elizabeth.

“Let the Children Come to Me!”

A Sermon for National Sunday School Day

By the Rev. G. B. MOLEFE, M.A.

“Now people brought children for him to touch them, and the disciples checked them; but Jesus was angry when He saw this; and He said to them, ‘Let the children come to me, do not stop them: the Realm of God belongs to such as these.’—Mark 10 : 13, 14. (Moffatt’s Translation.)



Bringing the Children

WITH all our modern methods of child-upbringing, the action of those parents in Judea remains as a challenge to Christian people throughout the world. These parents, guided by the spirit of the Master, having learned about His love for mankind, decided to “Bring the children for Him to touch.” The method was simple and direct. Nowadays, it is a common thing for parents to bring their children along to be touched, but few bring the children to the Sunday School to be taught of Jesus. It should be the duty of every Christian to bring his child or children to the Church School where they will be taught the great truths about Jesus.

The example was set for us by those mothers of old "Now people brought children for Him." What a great duty we are forgetting! What an opportunity parents, teachers and Christian workers are missing! It is necessary to help children discover the basic accepted facts and convictions of one Christian faith.

Our Purpose

Our sole aim should be so to teach the children about our Master that they may be firmly rooted in the Christian heritage through the combined influence of the home and the church. We must insist in giving our children clear and sure tuition in the Christian faith. This can only be accomplished when the children actually participate in the fellowship and concerns of the Church and Sunday School. They must have actual experience about the Bible and Christian history and tradition.

This can only become possible when the entire Church — ministers, day school teachers, Sunday School teachers, and parents accept responsibility for bringing children to God. We must be concerned about extending the Christian influence among the children. We must all care deeply about teaching religion through the home and the Church. We must consider seriously the enlisting of children for Christ. Unless the child is considered as a vital element at the heart of every Church's life, then our prospects are gloomy indeed.

We cannot afford to let children stumble at truths. For their security, children indeed need great care by teachers and parents.

The Disciples and Children

It is clear that the disciples had not understood the mind of Christ. They thought that children could receive nothing from the teachings of Jesus. Truths of a perfect life were to be given to grown-ups. And so, throughout the ages, at some time or other, Christian leaders, religious and secular, have committed the same error of underestimating the understanding of the child. To this day, there are some parents who neglect the duty of sending their children to the Sunday School, let alone teach them themselves. The reason these people give is that the children are yet too young. A few weeks ago I gave a sermon which was meant for adults, but it had many illustrations. Later, I met an eight-year-old boy whom I asked to tell me what he had heard on the Sunday morning. To my amazement he related much of what I had said.

Jesus knows that children profit as much from Him as adults. We should not measure the child's mind and heart by our own yard sticks. We make a grave mistake to leave our children outside as we march towards the goal of spreading the Kingdom of God. Children are the infants of the Kingdom.

Jesus and the Children

"Let the children come to me, do not stop them: the Realm of God belongs to such as these." How the disciples (future teachers of the Kingdom), must have felt when their pride was lowered before these parents, one could not tell. "The Realm of God belongs to such as these." They had not understood. They were to understand once and for all.

To you, parent, day school teacher, Sunday School teacher and minister of religion, take heed! We have made mistakes. We have relegated the children to an inferior place in the Church. In the day school, Scripture is taught only when there is nothing very important during the term. What then of the words of our Master? The cry is, "What then?" We all have a splendid opportunity to do His work. This is service which we must all undertake to do.

The school or church can not afford to neglect those whom Christ received. We must train them for Christ.

An Action Programme

Nowadays, we hear the word "Action" used very often. May I suggest that we decide on a programme of action as far as bringing our children to Christ. We are aware of outside influences that militate against religion. For example, go to any Bantu Sunday School to-day. It is difficult to find a fair number of boys and girls from the age of fifteen onwards. If you do find them, the ratio between the boys and girls is generally one to three. What are we doing about our boys? In urban areas, they may be found gambling on street-corners. Where beer halls exist, there you will find these boys. We should not leave these boys and girls until their hearts are stiffened into hatred towards religion, before they are trained in Christian character.

We must shoulder our responsibility, if only to serve our race. To do this, we should, by example and teaching, depict a Christlike life. Some one has said that "Word and example should be like voice and echo."

This is important. We must see that we are ambassadors for the family of God.

The challenge is exacting. But if we are to carry out our mission, there is no other way. And so, to you parents, day school teachers, Sunday School teachers, ministers of religion, may I conclude with these words:

“To every child we may say in Christ’s name ‘Come, and Welcome—a thousand Welcomes!’ To bring them to Him is the end of all our labours, the reward of all our patience.”



**Published by the S.A. National Sunday School Association,
Sunday School Institute, Grace Street, Port Elizabeth.**

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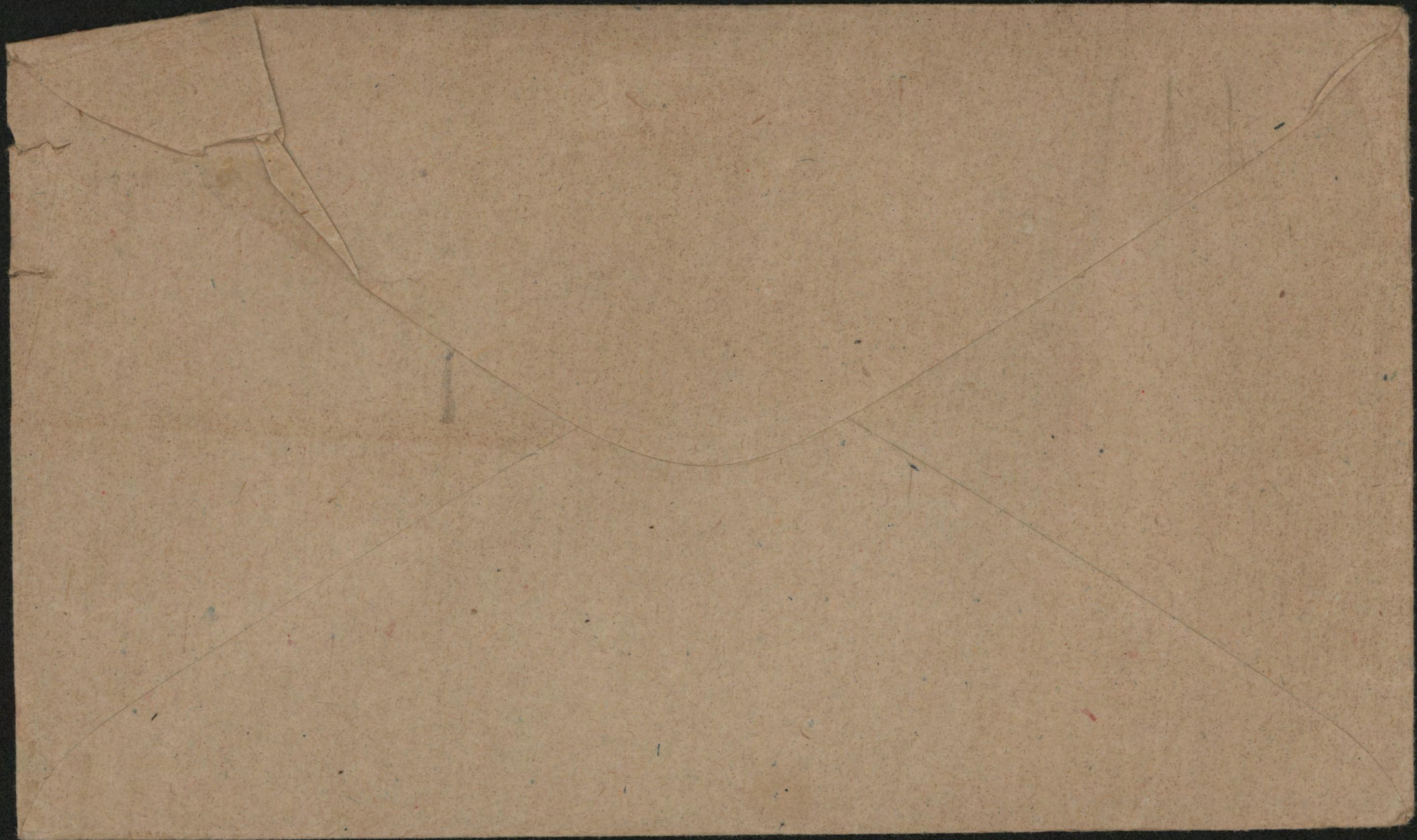


Rev. D. masiwati,

Valdezia mission station,

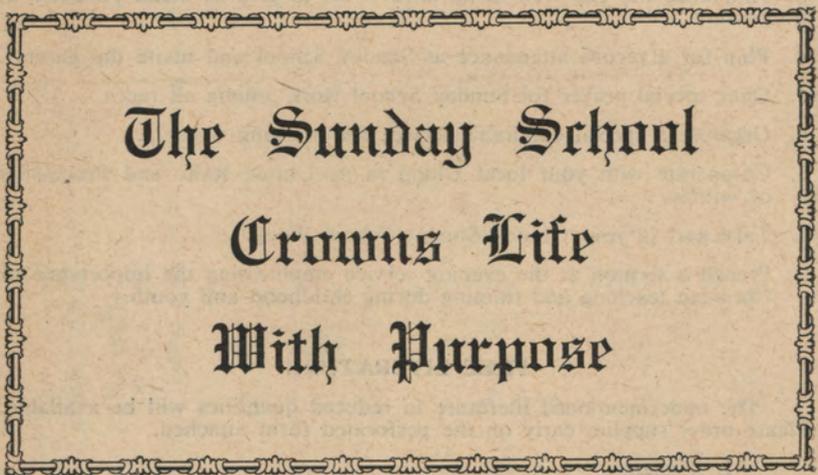
P.O. Louis Trichardt.

N.A. National Sunday School Association
(Box 11, Port Elizabeth)



NATIONAL SUNDAY SCHOOL DAY

Sunday, 23rd AUGUST, 1953



THE SUNDAY SCHOOL IS THE GREATEST HOPE FOR
THE FUTURE OF THE CHURCH AND OF
CHRISTIAN CIVILISATION.

OBSERVE NATIONAL SUNDAY SCHOOL DAY

S.A. National Sunday School Association
11 Grace Street PORT ELIZABETH

THE OBJECT OF THE DAY

The object of this special day is to draw the attention of Church members, parents and the general public to the Sunday School and the great work it is doing and to point out its contribution to the community as a character-training institution.

HOW TO OBSERVE THE DAY

The following suggestions are offered which should be adapted to suit your own conditions :

1. Obtain and use the literature supplied free by the S.A. National Sunday School Association.
2. Display the Announcement Poster in a prominent place two or three weeks before the appointed day.
3. Announce the day well in advance so as to give as much publicity as possible.
4. Plan for a record attendance at Sunday School and invite the parents.
5. Offer special prayer for Sunday School work among all races.
6. Organise a special children's service for morning worship.
7. Co-operate with your local Union in its United Rally and Procession of witness.
8. Take part in your Union's Sunday School Week.
9. Preach a sermon at the evening service emphasising the importance of Christian teaching and training during childhood and youth.

FREE LITERATURE

The undermentioned literature in reduced quantities will be available. Please order supplies early on the perforated form attached.

1. Posters.
2. Order of Service—a limited number of cyclostyled copies.
3. Special Hymn.
4. Demonstration.
5. Letters to Parents.
6. Collection Envelopes.
7. Badges.

Items 5, 6 and 7 are only supplied to Schools desirous of contributing to Association funds. The small paper Badge is presented to each child who makes a contribution towards the offering.

SUNDAY SCHOOLS SHOULD NOTE

that where an offering is taken on National Sunday School Day and sent to Headquarters it represents their affiliation fee to the Association for the year. Contributions received from Schools affiliated to an auxiliary S.S. Union are credited to that Union's Budget acceptance.

USE . . .

THIS

FORM

FOR

YOUR

REQUIREMENTS

(Please see other side)

ORDER YOUR REQUIREMENTS NOW!
TO THE S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,
P.O. Box 17, or 11 GRACE STREET, PORT ELIZABETH.

We will observe National Sunday School Day. Please send us the following requirements:

POSTERS

LETTER TO PARENTS

ORDER OF SERVICE

(Limited number only)

COLLECTION ENVELOPES

SPECIAL HYMN

BADGES

DEMONSTRATIONS

NAME OF SUNDAY SCHOOL

NAME AND ADDRESS TO WHICH
SUPPLIES SHOULD BE SENT

.....
.....



Rev. D. Marivati,
Valdezia Mission Station,
P.O. LOUIS TRICHARDT. Tv1.

IF NOT DELIVERED PLEASE RETURN
S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,
P.O. BOX 17 - - - PORT ELIZABETH

The South African National Sunday School Association.



THE SOUTH AFRICAN LESSONS COURSE 1950

[Copyright: British Lessons Council
and S.A. National S.S. Association]

Calendar of Lessons
and important dates
in the
Sunday School Year

This Course is an adaptation for South Africa of the British Lessons Council's Junior or International Course. In order to suit the Course to conditions in this country one or two new lessons have been substituted and the order of the lessons has been changed in a few places. (See list on back page). These alterations have been made with the guidance and approval of the S.A. Lessons Committee, representing the Congregational, Methodist and Presbyterian Churches of South Africa and the S.A. National Sunday School Association.

Notes on the Lessons and Supplementary Material
for pupils are available.

— See Back Page —

SUNDAY SCHOOL INSTITUTE
(P.O. Box 17)
GRACE STREET, PORT ELIZABETH

The South African Lessons Course

The details of the alterations from the B.L.C. Course, referred to on page one, are as follows: Block II—the series to end with March 26 lesson. Block III—includes two new lessons for April 2 and 9. Block IV—a new title and lessons recast. Block VI—given an African instead of English setting and lesson-passages modified. Block VIII—a new lesson substituted Sept. 10 and last two lessons postdated one week. Blocks IX and X—transposed: Temperance lesson moved from Block X into Block IX, and order in Block IX altered.

HELPS for the TEACHER and PUPIL

PUBLISHED BY THE S.A. NATIONAL SUNDAY SCHOOL
ASSOCIATION.

Edited by DERRICK CUTHBERT, B.A., B.D.

For the Teacher :

PRIMARY GUIDE (Quarterly 1/3d.)

Containing Notes on the Scripture and Background, Lesson Aim, Method, The Lesson for Beginners, Worship Suggestions, The Lesson for Primary, Memory Text, Pupils Activity: for teachers of children up to seven years.

UPPER SCHOOL GUIDE (Quarterly 1/3d.)

Containing Lesson Theme, Notes on Scripture and Background, Lesson Aim, Worship Suggestions, The Lesson for Juniors with Memory Text and Pupil's Activity, Lesson Outlines for Seniors and Young People: for teachers of children eight years and upwards.

HOME DAILY BIBLE READINGS (Quarterly 6d.)

The Biblical Background of each Lesson arranged in daily portions, with comments and suggestions for devotions. Useful for Senior Pupils also.

For the Pupil :

LESSON LEAFLETS (Quarterly Set 7d.)

Four page leaflets, containing lesson picture in full colour, lesson outline, memory text, things to do, etc. Available in two grades: PRIMARY and JUNIOR. Help the pupil to grasp the lesson: a link between the School and the Home: promote regular attendance.

PRIMARY HANDWORK LEAFLETS (Quarterly set 2d.)

Expression work for each Lesson; Pictures and Texts to colour; Models to make, etc.

PICTURE STAMP CARD (Quarterly set 3d.)

Thirteen gummed picture-stamps to illustrate each Lesson, together with title-stamp and merit-stamp and an attractive card to receive them. Encourages regular attendance.

**FROM YOUR CHURCH BOOKROOM OR FROM SUNDAY SCHOOL
SUPPLIES, LTD., P.O. Box 17, PORT ELIZABETH.**

**FOR MATERIAL IN XHOSA AND ZULU, PLEASE SEND YOUR
ENQUIRY TO THE S.A. NATIONAL S.S. ASSOCIATION,
P.O. Box 17, PORT ELIZABETH.**

NO OBLIGATION

Observance of the day places no Church or Sunday School under any obligation, but where possible it is requested that an offering or retiring collection be taken up for the Association, whose work is maintained by voluntary contributions. Those desirous of so doing can obtain literature on application.

RECOGNITIONS

A FRAMED PICTURE or a SELECTION OF BOOKS for the Sunday School library will be awarded to the European Sunday School sending the largest contribution to National S.S. Association funds, and a similar award will be made to the European Sunday School whose offering to National S.S. Association funds shows the highest average per scholar on the school register.

The same awards are also made to Non-European Schools on the same terms as above.

A HAPPY GROUP ON NATIONAL S.S. DAY



OBED-EDOM SUNSHINE SUNDAY SCHOOL, MARITZBURG

PHOTOGRAPHS

Prizes of One Guinea and Half-a-Guinea are offered for the photographs best illustrating some phase of Sunday School work taken in conjunction with National Sunday School Day. Photographs submitted must include children and be suitable for a printer's block to be made. A clear snapshot will do. Closing date **September 30th.**