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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 32.

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WHY WE SHOULD HAVE THE DEPARTMENTAL GRADED LESSONS IN THE SUNDAY SCHOOL

By Prof. J. Riley Dungee, Sr.

The tendency of the times is toward advancement and improvement. This is notably true in educational activities. While the quantity and the quality of educational literature annually offered for popular adoption is undoubtedly due in part to the cupidity of publishers, it is also due in part to an honest effort to improve upon that already in use.

Whatever activity may be called to mind, it would be rash to reckon that the limit had been reached either in the extent or in the method of its pursuit.

In mechanics there is a constant effort to invent new implements or to remodel and perfect those in use. Devices once regarded as the last word in efficiency have been supplanted by those acknowledged to be a still later word.

So in pedagogical practice, no educator would risk his reputation upon the assumption that the acme had been attained. As a single illustration of the advance in educational processes, witness the evolution of the old a-b-c method to the word method, and that to the sentence method and their various combinations.

What is regarded as one of the most forward-looking features of present-day pedagogics is the study of comparative mentality, the effort to standardize the measurement of the mind, to ascertain its relative capacity, and to adapt the requirement to be imposed to the capability manifested.

In secular pedagogics it is found that the most efficient methods are those that distinguish mental characteristics most accurately and accommodate them most exactly. It is a common present-day practice to group pupils of the same age and grade according to their intellectual inequalities, and to exact of the brightest a maximum accomplishment, while the dullest are expected to master only the minimum essentials.

Not only is it undertaken to accommodate the mind in the amount of matter to be mastered, but also in the manner of its presentation. For example, if a pupil is unable to absorb a subject abstractly, it must be demonstrated to him objectively.

Now, if it is necessary to accommodate procedure to the different mentalities of the same age and grade, how much more is it necessary to accommodate it to the differences in adult and juvenile mentalities.

Among the fundamental principles of teaching are these: that the subject matter shall be within the understanding of the learner, that it shall appeal to his interest, and that it shall answer a conscious need.

In consistence with these principles it is manifestly unpedagogical to expect all ages and intellects to accommodate themselves either to the same matter, or to the same method of imparting it. Neither will be satisfied with, or benefitted by that which satisfies or benefits the other.

Any discussion of the relative merits of the old uniform system of Sunday school literature and the newer departmental graded literature that does not take into consideration the pedagogical principles involved, is illogical, irrelevant and inconsequential.

Those who are familiar with the history of the Sunday school are aware of the changes which it has undergone and of the conflict of opinion that attended those changes. Indeed, the Sunday school itself was originally the subject of controversy. As conducted by its founder, its purpose included the

imparting of secular instruction. We learn that the Presbyterians of Scotland and the Congregationalists of America were among its prominent opponents, and that they founded their objections upon the alleged impropriety of giving secular instruction upon the Sabbath.

Accordingly, the first change effected in the institution consisted in restricting its instruction to the subject of religion. With this change effected, the institution grew in popularity interdenominationally and territorially, until the promiscuity of its method suggested the second change, which resulted, in 1873, in the introduction of the well known uniform lesson system.

This change also had its opponents, due, presumably, to the fear that sectarian interests might come into collision. With the gradual subsidence of this objection, the uniform system became first national, then international.

In process of time various expositions of the texts came into vogue. Peloubet, Snowden, Tarbell and Torrey are familiar names to the users of the uniform system.

Such was the satisfaction with this system of literature, that to some it seemed perfection had been reached. However, as the outside of an oak may show every indication of health while the inside is decayed, so it was discovered that the uniform lesson literature concealed a fatal imperfection. It was found to violate the fundamental psychological and pedagogical principle that instruction shall be adapted to the interest, capacity and needs of the learner. By way of obviating this imperfection the departmental graded literature was introduced.

As was the case in the two preceding changes, this third and latest change promptly arrayed the Sunday school constituency into opposing and defending camps. Opponents criticize the use of different lessons for the different grades, and laud the facility with which the uniform literature allows everyone everywhere to study the same lesson. They fail to show, however, wherein the adaptation of the lesson to the learner takes anything away from the graded literature, or why the adaptation of the learner to the lesson adds anything to the value of the uniform literature.

They fail to make clear why a system universally employed in secular pedagogics should not be adaptable to religious pedagogics, or why a system universally rejected in secular schools should be exclusively applicable in Sunday schools.

They fail to show why the peculiar advantage attending the simultaneous study of the same lesson in the Bible should not attend the simultaneous study of the same lesson in botany or biology.

Opponents of the graded literature urge the second objection that it does not admit of a general review by the superintendent.

Defenders ask whether there is any more advantage in a review at the close of the period by the superintendent of the Sunday school than there is in a similar review at the close of the period by the principal in the secular school. They volunteer the added suggestion that while the review is being adapted to one age or group the others are being ignored and more than likely bored.

The third and strongest contention of opponents of the graded literature is that the teacher of the uniform literature having prepared a lesson for any class

'O LONE AND SILENT MOUNTAIN HEIGHTS

By Rev. Yorke Jones, D. D., Author "Gold and Incense."

I
O fellow-soul to soul of mine,
Thou art a book fast sealed
To many, many souls that elow thee.
Why, fellow-soul to soul of mine,
Why, but for thy God, art thou so lone,
Though not alone, but oft, O soul,
Art jostled by the babbling throng?

II
List thou, O fellow-soul to soul of mine—
List thou to what a voice
Doth answer thee, O soul:

III
"On heaven-kissing mountain heights
There, is thy habitat, O soul;
For up there wast thou born!"

IV
"And so, O soul, thy lot it is,
To dwell upon the sparsely peopled,
Rugged heights of cool and silent air,
Where paths are rugged and few,
Where those who travel oft must climb,—
Must often break a hard-won way;
Where asking, eager, reverent eyes
Do sweep the boundless reaches of the blue,
At dewy dawn and gloaming eve,
And noon and star-gemmed night."

V
"So then, O soul, except for others born
Upon thy native altitudes,
To breathe the rarer mountain air,—
To scale the steeps, to make a way
Where never, never was a trail,—
And but for God, who dwelleth not afar,—
Though multitudes do elbow thee,
O fellow-soul to soul of mine,
Thou must needs oft be lone!"

is more or less prepared to teach to any other class.

Defenders graciously acknowledge this contention and counter with the equally evident claim that a cook may prepare a soup or a salad for any person and as readily serve it to any other person. They do not acknowledge, however, that the other person is necessarily going to enjoy the soup or digest the salad. If the food suits neither the appetite nor the digestion it makes no difference how good it is or how fastidiously it is served.

So, if the lesson is not edifying to the learner, it matters not what may be its literary value or what may be the skill with which it is imparted. Defenders of the departmental graded lessons claim for it superiority of adaptability to the learner's needs. It is the last word, so far, in the attainment of that indispensable qualification.

They see the same inconsistency in attempting to interest Sunday school beginners in Post Exile Hebrew History as it does in attempting to interest secular school beginners in the binomial theorem,—the same incongruity in offering Sunday school adults Biblical baby stories as it does in offering secular school adults paper folding and sand modeling.

No thinking theologian will expect to edify children with a sermon on the theory of evolution. No practical pedagogue will hope to help adults with melodies from Mother Goose.

The uniform lessons undertake the unscientific task of adapting the same lesson to all capacities and all capacities to the same lesson.

The graded lessons make the psychologically sound attempt to accommodate themselves to the different interests, needs and capacities of different learners.

It is not claimed that the graded lessons are perfect, but it is claimed that they are the best yet introduced.

Norfolk, Va.

None of us, except the heirs of the rich, ever get anything for nothing. In this world you have to fight for what you get—and then fight to keep it.—The Type Metal Magazine.

THE SUNDAY SCHOOL CONVENTION OF ATLANTIC PRESBYTERY.

The Sunday School Convention of Atlantic Presbytery met at Orangeburg, S. C., July 23-26, and had a very successful session.

The Convention opened Thursday night with music by the church choir, with Mrs. J. M. Maxwell at the piano. The program was as follows:

Welcome address in behalf of the schools and colleges of the city by Dr. R. S. Wilkinson, President of State College.

Welcome address in behalf of the churches and Sunday schools of the city by Hon. J. Moore, a colored lawyer.

Music by the choir, "Trying to Walk in the Steps of the Saviour."

Welcome address in behalf of the white citizens of the city by Hon. W. H. Thompson.

Welcome in behalf of St. Luke Sunday School by Miss Alleen Harper.

The welcomes were responded to by Rev. G. E. Henderson, of Zion Presbyterian church, of Charleston, S. C.

The program was then turned over to the convention. Dr. T. H. Ayers introduced the President, Mrs. W. T. Frazier, who in turn introduced the Vice-President, Prof. H. O. Walker, who presided.

The subject, "The Sunday School's Opportunity to Save the Youth," was discussed by Rev. T. A. Robinson. He said that the Sunday School should get hold of the child in its infancy and it will be able to mold its life as it should be, and it would not be as easy to lose him. He also said that the great problem of the Sunday School is to hold the youth during the teen-age period.

Friday morning a short song service was conducted by Miss Alma Frasier. The President then gave her annual address, the subject of which was "Zeal."

The next subject discussed was "The Effect of Devotion." Misses Georgiana Phoenix and Melissa Metz gave excellent papers on this subject and the discussion was very interesting and instructive. Several other subjects were discussed and much benefit was gotten from them.

The evening session began with a discussion, "How to Increase the Finance of the Sunday School." This was taken up by the delegate from Wallingford and closed by Dr. W. T. Frasier.

The necessary committees were appointed and the minutes were read by the Secretary.

Friday night was given to the popular meeting. The subject for discussion was "Our Obligation to the General Church." Rev. Dr. W. T. Frasier gave many reasons why we are obligated to the Church. One reason is because it has done so much toward educating the people.

Rev. Dr. W. L. Metz gave a very interesting history of the Church showing why we are obligated to it.

A very interesting sermon was preached by Rev. G. E. Henderson. I am sure that all who heard it were inspired by it. After the sermon we were favored with a very beautiful solo, "The Holy City," sung by Mr. Sanders Pleasant.

In the afternoon we listened to two very interesting talks on the subject, "Why Young People Are Not Interested in Church Work" by Miss Theodora Percival and Mrs. J. W. Harper. They stated that the best way to interest children is to give them something to do, and that children will work better if the parents show an interest in their work and co-operate with them.

The closing sermon was preached Sunday by Rev. S. H. Scott.

The Convention meets at Wallingford in Charleston next year. MISS ALLEEN HARPER, Cor. Secretary.

NOTICE — COMMITTEE ON NATIONAL BOARD OF CATAWBA SYNOD.

There will be a meeting of the Catawba Synod's Committee on the National Board of Missions at the Johnson C. Smith University on Wednesday, Aug. 26, 1925, at some convenient hour, not conflicting with program of School of Methods, then in session. Every member of the committee is asked to be present and assist in making out the program for the approaching meeting of the Synod. However, if any member finds that he cannot be present, he will greatly favor and assist by sending in a suggested program.

J. D. MARTIN, Chairman
Committee National Board, Catawba Synod.

CEDAR GROVE COMMUNITY NOTES.

By Mrs. Hattie A. Russell
Sunday, August 9th, our pastor, Dr. L. J. Melton, preached a very interesting sermon from Daniel 6:25-26. He said Daniel's faith saved his own life and brought salvation to all nations.

Those who attended the Sabbath School Convention held at Marion were Superintendent E. F. Thompson, Mr. G. W. Forney, Mrs. M. J. Alexander, Miss Mary Sue Forney and Mr. J. S. Russell. Each of them reports a fine trip.

We were glad to have with us on last Sunday Prof. I. M. Martin, the Sabbath School Missionary, who addressed us during the Sunday school hour.

We are proud to know that Elder L. M. Davidson is able to be out again.

Mrs. Katie O. Alexander will attend the Grand Sitting of the Household of Ruth, which will convene in Charlotte this week.

July 31st Mrs. M. J. Alexander royally entertained a number of her friends at dinner in honor of Mr. and Mrs. W. R. Mayberry.

We are glad to have in our community Mrs. Eunice White and children of Detroit, Mich. They will spend the remainder of the summer here.

"The Trip Around the World" which was carried out by the Ladies' Missionary Society was quite a success. All are asking us to please go again.

Those who will attend the Catawba Presbyterial at Monroe are Mrs. Katie O. and Mrs. M. J. Alexander, Mrs. Dora Davidson, Mrs. Eliza Forney and Mrs. Hattie Russell. Mrs. Carrie Harris has been elected delegate from our Society.

FROM MCCONNELLSVILLE, S. C.

We have just closed an eight days' revival at Bethlehem First church. We had with us Thursday and Friday nights, July 30th and 31st, the Rev. J. G. Porter, of Irmo, S. C., and on Sunday, August 2nd, to Thursday, August 6th, the Rev. C. W. Francis, of Anderson, S. C. These brethren under God rendered us great service. Eight precious young people professed faith in Christ. Three united with our church and two with other churches. Three we hope are to unite with our church on next preaching day. Pray for us.

A. A. JONES.

PRIESTS FOR COLORED CATHOLICS.

(Columbian Press Bureau)
Baltimore.—For the purpose of attracting more young men to work among the colored missions, St. Joseph's Catholic Seminary which trains young priests for work among colored people, is to be transferred from this city to Washington. A building to house the seminary will be constructed on a tract of land adjoining the Sisters' College at Catholic University. St. Joseph's Seminary, which has an average of 80 students, has been located in Baltimore since 1892.

HAPPENINGS IN LINCOLN PRESBYTERY.

By Mrs. H. W. McNair

The work in Lincoln Presbytery is more encouraging at present than at any stage of its history. Our nine churches are all supplied; that is, eight have pastors, and the ninth, the church recently taken over at Bowling Green, has extended a call to a very successful pastor on another field and the indications are that he is going to accept. The church taken over was formerly a Cumberland Presbyterian church and has some very wealthy and loyal members. The church is a brick structure, with a nice manse on the same site, and has about 50 members. Bowling Green is a city of 25,000 and is a growing city. We are looking forward to a day, which seems to be very near, when all of the Cumberland churches in Kentucky will come over to Lincoln Presbytery. The signs are encouraging. This will give us a membership of about 4,000.

The Sabbath school convention and Woman's Presbyterial have just closed a wonderful meeting, one that will be long remembered. Many helpful plans were advanced for the betterment of both organizations. We met in Hatcher, Ky., in one of our rural churches. Our Presbyterial was organized by the writer six years ago. The women have been interested in missions and we have never failed to raise our apportionment as sent down by the Synod of Kentucky and the General Assembly. We are very happy over a new worker in our midst in the person of Mrs. P. J. Cox, who recently came to us and who is Secretary of the Presbyterial; also Mrs. R. L. Hyde, who is President of the Sunday School Convention, is rendering a great service. There are other workers whom space will not permit us to mention. Truly we have "Hitched our wagon to a star."

We have just closed our first D. V. B. S., which was held on the campus of Fee Memorial Institute, and we are not afraid to say that our older schools would

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