



EDITORIAL



Notes and Comments

The New Church Extension Charts have been laid upon our desk. These charts exhibit from year to year the work of the Church Extension Board as hardly anything else could do. They throw it before the eye at a single glance, and in a way to compel your attention. They are suitable for hanging upon the walls of the Sunday-school room, Epworth League room, or Church auditorium. We shall hang ours upon the walls of our office. They are for free distribution. Address the Board of Church Extension, 1115 Fourth Ave., Louisville, Ky.

The Question of War-Time Prohibition will have right of way in the United States Senate on August 26 when Congress will re-assemble. The earnest desire for a recess caused the matter to go over by agreement, and it is also the unanimous agreement of the Senate that it shall constitute the unfinished business of the Senate on August 26, and continue such, except it may be laid aside temporarily by unanimous consent to consider other pressing matters, until a vote is secured. This gives the friends of prohibition an opportunity to let their senators know how they stand on this question, and constant pressure should be kept up by the friends of temperance until the vote is taken. Pressure will certainly be kept up by the friends of the liquor traffic.

Our War Work Activities are at this time of compelling interest. They will not wait. The General Conference put the directing of these activities into the hands of strong men. We can afford to follow their leadership, and we cannot afford to do likewise. They will keep in touch with the situation, and will determine their course according to first hand information. Representatives of them are even now probably on the high seas. They will visit France in person in order to acquaint themselves with the needs and know better how to direct the activities of our great Church. We will give their messages to the Church from time to time, and we doubt not that our readers will respond to the call which they issue. We must not be "slackers." The Methodist Episcopal Church, South, must do her part in this tremendous crisis.

A Great Teacher Training Drive is being undertaken simultaneously by thirty different denominational in the United States and Canada. Preparations are now being made for it. The time is not arbitrarily fixed, but it is suggested that it begin about the middle of September and continue for thirty days. In some sections it will be earlier and in others later, but everywhere it is expected to be in September or October. Five objects are set before it: 1st. At least one Teacher Training Class in every Sunday-school in North America, meeting at the Sunday-school hour. 2nd. A Monthly Workers' Conference in every Sunday-school, meeting at least ten months out of each year. 3rd. A mid-week Training Class for present Sunday-school teachers in every Sunday-school where such a class is needed. 4th. A co-operative Community Training School of Religious Education for every community where desired and practicable. 5th. A definite effort to be made toward helping every Sunday-school of North America to a right selection and use of current literature and books on Religious Psychology, Pedagogy, and Sunday-school Organization and Management. Such

an object is certainly worth the effort of a great drive in this day when drives are the popular method of bringing things to pass. The crucial point in the Sunday-school is unquestionably its teaching force, and it is incumbent upon us to take advantage of every opportunity to improve its efficiency.

The Course of the Great War has been running in favor of the Allies for the past week. The latest great offensive of the Germans on the Western Front has not only been halted before it got far, but it has been turned into defeat for them. All the ground which they took has been regained and the Allies are continuing to press them back. Many prisoners and much war material have been taken by our forces, and the losses of the enemy in killed and wounded are reported to have been enormous. It is not possible yet to tell how great this victory will be for our forces. It must stir the patriotism of every American to read the accounts of the part that our soldiers have taken in this battle. They have been in the thick of the fight and they have led the advance with great bravery and tactical skill. It is now reported that the Germans really believe there are ten million American soldiers in France. We suppose they are judging by the force with which they feel their presence. All of this is very encouraging, but we must not allow ourselves to feel that it is safe to relax in the least our efforts. It is only an inspiration to redouble them and to put all of our available resources upon the altar to hasten the hour of final conquest.

Stand By Our Church Schools

Once upon a time, as fairy tales begin, we had endeavored to preach on the subject of Christian education. As we were leaving the Church, we met a man who was putting his life into a State institution. He was a Methodist, a good man, and a man of recognized ability. Evidently with reference to the sermon to which he had just listened, he said: "I think we will all come to recognize some one of these days that Christian education is not necessarily Church education." We did not stop to argue the question with him, but we have thought about it many times since, and for our part we are much more fearful that the Church will fail to give Christian education than we are hopeful that the State will ever give it. It is worth while for us to remember that education is not necessarily Christian because the institution that gives it is owned and controlled by the Church; but it is an elementary truth that the State in a government like ours—a State that in its very organization and policy is non-religious when it is not irreligious—is in no position whatever to give Christian education.

This is not saying that the men engaged in the educational work of the State are not good men. Many of them are devoutly religious men. As individuals many of them exert a very wholesome influence over those who are associated with them, but the difference between secular and Christian education is not purely a matter of the personal equation. The motive and purpose of the two policies are different. The emphasis of life is different, and the bent and trend which it gives to life is different in the two cases. The Church school may fail to give Christian education, but the agency that is operating it is doing so for the purpose of giving it. Every possible motive is brought to bear upon those engaged in the work to give it. They are furnished with every opportunity that is com-

patible with human conditions to give it, and the most favorable conditions for the successful accomplishment of this purpose are produced. All of these things give the Church school a great advantage in the effort to give Christian education.

In the foregoing paragraphs we have indicated that it is no easy thing to give Christian education. The Church itself needs to realize this truth, and especially do the men engaged in the educational work of the Church need to realize it. We believe that in the main they do, and the truth of it will at once become apparent if we will stop to think about it. It is no easy thing to make the home Christian. Comparatively few of them are such in any real sense of the word. Nominally and theoretically, most of the homes in our country are Christian. They call him "Lord, Lord; but they do not the things which" He says. There is much in the spirit and life of most of our homes that is far from being in accord with the spirit of Christ. Sometimes the father and mother are devoutly religious, and yet they find it difficult to get their children to be reverent, or to give their lives to Christ. Oftentimes the parents themselves have worldly ambitions for their children far more than they are concerned for their religious welfare, and in that case the devil has a greater advantage still. The Church itself is not always as thoroughly Christian as it should be; that is, the membership of the Church, or too large a per cent of it, lives too far away from Christ. Every true pastor feels and deplores this fact, and the great burden of his life is to make it more thoroughly in accord with the spirit of Christ. These things are known and recognized, and yet when it comes to education many good people seem to feel that an agency which by its very constitution must assume the same attitude toward all types of religion and toward no religion—in other words an agency that is absolutely colorless as to religion—can give Christian education. It is not so easy a matter. It calls for the most unhampered conditions possible for the best men.

And if there was ever a time when we ought to emphasize Christian education, it seems to us that this is the time. Educational ideals that have brought civilization to the verge of an awful collapse have a strong hold in this country. We are now ready to exhaust our vocabulary in denunciation of Germany, but we are face to face with the fact that German sympathizers have held high place in some of our strongest educational institutions. The pressure has been too great for a number of them, and they have gotten out; but it is too much to hope that all of them are gone. And what is more serious still is that many who will denounce Germany today are still saturated with the ideals of education which they learned in Germany and still remain to inculcate them in our youth. These same ideals invaded our theological systems, and came perilously near eating the heart out of the doctrinal content of our religious faith. We need not try to blink these unwelcome facts. Many of us have felt the process going on in the name of scholarship for years, and now they are blazoned across the sky in lurid lines so clear that even the blind can see them. How are we going to reconstruct the religious thought of our day and of the coming tomorrow? We cannot do it without a new emphasis upon Christian education, and there is no agency to do this except the Church.

It is easy to see further that the Church is helpless to do this, if our people are going to entrust their children to other types of institutions