

Canadian Churchman

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Editorial

MOURNING services in connection with the signing of the Peace Treaty took place in all the Evangelical Churches in Germany, on the day the Allies were celebrating, and prayers were offered that Germany might be raised again. The services, according to a message from Copenhagen, were followed by the tolling of all the church bells, which made a deep impression, especially in the capital. When the German sword was unsheathed five years ago, the churches in Germany defended the action and invoked maledictions upon the heads of all their enemies. God has judged between the nations, and Germany is to-day lying in the pit which she dug for others.

A place in the sun Germany wanted and still wants. It would seem by the general lack of any note of penitence in German utterances that just as she did not learn her lesson in prosperity so she has not in defeat. True greatness—a place in the sun—comes to man and nation only by service. By her past years, Germany proclaimed to all who read history that she felt no mission of service to humanity. She cannot be trusted with another's soul. She can scarcely be trusted with her own. Truer life and fuller service do not lie along the road of irritated self pity and watchful revenge nor can a broken pledge be restored by cunning. Already one of her militarists has said that Germany intends to keep no more of the treaty than she is compelled to.

WE younger men in China are doing our best to convince China to go against militarism, and to develop on democratic lines. In our efforts to establish a true democracy in China, we are convinced that an effective way of realizing our object is to bring Christianity to the Chinese people. We believe this, because in Christianity we find the very basis of true democracy. Democracy is based upon mutual confidence, mutual service, and mutual love: and these are the very lessons that Christianity teaches." These are words of Mr. C. T. Wang, ex-speaker of the Parliament of the Chinese Republic, during a short visit to London after the Peace Conference at which he and two other Chinamen were plenipotentiaries. All three are Christians. Mr. Wang is a product of missionary work. He is the son of a well known Chinese pastor who worked with the C.M.S. Before going into politics Mr. Wang was in Christian work among the Chinese students both in China and Japan so his words have added significance. His plea that the Anglo-Saxon peoples should help China in her transition period and his out-and-out stand on Christian things points the way for an effective service which we can render by prayer and work. A vision of the great and important issues which our Christian work can affect will spur us to more arduous prayer and service. *Ora et labora.*

THE call to foreign service was presented in a business-like way recently at Eastbourne by the National Laymen's Missionary Movement. Personal invitations were sent to a large number of young people, many of whom had been demobilized from the Army and from various sections of Women's War Service, to meet in a conversazione at the Town Hall. The aim of the gathering was to present the call for service in the Kingdom of God. No fewer than 800 responded to the invitation. The Mayor, who occupied the chair, declared that many of the audience having been engaged in a noble task during the war, it was desired to set before them the greater task for which every Christian was

responsible. Addresses were then given by the Rev. B. T. Butcher, of New Guinea; Miss Sorabji, of India, and the Rev. J. A. F. Warren, of United Provinces. Missionaries presented the call for service and support of the world missionary enterprise. Our Master knew that the challenge of the heroic appealed to men with red blood in their veins. He promised a cross to those who followed Him. It is a profound mistake to appeal to self-interest in life service meetings. That bait does not catch good fish.

SOMETHING akin to the mass movements in India seems to be taking place among the young people in Kikuyu. There is a great movement away from the restraints of tribal life, and a distinct movement towards European customs and habits. Large numbers everywhere are wanting to be enrolled in the catechumenate, with a view to having a "New Name." Of course the test will come as it is shown whether the "New Name" be written on their hearts. In the meantime such an inclination is a cause for thankfulness.

A WONDERFUL evidence of the thoroughness of the new spirit in China is given in the "Quarterly Record" of the National Bible Society of Scotland. Over twelve hundred chests of opium were burned, under the direction of the Chinese Government, at Shanghai. The total value of the contents was easily at five million pounds. The erection of the furnaces for burning cost £2,000. Seven days were required for the complete destruction of the drug stocks. The government preferred this way of disposing of the drug rather than selling it for any medicinal purposes. Would it not be strange if "Christian" Canada and England must sit at the feet of China to learn how she rids her country of a pest.

IN this issue is the concluding chapter of "The Girl of the New Day," by Miss E. M. Knox. Seldom has the great choice been put more arrestingly in its claim on young life. These chapters will appear in book form about October, published by McClelland & Stewart, with others, which the tyrannical publishers have kept for first appearance in the book. We thank the author and the publisher for giving us the unusual privilege of printing a forthcoming book. The book will form a distinct contribution to the subject of the training of girls on which Miss Knox is qualified to speak as few others by reason of her long and successful experience as a school principal. By far one the best elements of the book we believe is the constant appeal and influence for the things of the Master, Who alone can make the New Day a Good Day.

FIVE million dollars from less than a hundred thousand people makes an average of over fifty dollars to each person. That is the record of giving which the Seventh Day Adventists made last year by titles and free will offerings. And some of us had an idea that we were giving to the limit of our ability. Did you ever try the system of titles. We have heard remarkable testimony to effectiveness and satisfaction to the men who adopted it. Perhaps most of us have not quite enough faith and perhaps some of us give more than a tenth. Check your offerings by fifty dollars per person the next time you feel like praising your church's liberality.

One of the best descriptions of The Peace Day Procession in London will be found in COUSIN MIKE'S letter for the Boys and Girls. Even to read of such tributes to the men who helped to win the victory is thrilling.

The Christian Year

The Deaf Hear

(TWELFTH SUNDAY AFTER TRINITY)

IT must have been a great joy, as well as a great terror, for the disciples and the multitudes, when they saw the miracles the Lord performed upon those that were diseased. Here was a phenomenon, indeed, which was plainly contrary to all their settled notions of things. Recognized sequences of laws and life, as established by all past experience, were now set at naught. No wonder the people followed Him. No wonder, too, that the more they were warned to repress what they had seen and known, so much the more they published it. "They were beyond measure astonished."

THE DEAF AND DUMB.

The afflicted man, of whom we are told in the Gospel for to-day, was deaf and "had an impediment in his speech." He had the dumbness which is usually associated with deafness. It is described by the Greek word, *Mogilaton*; he could scarcely speak. We are told later, the bands of his tongue were loosed, as if there was also a physical defect in his tongue. The modern method of teaching, by which deaf people can learn to speak, and to converse intelligently, seems but little short of a "wonderful work." The action of our Lord in the case of the man who was deaf, was an intellectual as well as a physical miracle, inasmuch as we are told, he spoke plainly.

HEALING FORCES.

There were two important forces at work in this case of healing. The patient was taken aside, and, by signs, was impressed with what our Lord was doing for him, so as to move his faith. Faith is always required on the part of those who are to be healed of any disease. Its therapeutic value comes quite within our comprehension. It is a counteraction of a negative tendency towards enfeeblement; a resumption of normal conditions which have been vitiated by an unwholesome mental attitude. This is called "faith-healing," and is independent of external forces, except such as may stimulate or encourage the energies of the mind. This is not the kind of healing our Lord performed, as is evidenced in the case of the Centurian's servant, where faith was exercised in behalf of the subject, even without his knowledge; as also in the cases of the raising of the dead. The faith which He required was not faith in themselves but in Him, which would redound to the future extension of God's Kingdom. The healing force was not in the mind of the subject, but in the virtue of Christ; the virtue which went out of Him when, by her faith in Him, the Syrophenician woman was healed. Jesus' miracles of healing were due to the energizing power of God which operated through Him in the realm of nature and human life, and is still available only through the medium of intercession. The people were astonished at Jesus' power of healing, but greater was His power to forgive sins: "That ye may know that the Son of Man hath power on earth to forgive sins he saith to the sick of the palsy, arise." It was, and is, a greater miracle that God, through the offering of Christ, without compromising moral law, or curtailing the moral freedom of the individual, should be able to justly forgive the sins of all those who, in faith and repentance, turn to Him.