

**B**UDDHIST prayer meetings for the war for seven days is something the average Christian would consider improbable. Yet some time ago a large placard was put on the famous Kangtong Pagoda, a "Pagoda of the Seven Towers" which the "Petit Massager de Ningpo" says read in part as follows:—

"The European War lasts long; many soldiers have been slain, with no hope of seeing the cessation of those feelings of hostility which are setting the nations against each other. Therefore, we citizens of the Chinese Republic, worshippers of Buddha, desire to assemble together to pray, uniting our forces in a bond of affection. We shall pray seven consecutive days without ceasing, and shall recite the prayers of the Lun-ni, luminous as the brow of Buddha himself. We shall begin on the fourth day of the first moon, so as to finish on the tenth. May Buddha in his goodness cause this decree which sends so many men to their death to cease! Our monastery will thus labour for the prosperity of our own country. We hope that on the day fixed all the bonzes of the monastery will come to the altar to sacrifice to the Three Holy Ones, and that they will pray with fervour and diligence.

Can we Christians avoid the accusing finger of conscience when we reflect on the paucity

and slackness of our prayers, generally speaking. Is the outlook and petition of our prayer in Christ's name any greater than this prayer in Buddha's name? Have we attempted to exhaust the inestimable riches of Christ for the benefit of our fellows? "God forbid that I should sin against you by ceasing to pray for you."

\* \* \* \*

**P**RESIDENT WILSON'S request that the Y.M.C.A. combine with six other organizations, including the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army in the drive for their merger fund of \$170,500,000 on November 11th, is counted by Dr. John R. Mott as an unprecedented opportunity. The advantages will outweigh the disadvantages. The plan will bring greater efficiency in Soldiers' Welfare work and be another potent factor in fusing together the nation. He urges all to seize the opportunity to show largeness of soul, tolerance and co-operation.

\* \* \* \*

**R**E-EVANGELIZE London" is one of the after-the-war tasks mentioned in England. This unexpected statement is borne out by this incident: A girl of ten, a witness at Greenwich Police Court, was recently asked questions with a view to ascertain if she understood the nature of the oath.

"Have you ever heard of God?" asked the magistrate, and the girl replied, "No." "Have you ever heard of the Bible?" Again the answer was "No." And the same reply was also given to questions as to whether she had ever been to church, chapel, or Sunday School. Her mother followed with an explanation that for two years the child had been at the Sidcup Homes, "under the care of the Greenwich Board of Guardians"! So such re-evangelization must include more than Whitechapel.

\* \* \* \*

**T**OKIO seems to be the "Boston" of Japan as far as religion goes. Tareido, or the "Great Spirit-Way," is the name of the latest religion founded by Morihei Tanaka of Tokio. The "Japan Evangelist" says that three high officials of the army have embraced it and that some months ago twelve men were sent out to preach the doctrines throughout Japan. It has a philosophical and therapeutic interest. It teaches that a man may become possessed of the great spirit face and perform cures hitherto impossible. This religious unrest is one of the difficulties our missionaries have to face. By the grace of God it may become an ally as is shown by the fact that 27,000 persons decided for Christianity during a three-years' National Evangelical Campaign concluded last July. The thinking and influential citizens are the hope of the Church.

## President Wilson's Reply to Germany, Oct. 23, 1918

Professor G. M. WRONG, M.A., University of Toronto

**T**HE last note of the President of the United States is the strong utterance which we have desired. Probably no supposedly civilized government has ever received from an adversary, under the forms of courtesy, so direct a challenge of its honour. "The nations of the world," says the President, "do not and cannot trust the word of those who have hitherto been the masters of German policy." In the past the language of diplomacy has been full of assurances of "distinguished consideration" and "high esteem." President Wilson assures the Swiss Chargé d'Affaires, the medium of communication, of his "high consideration," but he does not even profess this for the German government. He tells them that because no one can take their word "extraordinary safeguards" must be insisted upon. The allies must be put in a position to enforce arrangements which may be agreed upon. This means that Germany must lay down her arms. She must have no voice in determining the significance of her promises. The allies must have "unlimited power to safeguard and enforce the details of the peace to which the German government has agreed."

The omissions of the note are as remarkable as its contents. The President does not even mention Germany's protest against charges of outrage. He takes the outrages for granted and simply says that the "injuries and injustices" of the war must be remedied. To the plaint that "the German people" must consider their "honour" the President only says that the German people have not yet spoken and that it is the honour of their government which is compromised.

The effect of the note will be to stiffen allied opinion. It may be, as Mr. Taft and Colonel Roosevelt have said, that the whole correspondence was a mistake, and that our own morale is injured by talk about peace when the hour for peace has not yet come. We may

say, however, that if there were to be notes the President has written with great force and insight. We know now exactly where we are. He has cleared the air. The allies will not treat with Germany except through a government which is the product of a domestic revolution in Germany. If there is no vital and far-reaching change in Germany then the only word to be spoken is surrender. The allies will take no chances. They are ready to grant an armistice but only on terms which will leave Germany helpless from a military point of view.

We must consider the probable effect of the note in Germany itself. President Wilson does not say that the Hohenzollern must go. That would be a direct dictation to the German people as to the form which their revolution must take. They are a strangely docile people. The Hohenzollern cult has been carried on skilfully, and it may be that a direct invitation from outside to dethrone the Kaiser would revive for a time a devotion which has become a habit. The President is more skilful than to commit this breach of tact.

Instead he throws the apple of discord among the Germans themselves. Bavaria and Saxony do not like Prussian domination. The President says that the King of Prussia has been and is still master of Germany, and that there can be no peace until this condition ends. The answer of Germany outside of Prussia may well be that they will not suffer longer in order to keep in power the Prussian tyrant. The answer of many within Prussia will also be that they know their tyrant and wish to be rid of him.

The President tells the German people that they are still deceived by their leaders and that no really vital control has yet been yielded to them. This will stimulate them to demand this real control. The present German gov-

ernment has aimed to divide the allies. The President shows that the allies are united and that they have agreed on the only terms which Germany can have. No door for illusion is left open. We know where we are. The Germans know where they are, so far as allied intentions are concerned.

It would be a mistake to assume that peace is near. Germany has received terrible blows. She has lost material of war which she cannot replace. In the West she is retreating amid disastrous conditions, and in the East new enemies are rallying daily to menace her. But the German armies are still intact. Germany is getting away her men, if not her guns and ammunition. The Meuse is a strong front which we can hardly doubt will hold the allies until next year.

The cry of the country in danger stirred revolutionary France to defy Europe and save herself. We do not know what the effect of such a cry in Germany may have on the German people as a whole. They may still stand by military leaders who think that prolonged fighting will in the end secure better terms. The Germans have hitherto rallied to the call of their leaders. They may do so still. They do not know, as we do, the full facts of the situation. They cannot see what the rest of the world sees; the overwhelming resources organized against Germany.

If they awake and cast out their false gods the future will be easier for them and peace may not be too remote. They may see this, though their past should not encourage us in any delusion as to their insight. In any case we know now exactly what lies before us. It is General Foch who will grant an armistice, and on his own terms, and the allies will not treat with a Hohenzollern dynasty left with any shred of political power. That evil thing, the civilized world now says in unison, must go.

**W**E n  
be  
m  
of

have in yo  
when the  
seas. I c  
arrival of  
great war.  
was in one  
first wound  
ber of wh  
was, as it  
man in th  
was as th  
had been  
also. He  
went ever  
but all th  
he receiv  
doctors, si  
twelve of  
And I ren  
at the th  
time with  
early days  
the brothe  
lot of C  
of to-day  
I fear,  
earthly I

When v  
great cou  
great Uni  
entering i  
a materia  
us, at any  
and certa  
when we  
easily hav  
that consc  
enter.

doubt, m  
feeling th  
we were  
motives  
found th  
into the v

What d  
mean thi  
selves bel  
been folk  
doing the  
God, and  
lowed th  
sponse to  
His life.  
will. Th  
before H  
which cos  
world. I  
have foll  
all that i  
as in eve

Our co  
regard t  
There wa  
a very se  
have had  
out she h  
when I v  
of a grea  
the Staff  
take an i  
to me or  
people de  
always t  
we think  
one who  
when you  
what they  
do not m  
times in  
but I do  
war has  
when the

\*A ser  
Toronto.