

and his vision may be that of the shortsighted, yet he cannot fail to realize, although he may fail to recognize, a purpose of God worthy of its author. The Church and the world are intimately connected. The union is similar, in some respects, to that which subsists between the body and the soul. Antagonism and a struggle for the supremacy between the parties united are characteristic of each, but not less characteristic is the reciprocal influence exerted in either case by two widely differing elements. In the case, therefore, of a great disturbing cause, such as a war, on the side of the world, the Christian observer may expect to find an effect produced upon the Church which he may regard as the accomplishment of an important part of the Divine purpose.

It would be vain for us to speculate upon the particular Divine purpose in the European war at present raging. No great question of religion and humanity, as in the case of the Indian mutiny and the American civil struggle, presents itself before the mind in connection with its beginning or its progress. Doubtless there is a scourge here, and nations are suffering for national sins; but this is not peculiar to France and Germany. It may be well, therefore, simply to consider the state of religious feeling among the soldiers of the rival armies and the people of the hostile states; the works projected and accomplished by Christian men and women in connection with the troops in either land; and the immediate results of the contest, so far as it has gone, upon the religious world.

There was nothing in the origin of the war to excite religious feeling. An absence of all religion and high principle seems to characterize the men who presided in the Councils of the opposing powers, and by whose instrumentality war was brought about. Pretexts of the most insignificant character could not conceal the truth, that, in violation of every law, a disappointed schemer and his betrayer were willing to sacrifice the lives and the happiness of many thousands. No more damaging argument than the fact of this war has ever been presented to the Society of the friends of peace. Yet, spite of its unhallowed origin, the war spirit has become a religious one. The Frenchmen did not ask many questions when ordered to the frontier. The army set out on the path of battle and of death like a crowd of bacchanals returning from a feast. It did not ask for a word of prayer, or sound a single note of praise to God. Some Catholic priests, Protestant *Pasteurs* and Jewish rabbis, accompanied the troops as chaplains in imperial pay, and most of these, doubtless, possessed, in common with others taking the same wages, the religious indifference of their master. Their influence with those whose souls had been committed to their care was nothing or next to nothing. The feeling of the army was the feeling of the people. The nation had no worthy battle cry. "Liberty," "Fatherland," "Our Faith," are cries that have strengthened men's hearts and given nobility to their emotions at such a time as that through which the French people passed; but they dared not raise a single shout for either of these. They had never used them as rallying cries, save when intestine strife and civil war developed a party that sought to gain favour by their means. Their cry was one that had often stood them in good stead when there was no worthy motive to boast in connection with cruel warfare; it was the old Napoleonic *Glory*, re-echoed by feebler throats. It does not seem that the French soldier has changed much during the war, or that feelings which continued reverses have deepened have partaken of a religious character. But a change has come over the ignorant people of town and country. Their vengeful emotions have been aroused, and they