

work. From all quarters of France evangelists and colporteurs were sent forward to the frontier, or among the soldiers of the various corps of the army stationed nearer the centres. The Bible Society instructed M. de Pressensé, its agent in Paris, to reduce the prices of Bibles and Testaments, so that every soldier might possess a copy of the Word. All of these agencies have been actively engaged in the discharge of their several functions. Many a bed of suffering has been made less painful by the ministrations of the Protestant Sisters of Charity, who have spoken words of peace and comfort, coming from the highest source, to the sinning and suffering. Many young soldiers and old veterans have been found on the field of battle with the colporteur's testament next the heart under the blood-stained uniform. And loving mothers, far from their sons, have blessed the noble Christian friends that have devoted time, and energies, and means to the physical and spiritual welfare of those so dear to them.

Nor has the Protestantism of Germany been less mindful of those that fight their country's battles. A large benevolent society, with Prince Karl, the King's brother, at its head, cares for the wounded and the sick. The far-famed Deaconesses of Kaiserwerth do for the German army what those of Strasburg perform for the French. Numbers of young men, theological students, and others, have pressed into the field of the soldiers' missionary, and add the care of the body to that of the soul. The Bible Society has engaged a special corps of colporteurs to accompany the German army and to distribute among its members that weapon of the Christian soldier, which the apostle Paul calls the sword of the spirit. The Evangelical Society of Geneva aids in the good work, with men and means.

The immediate results of the war upon the religious world have been sufficiently striking to command attention. The war was ushered in with the withdrawal of the French troops from Rome. This was a bait to Italy, that has accomplished little for France, but which may be of great service to the cause of Christ in the Italian kingdom. Spite of this, however, France has not been deserted by the Church of Rome, or Cardinal Cullen would not have dared to command the faithful in Ireland to offer special prayers for the French Emperor and people, and for the success of their arms. In Bavaria, the strong Catholic element could not hinder German feeling. Napoleon thought to gain his co-religionists there over to his side, but Ultramontanism has been baffled, and the voice of liberty and patriotism has been heard in the Bavarian Parliament, while Bavarian valour has shone conspicuous on many a hard fought field. The Catholics of Germany are tired of Rome. They are on the side of the nation. A free German Catholic Church, purified of many of the errors of Rome, may yet be found as a result of the present war. But the war is in one sense a good thing for Rome. The Pope has become infallible at the right time, for men's minds are too much occupied to permit their disputing the character he has assumed. Yet this is a poor consolation for one who, with the proclamation of the new dogma, is deprived of his support, beholds his friend a fallen man and a prisoner, and finds himself stripped of his own temporal sovereignty.

We cannot see into the future. There may be darker clouds in store for God's cause and people, or this may be the breaking of the day. All is in His hands; and, whatever the end may be, we have the blessed assurance that all will be well; that wars, with all other scourges and afflictions, shall work together for good to them that are His—the called according to His eternal purpose.