

"Then there was another brought near to my heart by a godly mother. He soon fell among companions by whom he was led into broad and slippery way. Contrition and return followed; but then came another fall. When he could be found at home at no other time, I sought him more than once at six o'clock in the morning. I visited him in prison, that I might remind him of what he well knew, but always forgot.

"A few days after I said in my 'Hours of Devotion,' that the preacher would have a hard task, but for the witness even in frivolous hearts, that says, '*He is right.*' The very next evening I received a note from him. 'Yes, now I know that God's Word has a witness in the human heart. I, too, have felt its working.' And he promised to abandon his associates, and enter upon a new life. My words had brought him to himself; but would he have strength to stand fast?

"Four or five days after, late in the evening, came a card from him: 'Tholuck sighs, Tholuck prays; but we will have our drunk out.'

"Yet this very man is now a preacher in Berlin. Only once have I had from him a reminder of the times gone by; but the recollection that lingers in my breast is warmer even than that reminder.

"And thus it goes with a student-professor. His is not an easy task alone, and accompanied merely with pleasure. He has also in the love which seeks and follows a difficult work. But oh! what a joyous one when the young men whom he seeks, emerging from their long wanderings and awaking from their long slumber, place themselves at the feet of Jesus! This, too, is labour, but it brings with it an elevated enjoyment, like all successful efforts, where every giving is at the same time a receiving."

This—"the love that seeks and follows"—is the power we need in every department of our Church work. We need it in our pulpits, in our Sabbath Schools, in our families, in every path that leads to what is true and good and Christ-like; "Not simply preaching, not simply teaching, but the love that seeks and follows."

PEACE.

God has brought order out of confusion and peace out of war. He has restrained the rage of the nations, and controlled their fury so as to make it work for His own

glory and the good of His Church. The French nation no doubt needed the fearful discipline to which it has been subjected. Its pride has been brought low. Its wild and blasphemous boasting is no more heard throughout Europe. The aggressor has not only been defeated and chastised but compelled to sue for mercy, and to pay very dearly for breaking the peace.

It is heartrending to think of the horrors of the recent war. Here were civilized men—Christians by name—destroying and laying waste for months together. Tens of thousands have perished in the battle fields. Quite as many have died in hospitals. Many were starved to death; many were frozen to death. Throughout the whole northern and eastern sections of France, including Paris, the death-rate more than doubled even among those who were not engaged in fighting. One of the most appalling features of war is the suffering it brings upon non-combatants, upon women and children, the aged and the infirm. The Protestants of Alsace and Lorraine have issued an appeal for aid from which we get a glimpse of the sufferings of a conquered land: "Our houses, our establishments, our goods have been burned by the enemy. Our cows, our oxen, our horses, our sheep, have been taken away from us. We have no corn left wherewith to sow our fields. We are in the presence of famine. Children ask their parents for bread, which, alas, they cannot give them. The tears of mothers fall upon the ground which is still saturated with the blood of their sons." A wail of keenest anguish has gone up from miserable France. The world has seen and heard more of the horrors of war than at any time since 1815.

Thanks be to God for peace. Thanks too, that Germany is victorious. It is stated on good authority that one chief aim of the war was the humiliation of the leading Protestant power on the European Continent. Five years ago Prussia defeated Austria, and Austria had in self-defence to fling away the shackles of the Concordat and of absolutism. This the Jesuits never forgave. It was part of their programme to exalt France at the expense of Prussia