

churches ; but it still indicates that if the Germans have sadly declined in their love for religious worship from Reformation days, there is yet in the country the holy seed remaining. Nor has there been only bodily attendance, but devout and deep feeling, such as I have seldom witnessed even in England. We may account for this in part by the fact that there is scarcely a German family to whom this war does not come deeply home. They are concerned for their strongest and bravest ones—the hope of their future. Affection thus may well have induced the deep emotion portrayed on so many faces, or finding even more marked expression, but still there was also a deep tone of religiousness. Let me say that the religious feeling of Germany was not mere sorrow for trials approaching, but that it was of a higher character. Sorrow, and yet not only resignation, but willingness, to give their dearest and their best for the Fatherland ; for loyalty is surely a christian virtue, and it has not died out either in the German or Anglo-Saxon heart.”

There was certainly a vast difference between the notes of the *Marseillaise*,—meaningless, save as a revolutionary song, with which the soldiers of the French army strove to stir their souls in view of renewed conflict with the enemy—and the strains of the grand old hymn of Rinkart's, that king and princes, pastors and people, soldiers and civilians, gratefully poured forth with hearts full of praise for victory to the God whose hand they recognized. It was the same hymn that Gustavus Adolphus, bare-headed among his blue-coated Swedes on the field of Leipsic, sang while Tilly's great army, broken and routed, fled in dismay :—

“ Now let all praise the Lord
With heart, and mouth, and hand,
Who mighty wonders works,
Here, and in every land !

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“ Praise the eternal God,
The Father and the Son,
And praise the Holy Ghost
Upon high Heaven's throne.

“ Our holy three-one God
Is now, as erst of yore,
Unchanging, great and good ;
Praise ye Him evermore !”

Such deeds as this act of national thanksgiving may be an index of revived trust in the God of the Reformation ; they may be the natural expression of pious, simple hearts whom abounding infidelity has not deprived of their faith ; or they may be a mere empty sound, a pleasing traditional form of worship, and nothing more. Let us hope that they are the first, or at least the second of these, and not the last.

Turning to Christian work in connection with the rival armies, we find that both in France and in Germany labourers have not been wanting. In Paris a relief committee, wholly Protestant, was formed, under the Presidency of General de Chabaud Latour, and with this, a ladies' committee united, the whole acting in harmony with the Protestant chaplains. The Deaconesses of Strasbourg and other places threw themselves into the same