

Church had neither the light in which to detect its features, nor the weapons with which to meet it. Social and religious gradations, the testimonies to God's manifold wisdom, and the bulwarks of true liberty, were swept helpless away. Antichristian tyranny arose on the dead level of infidel equality; and the stretching out of its wings had filled Emmanuel's land ere men awoke from their slumber.

The incubus sat heaviest on Germany. She reaped as she had sown. But with the war of liberation, an epoch in all European history, began especially a new era, moral and political, for her. Of Germany, more than of any other land, can it be said, that when she did awake, she awoke to righteousness. Perhaps there never was a war which so advanced the moral and religious character of a nation. Her conflict was indeed *pro aris et focis*. The summons to arms by a king schooled in adversity went forth with a sanction truly religious, and met with a similar response from many hearts, in which, till then, the seed of truth had lain dormant. The well-born youth of every province vied with the peasants as volunteers, moved by an ardour nobler than mere revenge. On the field of Leipsig, many thousand voices ascribed the victory in that battle of na-

tions to the God who judgeth among the gods. To this very day, many a grey-haired man dates his religious life from that auspicious season. In the spiritual, as in the natural world, pleasure after pain, light after darkness, grace after judgment, were doubly sweet. National gratitude for once beat true; national godliness revived: and for once, men honestly asked—what they could do for God?

One answer came from England—"Circulate the Bible, and evangelize the heathen." A good answer this, were the Church, as she should be, full of faith and the Holy Ghost—a cistern not broken and not empty—a body of one heart and one soul, having the mastery of themselves, and asking for another world to conquer. But a very bad answer for a dry cistern—a divided house—a body palsied and prostrate. Such, however, as it was, the call was answered: Anglican, or rather, Anglo-Evangelical piety, became the ruling fashion of those most zealous for God, and Anglican committees the mould into which the remaining disciples of Zinsendorf, Spener, and Franke were cast.

While the German pietists thus once more, under new banners, stood up against irreligion and rationalism, rationalism itself underwent a revival.