

Is the country exhausted? Is the Church crippled in resources? Is the land smitten with dearth, or the nation by war, or the people by pestilence? Are the principles spread out by the Systematic Beneficence Committee on the pages of the *Record*, and other periodicals unsound? Have they been tried and found to be fallacious? They have not been on any extensive scale tried. Had Christ's people been laying by them in store weekly, and at intervals forwarding their offerings, the Lord's Treasury would have been replenished, and no necessity would have existed for special appeals, lest the year should at its close bring dishonour on the fair-name of the Presbyterian Church of the Lower Provinces.

We shall be happy to publish good long lists of contributions to all the schemes in the December and January numbers of the *Record*, alike from congregations and from individuals.

### THE GREAT WAR.

Events have taken place within the last three months which must prove forever wonderful and memorable in human history. Who can but weep over the horrible carnage and ruin of the battle-fields in miserable France! Thousands upon thousands have fallen, slain by their brother-men; league after league has been strewn with the killed and the wounded. Mourning, desolation and woe have been spread over millions of families. The pen cannot describe, the imagination cannot picture, the mind cannot realize the dismal story of this great war. What a fearful exposure of the corruption of the human heart, and the essential lawlessness ever of so-called Christian nations! Jealousy, envy, pride, hate, have in this nineteenth century of ours culminated in all the agony and woe of the bloodiest campaign the world has ever seen. Nations in their pride gave up God; and God in His justice gave them up to their own wild folly and rage.

It is but too apparent to all the world that infidelity, Romanism, and Atheism have of late prevailed to an alarming ex-

tent both in France and Germany. Christianity was generally identified in public estimation with Popery. It was rejected alike in spirit and in form. The prevailing religion in France was—we may say is—Ultramontane Popery shading into sentimental Renanism. There is no question that the Ultramontanists eagerly urged on the war with the hope of humiliating Protestant Prussia and keeping Southern Germany separate from the Lutheran and Calvinistic North. Rampant infidelity, godless imperialism, a fanatical devotion to "glory," combined with Ultramontanism to make the war popular while there was any hope of its being successful. But He that is mightier than the mightiest on earth rebuked the pride of those who delighted in war. Imperialism perished at Sedan. Infidelity, alas, has not yet perished; but it is less bold and rampant than heretofore. Ultramontanism has met with a terrible shock—the severest perhaps that it has ever experienced.

Year by year the Pope and his Councilors have been unwearied in their declarations that the Temporal Sovereignty is essential to the right discharge of the spiritual functions of the Pope. The great Passaglia was given over to the clutches of the Inquisition for propounding a theory for the separation of the two powers. The most illustrious theologians of the Roman Catholic Church are in disgrace for the same reason. The French Emperor, the statesmen of Italy, the foremost thinkers of the age, have tried to devise some means for the separation of the secular from the spiritual; but to every overture, for compromise or surrender, there was but one answer from the Pope, *NON POSSUMUS*.—He would be Sovereign of Rome at all hazards. He would be the infallible head of the Church, and the infallible ruler of the State.

As Napoleon the chief defender of the Pope, the chief supporter of the Papacy, fell with all his proud array of French chivalry into the hands of Protestant Prussia, so the Pope's kingdom was swept away before the advancing forces of the excommunicated king of Italy. The Reforma-