

European situation. Her statesmen are piloting her through dangerous seas, and it requires all their skill and caution to avoid unpleasant consequences; but England with the United States can checkmate Europe, if designs in Spain's behalf should develop. She has said no twice already to suggestions that pressure be brought upon the United States. She believes our war is a righteous war, and she will join no alliance against us. Without her co-operation Europe will not attempt to interfere, because it would mean in the end an Anglo-American alliance, and such an alliance could face, without much fear, a united Europe. No formal alliance was proposed on either side. We have as yet no occasion for it. Through all the years since we became a nation we have been growing in unity of thought and common understanding. We have believed in a Treaty of Arbitration to cement our friendship, and to guard against hasty actions and hostile decisions. That treaty will, we trust, be soon consummated. We have come to a point in our national history where new responsibilities make stronger friendships necessary, and more than ever before do we reciprocate the friendly assurances which come to us unsolicited from the English Government, people and press. England and the United States; the United States and England. What can they not accomplish for the world's progress in close, enduring friendship?

#### FOREIGN MISSIONS OF THE AMERICAN CHURCH.

FOR the first time in five years the Foreign Mission Fund of the American Presbyterian Church (North) is out of debt. The receipts during the past year amounted to nearly \$900,000, of which about \$10,000 was given by the missionaries themselves. Over one third of the whole amount was raised by the Women's Boards. The long period of financial embarrassment has hampered the work and prevented the expansion that otherwise would have been possible. The Board is determined, however, to pursue a conservative policy and proceed cautiously for fear of repeating the experience.

#### A PRINCE FALLEN.

THE Right Honorable William Ewart Gladstone has been so long before the world as one of the most prominent actors in its affairs of greatest importance that it is hard to think of him as no more among living men. From almost every point of view he was a stately figure on earth's most brilliant stage, and he has left a mark on history which is never likely to be effaced.

His achievements have been so many and so important that it would be difficult to single out the one by which he is likely to be longest known. As we stand beside his open grave the greatness of his own personal character looms up larger than any of his works. Keen in insight, able in Counsel, eloquent in speech, he was certain to rise to the highest place, but the secret of the unique influence which he exerted over his contemporaries lay in the confidence inspired by his manifest devotion to the highest conception of duty. His strongest appeal was ever to the conscience of the people, and the claims of conscience were ever the strongest appeal to him. In response to that appeal he set aside one after another his earlier political tenets the moment he felt them to be wrong. He was a growing man to the end and his growth was always in the direction of a deeper determination to

secure justice for all that were oppressed at any cost. He did not always succeed, it was hardly to be expected that he would, but he exalted the highest ideals in a way that will make it easier for statesmen the world over to tread in his steps, and gain, though perhaps by other means, the ends for which he strove. A prince indeed has fallen in the Empire and Westminster Abbey will hereafter contain no monument worthier a pilgrimage than his.

#### PROF. MCGIFFERT AND HIS BOOK.

THE mutterings of dissatisfaction with Prof. McGiffert's recent work on "Christianity in the Apostolic Age," have at length found ecclesiastical expression in the Presbytery of Pittsburg, which by a large majority has overtured the General Assembly to take action for maintaining the Church's purity of doctrine. The Presbytery of New York naturally shrinks from taking any action until compelled to do so, and it will now probably wait for the instruction of the Assembly. The overture is drawn by Dr. Dunlop Moore, who, however, will not be a member of the Assembly. Some of the objections to Dr. McGiffert's writings are thus expressed by the Rev. Dr. Herrick Johnson of the Chicago Theological Seminary:—"He carries the Son of God's voluntarily humbling himself, in His incarnation, to an extent of surrender of attributes hardly in keeping with such Scripture as we have bearing on this confessedly mysterious doctrine of Kenosis. His view of election is distinctly lower than this historic Confessional view (p. 44). His view of inspiration, as already indicated, is not the inerrant 'original manuscript' He makes, here and there, acknowledgment of error in the writers of the New Testament (pp. 33, 47, 52, note); and certainly tends to destroy the ordinary Christian confidence in the Word of God, by leaving these mistakes without an explanation; while he nowhere states with clearness what he finds taught in the Apostolic writings concerning the inspiration of the Scriptures. A very serious omission."

#### RELIGIOUS INSTRUCTION IN SCHOOLS.

IN the course of a recent address on "Moral Training in Public Schools," Prof. Hume, Toronto University touched on religious instruction in a manner invested with no little interest and significance on account of the Professor's well-known religious opinions. He holds that a great deal of moral training can be carried on successfully in the Public Schools whether religious instruction be given or not. To those who believe common ground can be occupied by Protestants and Roman Catholics, Professor Hume has this to say: "Those optimistic people who say we all ought to agree upon the more important religious truths, and have these taught in the Public Schools, should be reminded that we live in a world of stern realities, and must not shut our eyes to the fact that it is notorious that people do differ about these truths; and even with regard to those religious truths about which there is most agreement, there is an inveterate tendency to fight over the points of difference to an astonishing extent. While this remains the state of affairs, it is evident that such dividing topics should not form a compulsory or essential part of the exercises in national schools, which were intended to be a bond of union, not a bone of contention among citizens. It must not be forgotten that the Public School is only one of the agencies employed in educating the child. The Public School was intended to co-operate with home