

The Late Dr. Chambers. The death of Dr. Talbot W. Chambers, of New York, on the 3rd inst., removes one of the best known and most respected leaders of the Reformed Church in America. Since 1892 he has been president of the Executive Commission of the Pan-Presbyterian Council, and has long been prominent in the movement to bind more closely together the scattered branches of the Reformed Church throughout the world. His force of character, his wide and accurate scholarship, his always clear and vigorous writings, put him in the front rank among the leaders of theological thought. He wrote constantly for the religious press, and edited some of the volumes in the American editions of the Commentaries of Lange, Meyer, and Godet. Through nearly four score years of age, his physical and mental vigor seemed unabated, and there was promise of yet longer usefulness. The world and the Church are the poorer for his going home.

Cardinal Manning Under the Search Light. To many who regarded the late Cardinal Manning's conversion to Romanism as the result of genuine conviction, the publication of his biography by Edmund Sheridan Purcell will produce a rude shock. What Froude did for Carlyle in the matter of candor, Purcell has done for Manning, with, of course, this difference, that whereas only Carlyle's human weaknesses were revealed, Manning's sincerity has been seriously impugned. It is shown that he could "run with the hare and hunt with the hounds" in matters of faith and doctrine, when he perceived the decay of the Tractarian movement, he took up the cudgels against the Church of Rome, and vigorously assailed Popery. From letters to Robert Wilberforce, published now for the first time, it is learned that for four years before he "went over" to Rome he had lost confidence in the Church of England, and accepted the Romish Church in so far as to attend mass, etc., yet during this period he was openly preaching against the Pope, and acting a double part with respect to his people. His professed friendship to Newman seems to have been a hollow mockery, and a letter on this head, addressed to Mgr. Talbot, is a most damaging document to the memory of the great ecclesiastic.

Free Church Liberality. It has long been one of the boasts of Scotland that for conscience sake her people will freely part with their worldly goods and comforts. This truth was strikingly illustrated at the Disruption of 1843 when the Free Church was formed. The way in which that church has given money, like water, for the sustenance of her ministry and for church agencies generally, has been the admiration of the religious world. Year after year her funds attract large amounts voluntarily given, as in Canada, and it is gratifying to know that this year the sustentation fund—that financial corner-stone of the structure has held its own, and, more than that, overshot last year's mark. All over the church there has been an increase of contributions amounting to £2,790 6s. 4d., no mean sum considering the pressure of hard times. The spirit of liberality in Scotland is not confined to any one of the Presbyterian churches there, and when the statements come to hand, doubtless the United Presbyterian and Established Church will show up well also.

Illiteracy in the United States. "Very few have an idea of the extent of the illiteracy of this country," says the Presbyterian. "Our last census gives the number of persons over ten years of age who cannot read or write as 6,384,702—over thirteen per cent. of the entire population. Largely within this mass—an enormous one—exists the elements of poverty and crime, and out of it are evolved corruption and violence in connection with public affairs. It adds not to our gratification and sense of security to learn that of the 220,870 immigrants, who came in,

through the port of New York, last year, 42,942 above the age of fourteen could not read and write. Such an addition yearly of illiterates is far from desirable. Mostly poor, such a class is likely to remain so. They will have little skill in labor. How cordially should the bill be approved, now pending in Congress, to exclude all emigrants between fourteen and sixteen years of age who cannot read or write? Let it by all means pass."

Death of St. Andrew's Beloved Pastor.



THE LATE REV. D. J. MACDONNELL, B.A., B.D.

As we go to press we receive the following dispatch, which will be read with deep regret by the entire Presbyterian Church in Canada.

Fergus, Ont., Feb. 19.—Rev. D. J. Macdonnell, of Toronto, who during the last year has been residing at Rev. Dr. Smellie's manse for the purpose, if possible, of recruiting his health, died here this morning at half-past ten, surrounded by most of his children and friends, who were summoned during the last day or so to his bedside. On Saturday morning last he had a bad hemorrhage, from the effect of which he never rallied, but gradually grew weaker, and this morning passed peacefully away. The funeral will take place on Friday afternoon from St. Andrew's church, Toronto.

Rev. Daniel J. Macdonnell, B.A., B.D., was a son of the late Rev. George Macdonnell, and was born in Bathurst, N. B. He was educated at the universities of Glasgow, Edinburgh and Queen's, Kingston. He was ordained by the Presbytery of Edinburgh, June 14th, 1866, and inducted into the pastorate of St. Andrew's, Toronto, on Dec. 22nd, 1870.

A Correction. In our last issue under the heading of Church News, the statement was made that the Rev. Isaac Campbell, Ph.D., of Ottawa, had resigned his charge. This is altogether a mistake, as there is nothing farther from Mr. Campbell's thoughts, as far as we can learn, than severing the connection that is so mutually harmonious and a field wherein he is doing so much good. The statement should have been that Mr. Campbell had resigned the clerkship of the Presbytery.

The well-known bell manufacturers, Henry McShane Bell Manuf'g Company, of Baltimore, have just issued a most comprehensive and interesting catalogue, which contains many interesting facts and cannot fail to interest anyone who contemplates the purchase of a bell for church or school-house.