

# Dominion Presbyterian

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## NOTE AND COMMENT.

The last census accredits the kingdom of Bavaria with 1,800,000 Protestants, almost all of whom are Lutherans. The balance of the inhabitants, about 4,000,000, are Catholics. In the city of Munich the Protestant population has increased to 75,000.

The Earl of Aberdeen, the new Lord Lieutenant of Ireland, made his state entry into the Irish capital almost exactly twenty years after he entered Dublin to begin his first term as Lord Lieutenant. The streets were thronged with holiday-makers and there was a profuse display of bunting. The Earl and Countess met with a hearty reception.

The evangelist, Albert Lunde, whose leadership in the Norwegian revival is very like that of Evan Roberts in the Welsh revival, is a Baptist. The bishops and ministers of the state church have cooperated with him in the work. This is significant in view of the fact that the law remains unchanged which requires the state clergy to do all in their power to resist all religious work that is not conforming to the established system of worship.

The federation of mission societies in China is receiving consideration. A conference held in Peking recently to discuss the question was attended by representatives of about a dozen different missionary organizations. The forces of the Christian Church are bound to unite for work. All the movements of the time are towards such unification. God is moving His people.

Brevity and economy in honeymoons, the London Express says, are becoming the fashion. Even wealthy people, it says, are "showing a tendency to limit the wedding tours to three or four days in Paris." Many go straight to their new home from the church and stay there, and very sensible, too!

It is understood in legal circles in London that Sir John Macdonnell, like most celebrities of the present day, is a Scotsman, and, like many, is an Aberdonian by birth and education, is engaged upon a history of the origin, rise, and development of international law, the subject which he has made his own both as a professor and as a writer.

A contributor to the Belfast Witness intimates that Belfast has the largest Bible class in Ireland. This class, he says, is in connection with Megain Memorial Presbyterian church, and is conducted by the respected pastor, Rev. James McConnell, B.A. I understand that this year there are over 500 names on the roll of the adult class, and that to meet the wish of many young people wanting to join Mr. McConnell started a juvenile class, the roll of which is rapidly assuming large dimensions. Are there no Bible classes in Canada which can equal, if not surpass, this record?

A British paper notes with gratification that the movement in India for the unification of Native Christian Churches is gradually extending, and that already the various branches of the Presbyterian Communion have been "federated" in a Presbyterian Church of India. The Belfast Witness notes that the Congregational Missions of England and America are preparing for a similar federation of their native churches, as a preliminary step to ultimate union with the Presbyterian body. It may be that some distinctions will be found inevitable, but in regard to the great essentials there may well be full unity.

Canon Hensley Henson of Westminster Abbey is a recognized leader among that increasing body of Church of England clergymen who repudiate the extreme and exclusive claims put forward in the name of the establishment. He has been calling upon Parliament to repeal "that relic of barbarism" which forbids Anglican clergymen inviting Nonconformist ministers into their chancels, and does not hesitate to say that the apostolic succession claims made by extreme Anglicanism is "as unhistorical as it is uncharitable." He rejects the dogma because "it is demonstrably untrue," and also because "it is a barrier to fellowship with our fellow-Christians who are non-Episcopalians."

Rev. John Lee, of Chicago, who has done a modest but important work in the last three or four years toward securing liberty of Protestant worship in the Catholic States of South America, is justly encouraged with the progress achieved already, says The Chicago Interior. Directly from his endeavors has come a co-operation of the governments of the United States, Great Britain and Germany in representing diplomatically to the republics on the west coast of South America the advantages of making the exercise of religion perfectly free. In part from this friendly intervention, in part from the influence of liberalizing agitators in their own citizenship, these republics are gradually relaxing their intolerance.

Not very long ago it was announced that one of the railway companies in Liverpool, G.R., had determined to run a "special inebriates' train" on the bank holidays, to carry safely home in the evening those who got drunk on that day. The train was not ready as announced but there were no drunken people to travel in it. One of the railway officials speaking in explanation of this recently is reported to have said: "The premature publication of our intentions ruined our plans. The regular toppers, who before could be relied upon to travel home drunk, have been shamed into sobriety. The idea of being placed in a compartment with the other drunkards disgusted them, consequently they resolved to keep sober. I consider we have done more for the cause of temperance than any amount of legislation could possibly do." It would seem from this that a good cure for drunkenness is publicity.

Dr. W. J. Dawson, formerly of London, G.B., who is now conducting evangelistic services in the United States, relates the following interesting incident which occurred in Schenectady, N.Y.: "The clearest and most beautiful case of conversion I have ever known occurred in this mission. For reasons which will be understood I suppress the name, though I believe that he who bears it would not ask for its suppression. He is a man of the highest culture, bearing an historic name, and educated in the faith of Unitarianism. One night I closed the service, at which I had spoken on Nicodemus, by saying, 'Now, Nicodemus you have not stood up. The lights are being put out. Come to me in the darkness. Let me share your hand at least.' He rose and came forward, saying, 'I will do that.' A night later he rose as an open convert. The next morning he applied for membership in one of the churches of the city. He not only rose, but testified. And he brought others. It will easily be imagined how great an influence his conversion had on others. I think I do not exaggerate when I say that nothing in all my ministry has ever given me such a thrill of pure joy as this turning to Christ of one whom I am proud and glad to call my friend."

According to the figures furnished by the Government Bureau of Statistics, there are consumed in the United States in one year about forty million barrels of beer, ninety-eight million gallons of proof spirits, and thirty million and five hundred thousand gallons of wine. These drinkables, sold at retail, take out of the pockets of consumers in a single twelve-month the sum of \$1,454,119,858. This is simply astounding. But look at the case from the view point of the following comparison:—The people of the United States in a year spend \$600,000,000 for meats and \$600,000,000 for breadstuffs. They pay out \$630,000,000 for cotton and worsted goods, for wearing apparel and household use. Boots and shoes cost them \$261,000,000 in the same length of time. For iron and steel they spend \$480,000,000, for sugar and molasses \$225,000,000, and for tea, coffee and chocolate \$160,000,000. It will be noticed that no two of these items, which represent the chief expenses of the nation, equal in sum the total expenditure for liquors, the meats and breadstuffs together amounting to only \$1,260,000,000.

There has been some discussion in the press, notably in the United States (and the Dominion Presbyterian had an article two weeks ago in condemnation of this idea) over proposals made by some people, that persons who are suffering from painful diseases from which it is believed they cannot recover, should have their sufferings "mercifully" ended by what is termed euthanasia. The proposal does not meet with favor except in a few instances. The view of the New York Medical Times is thus stated: "Apart from humanitarian considerations the main objection of medical men to merciful homicide is one that does them great honor: it is on the ground of their own liability to error in pronouncing a case necessarily fatal. Every experienced and tried physician has found that there have been cases within his knowledge which have demonstrated that prognosis in medicine may be as illusory as prophecy in the general affairs of life. How often has a patient with Bright's disease, 'doomed to death within a couple of years,' or a consumptive, 'good for but a few months more,' lived to attend the funeral of the progressing physician! As a case in point 'Senex' in the Herald and Presbyterian, notes the following:—'I knew of a case, several years ago, where three able physicians, after a careful diagnosis and constitution, agreed that there was no hope for the sufferer. He could only linger in great agony for a few hours. But that doomed patient recovered, and has been an earnest worker for nearly two decades. Suppose the physicians had chloroformed him? Would it not have been murder? The legal aspect of such cases is thus pointed out by the New York Sun: 'The courts both in England and in this country have repeatedly held that he who accelerates the death of another is guilty of felonious homicide. Even in the case of the birth of excessively deformed infants the English courts have refused to hold that the attending physician was justified in taking the life of an infant, although the malformation might be so great as to make it a monster in a legal sense. The writer in the Herald and Presbyterian quoted above thus sums up: 'Yes, if God chooses to send into this world a child helpless and deformed, we have no right to interfere. He may have some purpose of wisdom and of love in what seems to us so cruel. We must respect his sovereignty as the author of life. The sad prevalence of suicide to-day is due, no doubt, to erroneous ideas of the sacredness of human life, ideas for which the advocates of euthanasia are largely responsible.'