

The Dominion Presbyterian

is published at

323 FRANK ST. OTTAWA
and at

Montreal and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months75
CLUBS of Five, at same time..... 5.90

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Letters should be addressed:

THE DOMINION PRESBYTERIAN

P. O. Drawer 1573, Ottawa.

C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, OCT. 31, 1906.

Rev. Professor Jordan, of Queen's University, has furnished the Dominion Presbyterian with a short series of papers on "The Lord's Prayer," the first of which appears in this issue. It is unnecessary to say that these contributions are marked by Dr. Jordan's facility of expression, spiritual penetration, and evangelical fervor. The subject of the second meditation will be "Reverence."

The resignation of Mr. Alexander Warden of the treasurership of the Presbyterian church, to which he was appointed at last General Assembly, is announced. No reason is assigned for this sudden relinquishment of a position for which he had made application, and in which he succeeded his father, the late Dr. Warden. It is supposed that Mr. Warden, under the rules adopted by the church authorities, did not have a sufficiently free hand in the discharge of his duties. Under the previous arrangement the management was considered by many as rather loose; now the other extreme may have been reached. No appointment will be made until the moderator, Rev. Dr. Falconer, calls a meeting of the Emergency committee. There will be no difficulty in securing a suitable man for the vacancy.

Current Literature for October (New York) gives considerable attention to Roosevelt's spelling reform scheme and the criticism it has aroused on both sides of the Atlantic. It also discusses Roosevelt as a campaign issue at some length. With the heading *The Tortured Youth of Goethe* we find a good review of part of a new book, *The Life of Goethe*, by Albert Bielschowsky, Ph. D. This valuable magazine always gives me an excellent idea of the works of art, literature and poetry that appear from time to time, as well as usefully reviewing the political situation.

Blessed is he who in spite of the days' confusion, can ever hear the whisper of a Voice and feel the sympathetic pressure of a Hand.

THE DOMINION PRESBYTERIAN.

THE PLAGUE IN INDIA.

A Blue Book published in London records that the number of deaths in India due to the plague from the commencement of the outbreak in the autumn of 1896 to the end of 1904 reached the enormous total of 3,263,810 of which 2,609,551 occurred in the British provinces and 654,259 in native states. Proceeding to point out the difficulties which complicate the plague problem in India, the report says:

"The mud huts of the people favor the spread of the plague, but they are built of mud because that is generally the only material the builder can obtain. The thorough disinfection of such houses is often impossible, and the measure is unpopular because the inconvenience which it inevitably causes is so frequently followed by failure. The poorer classes have few possessions, but the fewer they are the greater the dread of their loss or injury, and the keener the anxiety to keep them in sight and avoid their being infected."

The spread of the plague in India, the report continues, has been compared, not inaptly, with the spread of a jungle fire; slowly but surely the margins of the fire extend, the flames darting forward where the grasses are long and dry, and dying down where some obstacle checks their course, while here and there sparks are carried to a distance, often to be extinguished, but where they fall upon combustible material to set up fresh foci, whence the fire extends as in the original conflagration. Through the report the carrying of plague is attributed to rats, and the destruction of these animals is looked upon as the most important preventive measure.

THE MACEDONIAN CRY.

Rev. Gilmour, of Dauphin, Man., sends to the Belfast Witness, an appeal for men for the West, from which we take an extract or two: The church is almost at its wits' end to know where the forty missionaries are to come from who are needed immediately to take charge of the work during the winter. Can the Irish Presbyterian Church, which has helped us generously in the past, send us a dozen or two helpers at once, or at latest before the New Year. The kind of men we are looking for is unmarried men, young or middle-aged, with some experience in Church work, who are able to preach interestingly, and to edification (not necessarily orators), and could secure testimonials to this effect from their ministers, or those competent to form an opinion who could be relied on to give wise advice. College training is not essential; that may be had here. Our mission fields during the summer months provide remuneration sufficient to break the back of the winter's expenses in college. To men of the right stamp therefore who are willing to work, the neglect of early education will be no insurmountable barrier to their entering the ministry in Canada. And to such men, to whom this letter appeals who hear the call of God and this needy Church, we would say with passionate emphasis, "Come over and help us."

AN IMPORTANT BOOK.

New lives of the Christ are still coming from the press; one of the most important from the Unitarian or humanitarian side is that by Nathaniel Schmidt, Professor of Semitic Languages in Cornell University. Professor Barton, of Bryn Mawr College, gives a careful review in the current number of the *International Journal of Ethics*. He tells us that "the book is at once a delight and a disappointment. There has long been need for a life of Christ by a thorough Semitic Scholar, of reverent devout temper, who should in his work follow some critical principles." Professor Schmidt then goes on to criticize the book from a critical and doctrinal standpoint. This part we commend to scholars interested in the subject. After a severe criticism the following tribute is paid:

"We have dwelt thus long on these points, for we believe that in regard to them the author has missed the goal. But they must not prevent us from appreciating the more valuable part of the book. The chapter on the "Teaching of Jesus" is one of the best present presentations of Christ's teaching in modern literature. The real teaching of our matchless Master as to war, oaths, divorce, treatment of women, and the rescue of the fallen is set forth here with a clearness and power that charm and persuade. The author has been anticipated in many of his positions, as he recognizes, by others, especially by the Society of Friends, but none of them has portrayed them with his learning and eloquence."

Professor Schmidt also happily sets forth the stimulus which the intellectual life receives from the influences of Jesus and shows with timely effectiveness the real attitude of Jesus towards works of beauty. The chapter on "The Present Problem" is an analysis of our present conditions by one who possesses the breadth of view and analytical power of a scholar, the passion of righteousness of a prophet, and the gentle spirit of service characteristic of Christ. The concluding chapter on "The Leadership of Jesus" reveals an appreciation of the Master, a faith in his power, a belief in the necessity of his leadership, and a devotion to his cause, that might well put to shame many who hold a different theology. For the help and inspiration of these pages we are profoundly grateful.

Since experience teaches that men come under the sway of Jesus in large numbers only as they recognize that God speaks in him as nowhere else in the world, we cannot share Prof. Schmidt's hope that the leadership of Jesus will be experienced in a large measure by an age which holds a purely humanitarian view of him. We recognize nevertheless that Jesus himself never made the acceptance of a theory about his person the basis of discipleship. He called men to follow Him, to learn to love him, to discover what he was, and left them to define Him as they choose. Men can never unite in his services on the basis of physical definition of his person, whether