

## The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

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

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

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

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

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,  
P. O. Drawer 563, Ottawa.  
C. BLACKETT ROBINSON,  
Manager and Editor.

OTTAWA, WEDNESDAY, JAN. 22, 1908

The week of prayer, though not very generally observed, was kept in Vancouver. Sixteen of the city ministers, of five different denominations, united in the services.

A somewhat unique evangelistic campaign is in progress in New Westminster. The two chief speakers are Mr. Asa Gordon, K.C., of Ottawa, and his wife, known for her interest in temperance work.

Rev. A. Henderson, London, presided at the moderation in a call in First Presbyterian Church, London, last Wednesday evening. The meeting was large and unanimous in extending a cordial invitation to Rev. J. G. Inkster, B.A., of Montreal, to become their pastor. Stipend \$2,500 with two months' annual vacation. Their hopes of being successful in this call are very high.

The total receipts of Knox church, Galt, last year, in addition to what has been paid on the new Sabbath school building fund, was \$10,700. A matter of interest brought up at the annual meeting was the advisability of adopting the individual communion service, which was referred to a joint meeting of the Session and the Board of Management to be held in the near future.

In Korea, according to a correspondent of the Cumberland Presbyterian, when a man applies for membership in the church he is asked whether he has ever told the story of Christ's love to those who have never heard it. If not, he is kept upon the waiting list until he gives evidence that he has done so. This implies that the Koreans believe that the Christian is called upon for some form of personal witness bearing.

## "THE SERVANT OF JEHOVAH."

Dr. Workman, as he explains in the preface, has put a great deal of time and strength into the study of this great subject; he has made a special study of Hebrew prophecy during many years and the present volume handles one of the central themes in that sphere. The "Passion" prophecy contained in Isaiah LIII, is of supreme interest and importance; here Dr. Workman studies it in connection with the great piece of literature to which it belongs. He discusses the meaning of the phrase "Servant of Jehovah," and "The Origin of the Conception." He then goes on to consider the date of the section (Isaiah XL-LV.) which belongs not to the original Isaiah of Jerusalem, but a later unknown prophet of the Babylonian period. Our author defends this date, which is now pretty generally accepted by Old Testament scholars; he then gives a description of the Servant, and an analysis of the Prophecy. The Servant is shown to be the Hebrew notion and hence we have chapters on The Mission of the Nation and The Fulfillment of the Mission. Finally, we reach "The Explanation of the Passion and The Application of the Language of the New Testament." The ordinary reader may be startled to find that these poems speak not of a personal Christ, but of the destiny and purpose of the Hebrew nation; but as a matter of fact this is the view held by the great majority of Old Testament scholars; and we must say that it is set forth clearly and reverently by Dr. Workman in this volume. Dr. Workman, like the rest of us, finds the highest fulfilment of these prophecies in the life and work of our Lord Jesus Christ. He gives a careful translation of these passages and many suggestive hints for their exposition. We believe that on some points something can be said on the other side, but without entering into details we may say that students of the Bible will do well to give this volume a careful reading; if it calls our attention more fully to these wonderful passages of Scripture, it will accomplish the purpose which is doubtless desired by the author.

The American Sabbath Union is urging the general adoption of Monday, instead of Saturday, as a holiday in colleges. It is stated that one hundred and one colleges have adopted the Monday holiday, and their presidents declare that it has had good effect, having largely done away with the use of Sunday for study.

At No. a Bay, a photographer who opened his studio for regular business on Sundays, was convicted by the magistrate, but on request of the president of the local branch the sentence was suspended on condition that Sunday business be discontinued.

"The Servant of Jehovah, or The Passion-prophecy of Scripture, analyzed and elucidated, by George Coulson Workman, M.A., Ph.D. (Longmans, Green and Co.).

## CONGREGATIONAL QUARRELS.

Time was in Christian congregations when it was a cardinal article of belief that the minister, like the King, could do no wrong. His opinions were respected, his word was law and his very prejudices and foibles were universally regarded as failings that leaned to virtue's side. These days have gone by, probably not to return. It would be no easy task to point out any functionary in public life who is more exposed to unreasoning and stupid criticism than is now levelled against the average minister of the gospel.

It is not claimed that those engaged in the work of the Gospel ministry should be exempt from criticism. They are men of like passions with ourselves. They are fallible, peccant creatures like the rest of us. They have the ordinary feelings and aspirations of our common humanity. They are not exempt from the peculiar temptations of their order. They are just as open to criticism as are the rest of their fellow-men. They claim a higher vantage ground in virtue of the sacredness of their office, and above all in the qualifications acquired by faithful and real preparation for the sacred office which the schools of the prophet afford, by the manifestation of the high sense of honour and personal devotion which their lives present, and the earnestness with which they devote themselves to the numerous and exacting duties of their sacred calling.

Deep in the general Christian consciousness is the conviction that the office of the holy ministry is of divine appointment. Therefore it is that those who exercise the functions of the Christian pastorate should be men who by education are able to expound clearly and intelligently the truths of religion, and that their relations with their fellow-men should be luminous exemplifications of the Christian life.

It cannot, however, be too frequently or too urgently insisted upon that all professing Christians, should aim at the same lofty ideal. There is nowhere in the New Testament one standard for the pulpit and another for the pew. To all his followers in every age, the Saviour of men left an example that they ought to follow.

In former days congregational quarrels were probably not so acute as they are in our time. At all events they did not obtain the same publicity that they do now. In apostolic days Diotrophes loved to have the pre-eminence. In the history of the Christian Church the Diotropean can much more easily be established than the apostolical succession. His progeny in our days is numerous. His descendants can be readily recognized on every continent and in all the churches. The hereditary principle of obstinacy in them all is readily discernible. They must have their own way at all hazards. They must either rule or ruin a congregation. Abnegation is a word they do not understand.

The secular press has of late been giving considerable attention and space to the record of unseemly congregational discussions. It might be worth while for heated ecclesiastical wranglers and