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UNITARIANISM.

The Unitarians are holding a large conference at Boston. Unitarianism has for long had a considerable hold on many persons of refinement and education, and its history can boast not a few men of high character and noble disposition. We bring no general railing reproach against Unitarians. But Unitarianism is not likely ever to take great hold of the heart of humanity. To deny that Jesus Christ is God is too cold a negation to satisfy the longings of the soul. We join with the Unitarians in their recognition of the perfect human example of Jesus Christ; the time must come when they will find that nothing less than the recognition of Jesus Christ as God can satisfy the inmost longings of their hearts.

MUST DEAL GENEROUSLY.

Among the obstacles to Church Union must be counted not only opposition to any change from that to which we have become accustomed, but the fear natural to men that their personal interests may suffer. That fear delayed for a considerable time the union of the various Methodist bodies, and the union of the various Presbyterian bodies, but in each case Union prevailed finally. The proposed Union now again under consideration at Toronto is not something affecting the six or seven millions, more or less, at present occupying Canada. It is something affecting the fifty or one hundred millions yet to inhabit the broad domain of Canada. The point we wish to make just now is the importance of the laymen who are friends of Union reassuring the naturally timid that whether they be ministers, officials, or college professors, they shall not during their life time be placed in any worse financial position than that they now occupy.

THE RECREATION OF SILENCE.

Speaking of the retirement of a friend (Miss Martineau) for illness, Carlyle writes: "This silence, I calculate, forced silence, will do her much good." Again his sharpened quill proclaims: "If I were a legislator I would order every man once a week or so to lock his lips together and utter no vocable at all for four and twenty hours. It would do him an immense benefit, poor fellow."

Although this wisdom was penned years ago the world has yet to put it into common exercise. Noise of any kind is more wearing than most realize. One who has heard can never forget the cries and roar of London streets. Comparative silence broods like a benediction from one to three in the morning, but after that the air is broken and set quivering again. Piano practicing, street organs, and all the "nonsense noises of the world" must be endured, and may be, if taken intermittently, letting "silence like a poultice heal the blows of sound."

Preachers and teachers have learned the recreation there is among the hills and by the sea sands. Their minds, must have the refreshment the silences give. And even business men now snatch a few days to relieve the strain of rush and competition. The "bath of silence" is a paying investment. A question of great moment is how to get this recreation as we go along. All need "repair" from the friction of work and contact.

A dear little girl who had spasms of very disagreeable naughtiness was kept sweet by being put to bed for an hour after dinner each day. The forced rest alone with her dollies was a tonic not alone to her own nerves but those of the family as well. In every house the home-maker should have a "mother's hour" near mid-day sacred from intrusion. It may be given to books or sleep, only let it be a silent hour. If this oasis were discovered and enjoyed, there would be fewer nervous wrecks and motherless little ones. School girls, too, should be taught the benefit of being alone. High-strung, conscientious students who are crowded with work ought not to be with "the girls" every minute when unemployed. Neighborliness is good, but intimacy with nature is better. A spin on a wheel, a ride alone on the electric, a fad for gardening, a walk or drive by one's self will retrain and rebuild the gray brain matter better than any comradeship. And surely society women need the healing powers of silence. The winter's crusade of teas and receptions, the race with concert and lecture and charitable engagements must be stopped now and then, or they will cease from exhaustion.

The recreation cannot all be crowded into a summer vacation. Pick it up by the way. An hour in the silence of a church in mid-week alone with God, and one's self, is an accessible refuge in the city. Speed the day when all sanctuaries shall be open all the time as havens of rest in the rush of life's thoroughfares. A busy doctor said his canoe was his safety valve. When he for it he was getting unstrung from work he got out of sound of the professional door bell by putting off shore. A suburban business man who once just escaped "prostration" adopted a plan of staying at home a few days at a time. The change from city work to country life kept him reasonably well.

It is said that a crying need of the day is repose of manner. It can be cultivated at will. In the summer take now and then a day off and be a gypsy; live out of doors and alone, if possible. Refrain from talking. Silence need not be dreaded in social interviews or social meetings, provided one has re-

pose in his soul. How much better to sit silent than to talk idly or so unwisely that repentance must follow speech. It is, indeed, a test of friendship when two can sit together with enjoyment and each read without interruption.

Some one has spoken of the fine serenity of the Dutch pictures at the Chicago Exposition. It would be a great accomplishment if men and women could get this "serenity" into their lives so that the world should feel its peace and power.

VACANCIES.

If the projected Church Union takes place, and whether it does or not, some effective plan must be adopted whereby a minister out of employ may obtain a field of labor, and whereby vacancies in pulpits may be filled without delay. Delays are dangerous, says the proverb; yes, and often disastrous. A congregation without a leader is apt to become dispirited and melt away. This ought not to be the case; when it is the case to a marked degree, it is a reflection on the lack of thoroughness of the retiring minister, who ought to have had his people educated to a higher idea of unselfish constancy and congregational loyalty.

In these democratic days, congregations are not likely to forego their right to a say as to their pulpit vacancies; but it ought to be possible to bring things to head a little more rapidly than is often the case with Presbyterian vacancies; or after a sufficient interval, for some central authority to arrange a temporary supply for a short fixed period.

The present system of procedure in the case of Presbyterian calls needs to be simplified, and modernized. To seek out a secure minister, with all the work and expense involved, is at present a rather formidable affair; and it often happens that when a congregation has fulfilled all righteousness in the way of details, the man they are after "turns them down" unexpectedly, at the last moment, after they have gone to considerable expense in the matter of Commissioners to the Presbytery, and the like. A man ought to search himself and find out his mind; and if he is to decline, the least he could properly be expected to do would be to notify in good time the expectant and disappointed congregation. To do otherwise, looks too much like willingness to use the pleadings and eulogies of an outside congregation's deputation to raise the local market value of the Minister who refuses the call.

REPORTED SERMONS.

One wonders why the long-suffering occupants of the pulpit do not form a Sermon-Publishing Protective Association. Of all the sermon reports published in newspapers, how many give any clear, compact or intelligible idea of what the preacher is driving at? Principal Grant on one occasion gave humorously inglorious expression to his dismay at what some very youthful reporter had made him say. It would pay the preacher better to take the trouble to make his own brief condensation of his sermon for the reporter. The reporter usually would be only too delighted to have this done for him. It is as absurd to assume that any mere tyro can properly report a sermon, as that the complete novice can efficiently preach one. Good reporting—the art of presenting correctly and briefly the main points of a sermon, with just a touch also of truthful local color—is a rare art. There are more persons who could write an effective editorial than there are of those capable of reporting in condensed form a sermon.