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OTTAWA, WEDNESDAY, NOV. 21, 1906.

There are many who think "The Living Age," published for now many years at Boston, the finest publication in the English tongue; certainly it is difficult to conceive of a better. Its object is to print without abridgement the most important and interesting features of the English periodicals, thus bringing the reader into connection with the brightest intellects of the current age. "The Living Age," is edited with remarkable skill and intuition. To clergymen and other thoughtful readers, "The Living Age," coming weekly, would be the equivalent of an additional library.

"MAKE MONEY."

The year 1906, both in the United States and Canada has been a year marked by a series of revelations relating to banking, insurance, electoral venality, food adulteration, and the like, which indicate a too wholesale adherence to the well known cynical maxim, "Make money, my son; honestly, if you can; but—make money." Exactly how the present age would compare with previous ages, in the desire to acquire worldly possessions at any hazard, or in the chase after pleasure and excitement, is not a comparison to be judged without some preliminary thought. But it is not going too far to characterize the present age as one upon which materialistic ideas of life have taken a strong hold. Unless all surface indications are at fault, there is today an abnormally large element which is willing to make money—honestly if it can—but make money.

If this be so how shall such a tide of sentiment, and of corresponding practice, be stemmed? Are the various teaching forces of society sufficiently alert? If not, where lies the blame?

W. C. T. U. TRIENNIAL.

The seventh triennial convention of the World's Women's Christian Temperance Union, held at Boston, was a great success. The body of foreign women in attendance was not large, but very representative. The reports presented showed splendid growth abroad, especially in South Africa and in Scandinavia. The membership in Sweden has grown from 798 to 2,633 in three years. The membership of the British unions has now risen above 100,000. Lady Henry Somerset, of England, the world's president, was not able to come to America on account of ill-health and for the same reason declined reelection. The Earl of Carlisle, whose wife is British president, attended with his daughter, Lady Dorothy Howard, and both were heard on the program. Lady Dorothy was especially popular with the convention's members. The Countess of Carlisle was elected to succeed Lady Henry Somerset, and in her absence her daughter thanked the convention for the honor. Mrs. Kaji Yakima, president of the union in Japan, was a guest shown special regard. She is principal of a Presbyterian girls' school at Tokyo, and received the thanks of the emperor during the late war for turning the unions of her organization into a force for the preparation of hospital comforts for the soldiers of the Japanese army. Hon. Chas. E. Littlefield, member of Congress from Maine, in a notable address to the convention boldly declared that statutory prohibition is the ideal, effective means for minimizing the evils of liquor drinking. Strong addresses were also heard against the use of alcohol laden medicines, against the traffic in the virtue of girls, and against Mormonism. Resolutions were passed in favor of a constitutional amendment prohibiting polygamy, and in favor of conjoint action among the governments of the world to prevent the sale of intoxicants to uncivilized races. The American delegates went immediately from Boston to Hartford, where the national convention met. In her annual address Mrs. Lillian M. N. Stevens, of Portland, Maine, the national president, said that the awful growth of the use of cocaine and absinthe in this country made it necessary to extend the crusade against liquor to cover these new dangers.

A SCOTCH EVANGELIST.

It must be a rather unique experience for a Nonconformist minister to be championed by the Foreign office, but this has been the happy lot of the Rev. John McNeill, the famous Scotch evangelist, who, while tarrying at Malta to preach, incurred the wrath of the Catholic Bishop, and called forth the defence of Lord Elgin. None of our popular preachers has had a more romantic career. At thirteen he kept gate for the Caledonian Railway Company at Inverkip. He was then promoted to the booking-office at Greenock, having served for three years as a porter. Next he was shifted to Edinburgh, and while there he was persuaded by friends to give up the railway for the pulpit. People talk of Mr. McNeill as unframed, but there are few ministers, declares the London Star, whose training has been more thorough. He was in college for eight years, and passed through his classic and theological courses with credit. College days over, he had the offer of one the richest churches in Scotland, but he refused. Instead, he took hold of a decaying church in Edinburgh, and filled it to overflowing.

DEATH OF REV. J. M. AULL.

It is with deep regret that we chronicle the death on the 10th November, of Rev. J. M. Aull, of the Palmerston Presbyterian church. The deceased was born in Ireland, but coming to Canada when quite young he graduated from Knox College in 1867. His first charge was at Brampton where he remained for two years when he accepted a call to Ratho and Innerkip, remaining there ten years. He came to Palmerston 28 years ago, dying on the anniversary of his arrival there. Mr. Aull was one of the best known divines of the Presbyterian Church in Canada. He was a man of scholarly tastes, and an able preacher of the Gospel. He filled for a term the office of Moderator of the Synod of Toronto and Kingston. His death leaves a great blank in the Presbytery of Saugeen, and is a severe blow to his congregation, to which he was greatly attached.

The funeral took place on Monday and was very largely attended. The services were in charge of the Presbytery, Rev. John Little, of Holstein, presiding as Moderator and conducting the exercises. The Rev. R. McCullough, of Innerkip, read the Scriptures; Rev. M. C. Cameron, of Harriston, offered prayer; Rev. John Young, of Clifford, delivered a brief memorial address; Rev. Wm. Farquharson, of Durham, also gave an address, and the Rev. H. M. McCullough, of Harriston, offered prayer; suitable music being rendered at intervals throughout the service.

At the grave the Rev. Geo. Kendall, of Conn and Woodland, read the burial service; the Rev. D. L. Campbell, of Moorefield, offered prayer; and the Rev. J. Little, of Holstein, pronounced the benediction. The pallbearers were four elders and two managers of the congregation.

LEARNING TO LIKE THE RIGHT.

We can learn to like the right, though we ought to do right whether we like it or not. And God will help us in our desire to learn to like that which we ought to like. Let no one doubt that, nor be discouraged because he finds himself sadly out of tune with, and not attracted by, the very things that he knows ought to attract him. One who has been called one of the greatest preachers in England, and who is noted for rare spiritual power, has cried out in prayer: "My Father, I would have a stronger appetite for the right. I turn to it reluctantly when I ought to hunger for it. I turn to it as a sick man to his food, when I ought to long for it as thirsty men seek their water. Breathe upon me, that my appetite may be restored." And that is the prayer that righteous men will have to make so long as the devil is permitted to make it his business to seek to destroy right appetites and every right desire. The most effective way to insure the answer to the prayer is to rise from our knees and do the right as hard as though we really liked to do it. Doing breeds liking. Right-liking is a sure result of right-doing.