

Scottish home. An association was formed with some simple rules for membership, intended to promote the mental, moral and religious well being of the members, as well as the comforts and happiness of the home. The Association quickly took root and soon grew so large that the merely local appellation became no longer appropriate, and from the "Haddo House Association," the name was altered to the "Onward and Upward Association." In course of time the idea of a periodical in the interests of the Association was conceived and realized with rapid success, and the present result is the charming little magazine—now entering its fourth year—on whose attractive exterior is inscribed the title *Onward and Upward*. The spirit of it is well expressed by the brief but significant motto—*Follow Thou Me*—while the bound volume bears on the inside of the cover Lowell's suggestive lines:

"Life is a leaf of paper white,  
Whereon each one of us may write  
His word or two, and then comes night.  
Greatly begin—though thou have time  
But for a line—be that sublime,  
Not failure, but low aim is crime!"

As it is well known that the interest of the Earl and Countess of Aberdeen in Canada is by no means of recent date, this periodical has from the first borne traces of this interest. In the first volume—for 1891—appeared Lady Aberdeen's "Through Canada with a Kodak," a series of rapid but graceful sketches of her former sojourn and travels in the Dominion, and no one, certainly, could accuse her of taking a pessimistic view of our country and life to which she gives a fuller and fairer measure of justice than British travellers, as a rule, are apt to do. Perhaps the secret of this is her unfailing sympathy with human life in all its conditions, however unfamiliar and unconventional. Her editorials are invariably bright and pointed, and full of sensible advice and suggestion, which show clearly that she is herself a practical housewife, and able, therefore, to counsel others. Above all, there is shining through the pages, the loving sympathy and *desire to help* which alone can make counsel acceptable to those who need it.

The other little publication, bearing the suggestive title of *Wee Willie Winkie*, ought to be as welcome to the little ones as *Onward and Upward* to the more advanced young people. It grew out of the "Children's Corner" in the older magazine which was from its commencement presided over by the youthful Lady Marjorie Gordon, whose name the pretty little magazine bears, as editor, "assisted by her mother." The task of editing it is evidently a labor of love to both, and an original and very attractive feature of the magazine consists in the letters from its young readers, who are encouraged to send in descriptions or short stories about anything that may have specially interested them. The opening number of the present volume contains many interesting little sketches of Christmas doings in various places, chiefly in Scotland—written by children of ages varying from fifteen to nine. There are besides pretty stories and sketches from older pens, and the illustrations are admirable. The "Classical Legend of Some Antiquity" will delight many juveniles who do not understand the new title of the old nursery tale. The stories and pictures of animals will also give much pleasure, besides conveying needed lessons in humanity. In the prospectus addressed to the little folks, Canadian children are invited to send in their letters for "the bairns in other countries to read;" to tell—"What you are learning at school; how you like your lessons; how you manage your games; how you spend your evenings; how you get up your clubs, picnics, lacrosse matches; all about your friends, your pets, and all about yourself. How you go fishing, boating, canoeing; how you go skating, snowshoeing and tobogganing; where you go in summer, and what you do in winter." And in the companion prospectus, intended for the older folks, there are the following suggestive remarks:—"The children take the keenest interest in the competitions, and greatly enjoy reading each other's contributions in print. Amongst other competitions, children are invited to join the Good Gossip Club, to which reports are to be sent of all kindly, heroic, noble deeds and words of which the children hear, as well as any amusing or pathetic incidents or anecdotes concerning ani-

mals or birds. It is hoped that this will encourage the young people to look out for all that is good in those among whom they live, instead of catching the habit of repeating ill-natured, evil and untrue gossip."

Then we have this hope expressed which specially concerns "this Canada of ours":—"It is to be hoped that this little magazine may find a field of usefulness in Canada as well as in the old country, and that it may serve as one more link between the children of the New and Old Worlds. Especially is it desired that it may find its way to children living in out-of-the-way parts of the Dominion, among the settlers on the prairie and in the forests, who have but little opportunity of coming into touch with the outer world. A very warm welcome will be extended to contributions coming from such children to *Wee Willie Winkie* office at Government House, Ottawa, and perhaps it may not be indiscreet to whisper that their Excellencies, the Governor-General and the Countess of Aberdeen hope, through their little magazine, to get into contact with the lives lived by many sections of the people of Canada, with whom otherwise they could not come in touch."

Conceived in so broad and kindly a spirit, and edited with such good taste and thorough ability, these little magazines are bound to make a feature for themselves among us, and we hope they have "come to stay." There is plenty of room for magazines on so catholic basis and at so low a price, for our church papers are necessarily on narrow lines, and are often too ecclesiastical for ordinary readers. Might not something be done by the more privileged to put them within the reach of the poorest, and especially of those settlers "living in out-of-the-way parts of the Dominion" where their bright cheery pages, sketches and illustrations of the scenery of other lands, and interesting historical questions and competitions, would be not only a source of keen pleasure, but a most stimulating and educative influence as well. There are few in this part of Canada who do not know of some remote and isolated homes to which they might send these fairy messengers of "sweetness and light," which might be a Home Mission scheme in themselves! Presbyterian readers will have a special interest in knowing that these magazines are edited by good Presbyterians, and "it may not be indiscreet" to whisper, in confidence, that our Home Missions will be presented in early numbers by one who is always heard on such subjects with peculiar interest and pleasure.

FIDELIS.

#### OUR MISSIONS.

There is one mission of our church over which there is a divergence of opinion, but I think this largely rests with those seeking an excuse for not aiding any. I refer to our French Evangelization Mission; looking at it broadly, the result would not seem to justify the expense. There has been long, tedious and painful sowing, now it would seem as if the harvest was near, if not with us.

The field for a civilized country could scarcely be more trying—I may add dangerous to the early workers—mistakes were undoubtedly made, some missionaries having been exceedingly injudicious in the means employed to reach results; this has ceased and what a change has come over that barren country! Now the Bible reader or colporteur has all reasonable access to the homes of the R. C. French and often are gladly welcomed.

The French habitant is slow of movement, slow of thought. Recently he has shown a decided inclination in "wanting to know," the priest can no longer sway or drive his flock whither he will; there have been notable instances of this in recent years which I need not name.

We have an old and well known school at Pointe aux Trembles. We employ many colporteurs, but the churches increase slowly, nearly every one struggling for existence. Our school is not considered invitingly comfortable—rather the reverse—in fact, it is imperfectly equipped. Would it not be wise to increase its efficiency, improve its accommodation, spend less on colporteurs and more on the school? Nearly every scholar returning home

becomes a missionary; how vast their influence none of us can tell, it is known and felt—make the school more attractive.

There is one phase of French Canadian work that is not fully weighed. The English population in nearly all sections is being crowded out by the R. C. French and have been given to understand that they are interlopers; the time may come when they will use their brute-force power more than at present. What then? The consequence is not pleasant to imagine; build up a French Protestant element that can stand alone and this would form a bulwark of safety to the English Protestants as well as themselves. There should be no attempt to do away with the French language, but there should be a strong effort made to remove superstition and ignorance. Is this not worthy of consideration and action? Delay may be more dangerous than the quiet onlooker has any conception of.

L. A. C.

#### CULUMET, MICHIGAN.

The Presbyterians of Red Jacket and Culumet, had a week of rejoicing which began on the last Sabbath in February, and continued unabated until the following Sabbath evening.

The occasion was the opening and dedication services of their handsome new church edifice which were continued for a week, and whose results will be felt throughout eternity.

This church is just two years old, and by the indefatigable energy, and soul-uplifting preaching of the pastor, the Rev. Dr. Stalker, it has grown to one of the largest congregations on the Upper Peninsula of Michigan.

The new church is 100 feet long by 56 feet wide, is cruciform in shape and seats about 500 people. There is a basement for Sabbath school and social work which is not quite finished, but will be soon. The whole will cost \$12,500, which is nearly all provided for.

The Rev. Dr. W. Craig, of McCormack Seminary, Chicago, and moderator of the Presbyterian Church (North) preached the opening sermons which were worthy of his great reputation and high position in the church. The Methodists joined in worship with the congregation in the morning, and the Congregationalists united with it in the evening, and the collections were over two thousand dollars. Special religious and social services were continued during the week, and on the following Sabbath the Rev. Dr. James Todd, of Escanaba, Michigan, continued the dedication services.

The congregations were large both morning and evening, and the contributions so liberal as to reduce the debt to three hundred dollars.

Dr. Todd is an able preacher, and his sermons were of an exceptionally high order, and delighted all.

This congregation consists largely of Canadian and Scotch-American people, two thirds of whom are young men. Their worthy pastor is also a Canadian, and both he and Dr. Todd began their ministry in Manitoba. The church has a bright and prosperous future before it.

ELDER.

The Holy Land and its Customs: An entertainment illustrative of the Holy Land and its customs is to be given under the auspices of the Y.M.C.A., in Association Hall, on the 17th, 18th, 19th and 20th inst. The subjects illustrated will be, "The Homes and Haunts of Jesus," "Life in Jerusalem," "The Bedouins of the Desert," and "Ecce Homo, or, From Bethlehem to Calvary." Mrs. Mountford, by whom the entertainment is presented, will be assisted by a large staff of ladies and gentlemen who along with herself will appear in character, dressed in the costumes of the time and subjects illustrated, and much light and instruction will be given in a way easy to be understood and remembered on many Scripture subjects and Eastern manners and customs.

A strange avenue of trees is owned by the Duke of Argyll, and it is year by year growing longer. Each of the trees has been planted by some notable person, and a brass plate is fastened to the iron fencing surrounding the trees, signifying by whom it was planted.

## Christian Endeavor.

### SELF CONTROL AND HOW TO GAIN IT—A TEMPERANCE TOPIC.

BY REV. W. S. MONTAGUE, D.D., ST. GEORGE.

April 15.—Col iii 1-17

Solomon says, "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." These words imply that the control of self is one of the most difficult tasks to which we can apply ourselves. We have only to look at the biographies of great men to see how true are the words quoted above. Alexander the Great was strong enough to take city after city, and province after province, but he was not strong enough to control his passions or his appetite. When we read the story of his early life we cannot but admire his valor and his intrepidity; but he goes down in our estimation when we find that he gave rein to his passions and slew an honored servant in anger; and he sinks even more decidedly in our esteem when we learn that he could not control his appetite for strong drink—indeed, that he died of intemperance at the early age of thirty-two. We are charmed with the story of the life of Frederick the Great, but when we read that he always carried poison in his pocket because he feared that he would not be able to endure any great reverse, our admiration is considerably lessened. He could take a city more easily than he could control his feelings. Many who could rule others with a rod of iron, were weakness itself when they attempted to control their passions and their appetites. Samson, King Saul, Herod the Great, and Henry VIII. of England might be taken as examples. Regarding the last mentioned, the historian Collier, says, "At eighteen he was a gay and handsome youth, skilled in music and ready with his pen; at six and fifty he was an unwieldy mass of corrupted flesh and evil passions."

But though this virtue is so difficult of attainment, it may in great measure be attained even by those who do not naturally possess it in any great degree. There have, of course, been some who possess this trait in an eminent degree. Livingstone, Columbus, Cromwell, and Cobden seem to have possessed almost complete control of their tempers and appetites. But while nature did much for these men, they had to guard against those things by which their abilities might be weakened, and they had also to cultivate those things which tended to make them calm, continent and self-possessed. Whether nature has done little or much for us, we too, will have to watch against what tends to destroy our powers and to cultivate what is calculated to strengthen them.

(1) It will be necessary for us to guard against what tends to produce physical weakness. There is a very close connection between the body and the mind, and if we would control the mind, we must jealously conserve our physical powers. When our bodily functions are weakened by keeping late hours, or by the milder forms of dissipation, it is natural to resort to stimulants, and when stimulants are indulged in for a considerable time, they are taken, not for "the stomach's sake," but to satisfy the craving of a diseased and dangerous appetite. When that point is reached self-control is gone.

(2) Again it will be necessary to cultivate will power: to deliberately resolve that we will guard against certain weaknesses, to which we are specially subject, or certain temptations by which we are frequently beset. We admire the calm self-possession of Daniel when he stood in the presence of Melzar, but if we would understand the secret of it we must keep in mind the statement made in the earlier part of the story (Dan. i. 8).

(3) Finally we must cultivate faith in God; we must try to realize that His eye is upon us and that He is ready to help us. Nothing could surpass the calmness, the self-possession and courage of Nehemiah when he stood in the presence of his enemies (Neh. 6). How can we account for this? He believed that he was doing God's work; that he was standing in this place where God appointed him to be; that God's eye was upon him, and that, therefore, it was his privilege to look to God for help and to expect that, as help was required, it would be forthcoming.