

The attendance was not quite as large as usual, but an interesting programme was carried out. One of the State missionaries, Rev. A. A. Killam, the president, being in the chair. Pembroke is a part of his field. The town once boasted of its Iron manufacturing industries. Plate and bar iron and nails were made here from the "pigs" and found a ready market, but now shook and lumber mills and canning factories have taken their places. The season promises to be a good one for the latter industry all along the Maine and New Brunswick coasts.

The churches reported a good interest in religious matters at this quarterly, and notwithstanding the many removals, they are holding their own. Several of them reporting baptisms. Eastport, Milltown, Bucksport and Calais among the latter.

When the State convention meets at Waterville to celebrate its centennial year, many churches will be able to show a rich ingathering through the earnest evangelist labors of of pastors, missionaries and evangelists.

Dr. Burrage, the editor of Zion's Advocate recently paid a flying visit to Calais, he is a member of the joint committee to arrange for the Tercentenary celebration to be held in the near future at Doucett's Island, St. Croix River. It is just 300 years since De Monts and Champlain made their settlement there and your correspondent who visited the place with Brother Cochran a week or two ago found very much to interest. We brought away some pieces of brick and other "souvenirs of our visit". The keeper of the sight there recently dug up an old steel axe and other curiosities. When the ships of the nations gather there will hardly be standing room on the island for the visitors, for its whole area is not over two acres.

The churches on the St. Croix are still doing the work of the Master, Brother Goucher had baptism again last Sabbath, his congregations are good especially in the evenings and the Sabbath school is growing in numbers and usefulness. Deacon Hally recently elected to his important office is in the true line of deacons. His great grandfathers on both sides of his home were deacons years ago in old Zion church, Yarmouth, so has his grandfather and his own father also filled the same office—"Instead of thy fathers shalt be thy children whom thou mayst make princes in the earth," Ps 45: 16, is a promise fulfilled in such cases as these.

At Oak Bay Pastor Gordon has some tokens for good, and his people all rallying around him in the different sections of this large field. Brother Fletcher at St. George expects to dedicate the New Church at Second Falls on the 24th inst. Surely the people there have done well in so soon having a church edifice after the destruction of the older building by fire last summer. Brother Stunes on the Bailey field while having his discouragements principally in the loss of valuable members by removals, has yet much to encourage him, he will baptize next Lord's day. Calais First and Second are doing their best and have to rejoice in good congregations and reviving interest in Sabbath school and Mission work. Dr. Padelford the esteemed pastor of the Second Calais church is just now visiting his son, who is pastor of one of the Baptist churches in Lynn, to which place he recently removed after a very successful pastorate in Haverhill, Mass., where his father was pastor years ago.

The touring Sunday School Convention was a great help to Christian workers on both sides of the river; the meetings were well attended and uplifting.

The Supreme Judicial court of Washington Co., Me., closed a lengthy session in Calais last week. Judge Whiteborne a son of Cally University was the presiding judge, a very able man, and one whom it was a pleasure to meet with socially. Cases of great importance were tried, including one murder charge, but there was not one conviction, a fact that has brought out a good deal of adverse criticisms from the press in different parts of the State.

Rumsellers got off in this court with fines more or less heavy, instead of the full penalty of imprisonment as well. This the papers say, is because it is the year of the "Presidential election," and this too is given as the probable reason why there were no convictions in the court. Well, we had always understood that a pending presidential election had an injurious effect upon the business of the country but it was most astonishing as well as painful to read in the public prints that the administration of justice could possibly be influenced by any such a cause, it is certainly a most awful condition of public affairs when a newspaper dare hint even at such a thing, but here one will notice that after a case has been decided upon in court the decision of judges and juries are freely commented upon, and this is just as it should be if there is a suspicion in the public mind that party affiliations have ought to do in the "making up" of such decisions, at any rate in the case of the saloons. The venders of spirituous liquors took the simple fine as a hint from the court to go on in their destructive business, but the city marshal, Mr. John Crossman a good officer by the way, has given them to understand that the law will be put in force against all violations of its provisions.

One of the many candidates for governor of the state Hon. Mr. Cobb in a letter to Rev. C. B. Owen a leading Baptist minister has openly declared himself in favor of the rigid enforcement of the Temperance laws of the state

against all offenders. This letter though not intended for publication, has been printed in nearly every paper in the state. Mr. Beal, Mayor of the city of Bangor, a wealthy and influential man who also is after the Republican nomination with others is in favor of re-submission and is a friend of the liquor interests, so far as the primaries indicate Mr. Cobb is far ahead of each and all of his competitors and as the issue is fairly joined as between the liquor and temperance interests in the state it is to be hoped that the Great Republican party will not compromise itself by nominating any other than a prominent Temperance man. The Democrats are keenly watching the progress of affairs in the Republican camp and what they may do in nominating their candidate is a secret with them as yet. The weather is exceedingly cold and wet and farming operations very backward. The grass and trees look fairly well however

Yours truly,

"SOJOURNER."

Concerning the Control of the Tongue.

KNOXIAN.

Lord Rosebery said the other day in a rather hot paragraph of a great speech that "a man who cannot control his tongue is unfit to be Premier of England." A man who cannot control his tongue is unfit to occupy a prominent and responsible position anywhere. He is very likely to be dangerous in the family, or in society, or in the State, or in any kind of organization made up of members of the human family. Were there just one man in the world he might exaggerate, or misrepresent, or slander, or even lie with impunity. Even one man on each continent could not do much harm with a bad tongue to anybody but himself. But there are a great many of us here and a tongue not under control cannot wag long without hurting somebody. Hence the necessity of keeping the unruly member under something like control.

A clerical friend of ours—a good man and strong prohibitionist—used to say that "sins of the tongue," as he called them, did more harm than is done by the liquor traffic. It is impossible to estimate with any degree of certainty the amount of good or harm done by anybody or anything, but perhaps our friend was not far wrong in his opinion. Always and everywhere uncontrolled tongues do a vast amount of mischief. Pens not controlled by a good conscience are a scourge in every free country. Liberty of the press and freedom of speech are more abused than any other privilege free men enjoy.

Sometimes an uncontrollable tongue is nothing more than amusing. I listen to that orator whose mouth has run away with him. He started fairly well. His first few sentences were good enough. As long as his mind and his voice worked together he got on not so badly. But after a while his mind seemed to get behind his voice. Then it went clean out of work and his tongue went on alone. Noise takes the place of ideas. Having nothing to say he says it louder and louder. Finally he "hollers" and gasps and gets out of breath. What is the matter with that orator—sometimes a preacher? Merely this, his mouth ran away with him and careered wildly along like a runaway horse.

Far be it from us to say that a speaker does no good even after his voice has run away with him. We once heard a worthy minister deliver an address on family religion in a presbytery that shall be nameless. For at least two-thirds of the time of the delivery it was as clear as the sun on a June day that his mind and his voice had dissolved partnership for the time being. No one knew exactly what he was saying, and he certainly did not know himself. But he made a good impression. One of his fellow-pre-byters said, Mr. So-and-so had shown that family religion is a great thing. So he did. He made the impression he sought to make. A runaway horse may keep in the middle of the street and get to the other end in safety. Still it is better to have either horses or tongues under control.

The trouble that often arises between public speakers and reporters comes in right here. The speaker gets heated up, loses control of his tongue, and says things that in his cooler moments he never intended to say. The reporter is quite cool. Reporting speeches is his daily business and there is nothing about an ordinary meeting to excite him. If he is an honest and capable fellow the chances are ten thousand to one that his report is correct.

If uncontrolled tongues were only amusing they might be tolerated. A little harmless amusement is not a bad thing. But uncontrolled tongues are a scourge. They disturb families, distract congregations, raise quarrels among neighbors, and pollute the public life of a country. One reason why many high class men refuse to take any part in public affairs is because they know they will be assailed by the tongues and pens of assassins the moment they enter public life. Canada suffers more in this way than any other civilized country except, perhaps, the United States. In many cases the man stabbed by the anonymous editor or member of Parliament who uses his privileges to say what he dare not say outside, may not care for abuse, but his friends and relations do care very much and they use their influence to keep the good man at home. In this way Canada is deprived of the help that many a good citizen would willingly give towards the

building up of this young nation. Tongues and pens controlled by envy, jealousy, political hate, sectarian venom, personal hate, inordinate ambition are a greater scourge to this country than epidemic disease has ever been.

Uncontrolled tongues are very expensive to this Dominion. The sessions of parliament and of the legislatures are often twice as long as they need be just because some members speak more than twice as much as there is any necessity for. The country, of course, has to pay the bill.

Uncontrolled tongues sacrifice time as well as money. Let any busy man of affairs look back over his life and ask himself how much of his precious time has been sacrificed listening to speakers who seemed to think that the rest of mankind were created for the express purpose of listening to them.

These tongues try temper as well as squander time and money. There are few things more irritating than to have to listen to a prosy, prolix man say things that have been said better a dozen times already and that he himself has repeated at least half a dozen times.

Moral: If you can't control your tongue when speaking take a back seat and keep silent.—Presbyterian.

The Hope of Eternity.

BY JAMES STALKER, D. D.

While Christ is our hope, there is one event in the life of Christ with which, in the Bible, Christian hope is peculiarly associated—that is the resurrection. The scripture says that "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." How is the vitality of hope affected by the resurrection of Christ? In this way the resurrection of Jesus is the most authentic glimpse humanity has ever had into the world to come. The belief in immortality is insane in man, so much so that even heathens like Cicero and Seneca contend for its reality on account of its universality, even in their time; and other noble heathens, like Socrates and Plato, have worked out profound arguments in support of the doctrine. Immortality is a beautiful belief, it is always clung to most by the finest natures; but in all ages men and women, while clinging to it, have had a cold doubt arising from this fact that no one ever comes back. Oh! why do these adamant gates never open from the other side? Why does not one, representative of all who are on the other side, come back to assure us that there is an existence out there, and a Heavenly Father awaiting for us? In every age that has been the passionate demand of the human heart, and it has been met by the resurrection of Jesus from the dead. He is the representative man, the representative of all the dead, who has forced His way back to give us assurance, and by many infallible proofs mankind is now assured of His resurrection. But the resurrection of Jesus is only the claw of the prehistoric specimen from which the skill of the naturalist constructs the whole animal. If it be true, ever so much more must be true. If it be true, then the future life in all its great features is assured, and hope can go forth and lay hold of it. In Scripture, Christian hope is often called by such names as the "hope of eternal life," or "hope laid up for you in heaven," and St. Peter, who has sometimes been called the apostle of faith, and John of love, speaks of an "inheritance incorruptible and undefiled, that faded not away," as the supreme object of hope. I think there can be no doubt that while this is not the exclusive, it is the supreme object of hope and it was this new hope that roused the world and made Christianity the religion of the world. In those days the early Christians believed in the other world with such a force of conviction that they neglected their homes and their business in order to brood on it, until St. Paul and other Christian teacher had to limit their attention to this subject. In those times, in the hope of getting more quickly to the world beyond, they not only faced persecution and martyrdom, but courted them, until Christian teachers had to warn them of the sin of such conduct. The world is very different now. No fear of us thinking too much of these things! No Christian teacher now needs to warn people against setting their affections too much on things above. It is this world which is now too much with us, and that world is dim and shadowy.

I fancy it may be because we are too self-indulgent here. We are afraid to take a stand and protest too much. We like to sail with the times, and we get our reward. We are very comfortable in comparison with those who dwell in tents and caves of the earth. Yes, but we have lost something, too. We have had to pay for our comfort. In those old times the belief in the world to come was very clear. I quite expect that some time when persecution has to be endured by the church again, the pristine freshness and force of Christian hope will come back again. It is a force when it is realized that it is not an idle dreaming about distant things with which we have little to do. Thinking about heaven produces heavenly-mindedness. It is those who believe in heaven who are making themselves ready to go there, realizing that heaven is a prepared place for a prepared people. As St. John says, "Every man that hath this hope in him purifieth himself, even as he is pure;" or, to take the same truth in another and more poetical form, "Hope is the anchor of the soul."—Ex.