

ing her and himself on a train as she journeyed to visit her children. In her last letter to him—a letter found in his pocket after his death, were these sentences: "You have broken my heart. I tried so hard to be a good, true wife to you. I am at work, but must not tell you where. . . . I pity you, and sincerely hope you will be a man amongst men once more, and let rum alone. . . . What a difference from what I expected when we were married. . . . I hope you will be good and do right."

How many wives have the same story of disappointment and hardship and heartbreak? "Let rum alone," was her last plea. He answered it by taking her life. But for rum they would have been happy and prosperous. The drink habit, the drink traffic, and the men engaged in it must bear the guilt of this double crime and the orphaning of three children.

Fredericton had a rum tragedy a few days ago. A young man named McCoy died suddenly. The verdict of the coroner's jury was that he died of "alcoholic poisoning, caused by continuous and excessive drinking." He was only twenty-one years old. The son of a rumseller, it perhaps had never occurred to him that it was unwise or dangerous to drink. For his early and sudden taking-off the rum traffic and the rumsellers are responsible—as much responsible as if they had shot him down. Try as much as they may, they cannot free themselves from the guilt.

From Campbellton there comes word of the death of a man from excessive drinking. The death occurred as long ago as March 26th, but the verdict of the coroner's jury was given only recently, or, if given promptly, was made public only recently. The verdict said:

Geo. Marsh upon the night of the 26th March, 1904, died of congestion of the brain caused by the excessive use of alcoholic liquors procured from John McIntyre, he (Marsh) being in an intoxicated condition, said liquor being six ordinary whiskey glasses full, drank on bets within fifteen minutes.

The McIntyre mentioned is, evidently, a rumseller. At the investigation he swore that he gave Marsh but one glass of liquor. Rumsellers can swear to anything that suits them. Another witness swore that McIntyre served him with the six drinks mentioned in the verdict. It does not appear that anything has been done with the slayer of the poor fellow who went so quickly to his grave. And yet that rumseller and the others who furnished him with liquor are surely as guilty of his death as if they had stabbed him in the heart.

These are only sample cases. The same thing is occurring every day. The process is slower in most cases, and the ending is in less startling circumstances, but the cause is the same.

What can be said of a traffic which lives and thrives by such slaughter? It is "the gigantic crime of crimes." And those who are engaged in it are verily guilty of the blood of their numberless victims.

What should be the attitude of good citizens towards such a traffic? Think of it. There is something that every one can do to help destroy the destroyer. Do it.

QUESTIONS ASKED.

On Wednesday last, Mr. R. D. Wilmot, M. P. for Sunbury Co., gave notice in parliament of the following inquiry:

Has the census official been authorized within the current year to make enquiries as to the religions of the people in Lincoln parish, Sunbury County? If so, by whose authority were such enquiries made, what was the object, and what results were obtained? Were the answers under oath, and if so, why? Have similar enquiries been made in other parts of New Brunswick? If so, in what portion and with what results? If not, why was Lincoln alone chosen for such enquiries?

We await with some curiosity and interest the answers to these questions.

GOOD ADVICE.

Ontario prohibitionists are much disappointed, and not a little indignant, that the promises of advanced legislation touching the liquor traffic have not been fulfilled. Rev. Dr. Chown, the Methodist Conference secretary of Moral Reform, is as much aggrieved as anyone, and can express indignation as clearly and forcibly as any other. He does not hesitate to condemn political leaders, of whatever party, who play fast and loose with questions touching the public welfare, and disregard their most solemn promises. He believes, however, that the people have the remedy in their own hands, if they are only courageous enough to use it, and gives this word of wise advice:

At the same time, we are strongly impressed with the idea that self-respecting people should cease to whine, and begin really to use the power that lies in their hands. By so doing they would obtain the respect of the community, and use the only argument to which a government can respond. We think the time has come when it would be much better policy even to forget that pledges had ever been made, if by so doing the temperance electors would depend upon themselves, rather than upon the disposition of any party.

What Rome has Done for Porto Rico.

At the beginning of the sixteenth century Bishop Manso was assigned Porto Rico as his diocese, with instructions to collect the tenth of the people's income for the church. But the people refused to pay it, and he returned to Spain, and in 1512 was sent back to Porto Rico armed with the authority of Inquisitor General. He compelled the people to obey the commands of the church, and if any man dared to doubt the authority of the Roman church over his life and business, the bishop would order him arrested and cast into a dungeon, where he must remain for a time; he was not allowed to speak to any one, friend or foe, nor to know what the charge might be or who had preferred the charge. At such a time as the bishop saw fit, he would order the prisoner brought out, stripped and dressed in a yellow sack on which was painted the picture of a red cross, or devils, the fires of hell and instruments of torture, and then was burned at the stake or bound and put into a furnace and roasted by degrees. Every man who dared to think for himself religiously was dealt with in this manner, and thousands suffered thus. How

Porto Rico was kept Roman Catholic is very evident.

The last Inquisitor General was removed from San Juan in 1819, but the priests still held political authority to inflict corporal punishment upon any one who might fail to fall down and do obeisance to them, as they passed along the streets. Since the raising of the American flag over Porto Rico the political authority to inflict corporal punishment has been taken away from the priests. Nevertheless, the people are bound to them by the strong chains of spiritual ignorance and superstition which they have for four hundred years been fastening upon their necks, and our government is powerless to strip off these chains, because they have taken out of our educational system the Bible, which is the only instrument which can liberate the souls of men. And though they may learn mathematics and the sciences, they will still remain in spiritual darkness, and will still worship idols and fall down in the dust to kiss the hands of the church officials, which is evidenced by the fact that the writer has seen hundreds of the best dressed and best educated citizens, men and women, kneel in the dust before the American bishop, and kiss his hands, and the children of the church schools are made to kneel and kiss his hand on certain occasions. This is mentioned that our people may understand that we may expect no relief nor help from our government except the protection of the life and property of our missionaries.

No man was allowed to read the New Testament, and even since American occupation the priests have followed the colporteurs and collected the Testaments which they were selling, and have torn them in derision on the public square, warning the people not to read this "damnable book which these Protestant devils are distributing." The people at heart hate the priests, for they know that the priests are drunkards, gamblers, sensual and full of deceit, but all are lashed into obedience to their laws, the purchase of their fetish and indulgences by the pagan doctrines of purgatory.

The Porto Ricans are naturally bright, learn very rapidly, and when enlightened and awakened they exhibit some of the noblest and most admirable traits of character. Yet they have been reduced to such depths of poverty, illiteracy, sensuality and suffering by this nefarious religious system, propagated by the priesthood which has practised such atrocities in the name of Christ as acts of religion, as would make demons blush in shame. The burden of Porto Rico is the blighting curse of Romish superstition.—By W. M. Taylor, in *Chris. Standard*.

—Mr. Paul Moody, the youngest son of the late Dwight L. Moody, is following in his father's footsteps by selecting evangelistic effort as his life-work.

—Religiously, at least, affairs in South Africa cannot be altogether hopeless, for the Transvaal and Swaziland Districts of the Wesleyan Church report an increase in membership for the year of fully thirty per cent.

News of the Churches.

JERUSALEM, Q. Co.—I have closed two weeks special meetings at Jerusalem. The church was revived and strengthened. The meetings were well attended, considering the bad state of the travelling. A young man and young woman accepted Christ, and on Sabbath, April 24th, were baptized. The religious interest throughout the pastorate continues very good.

C. B. LEWIS.

FROM REV. D. PATTERSON.—I am now at home; have formed no plans of my own for the future, but am, day by day, taking up the opportunities of life as the grace of God provides. Was pleased to find, on my return, the Union Sunday-school at Johnston Hall still holding on its way. We had a good school yesterday. We are looking forward to the Sunday-school tour arranged for by the N. B. S. S. Association. Let all pray that this forward movement be blessed of God to increase, throughout the borders of our province, the study of God's Word and the practise of its lessons. And may there be a willingness among the people to put time and effort into the work of Christ to have the Word of God magnified.

DAVID PATTERSON.

MINISTERS.—A brother in Knowlesville, C. Co., writes: "Rev. H. A. Bonnell preaches for us, and we enjoy him much."

OTHER DENOMINATIONS.

—The Unitarian Church, St. John, has called Rev. A. M. Walker, of Saugus, Me., to be pastor.

—Rev. J. B. Ganong, pastor of the Baptist Church at Hillsboro, A. Co., has resigned to become Field Secretary of the N. B. Sunday-school Association, in succession to Rev. A. Lucas.

—The *Presbyterian Witness* tells of a lady member of the Presbyterian Church who has not missed a service in that church except one, week day, or Sunday, for eight years. She is a faithful Sabbath school teacher. The lady is over eighty years of age.

—Rev. A. C. Burdette, a superannuated Methodist minister, died at Bridgetown, N. S., Thursday. He spent fifty years in the active ministry before being superannuated.

—The young people of the Main St. Baptist Church, St. John, presented their pastor, Rev. H. H. Roach, with a bookcase on his birthday, last Thursday. In an accompanying address they said very kind things of him.

—By the will of the late Mrs. Allen Smith, of Halifax, several Baptist institutions receive generous gifts. They are as follows: \$2,000 to the Ladies' Seminary, Acadia University; \$2,000 to the School for the Blind; \$3,000 to home missions; \$2,000 to foreign missions; \$2,000 to Grand Ligne Mission; \$2,000 to Board of Ministers' Annuity Fund for the Maritime Provinces; \$3,000 to the Building Fund of the First Baptist Church, Halifax; \$1,000 for parsonage.