

came to me accompanying a man and a woman, the latter of whom bore in her arms a little babe, born out of wedlock. The party had been sent by the justice, that I might "perform the ceremony of marriage," if I should think it best to do so. It was impossible to feel that it was more than a ceremony, and the faces of the two bore evidence that love, in any true sense of the word, was an unknown quantity in their relations to each other. And yet there was the babe, and there was society to be thought of. And to my mind considerations concerning these overbalanced all others, and I consented to the service. Was my decision right? H. N. D.

The "Second Adam"—Who is He?

It is strange how readily an erroneous quotation is taken up and given

currency even by the most careful writers. I am inclined to question whether a majority of those who accept the doctrine of the federal headship of Christ do not use the name "second Adam" for that which has the apostolic sanction, "last Adam." Certainly it is in more common use in theological treatises. And yet it is entirely without scriptural warrant. Not only so, but it suggests a possible error. For "second," if it does not imply "third," at least does not prevent the inference that there may be a "third." But "last" allows no such inference, admits no such implication. There have been—there are to be—but two Adams, the "first" and the "last." It is enough to call the attention of my brethren to this truth to insure the correction of a wrong habit, if the habit has been formed. R. G. T.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Louisiana Lottery.

Ye are they that forsake Jehovah, that forget my holy mountain, that prepare a table for that troop [lit. luck], and that furnish the drink-offering unto that number [lit. chance].—Isa. lxxv. 11.

THE prominence which of late has been given to this evil is by no means beyond its due. For twenty-five years it has existed, becoming more and more menacing to the best interests of all sections of our country, until it now threatens to perpetuate itself by securing a constitutional recognition. To decide as to how far it is responsible for the increase of poverty, for the demoralization of individuals and communities, for the perpetration of crime, is, of course, impossible; but the fact that it has awakened the anxious concern of the better element in all parts of our land, and stimulated a determination to secure its extirpation, if possible, goes to show that it is regarded as one of our most threatening evils.

This great gambling concern received its charter from the State of Louisiana in 1868, during the period of reconstruction, when, politically speaking, the worst element was at the front throughout what had been known as the Confederate States. Gamblers and blacklegs of every description bought their way to office and used the office thus secured to more than reimburse themselves. Such the class of men who sought, and such the class of men who granted, the charter to the Lottery Company of Louisiana for a period of twenty-five years, on condition of the payment of \$40,000 annually to the Charity Hospital. Yet this, which to the war-impooverished State seemed a large sum, was but a pittance to a concern whose accumulations were such that its stock came to be quoted at from \$1300 to \$1400 above par, and to represent twice the value of the whole banking capital of the State. It almost passes belief, and yet the statement, officially made by the representatives of