

isters sat down for a quiet smoke. Just then a half-drunken man entered, watched them a few minutes and exclaimed, "Here's a pretty example, two dominies puffing their cigars in a public store!" "I know it is a bad habit, and I've often wished I could give it up," apologized one minister. "You have my sympathy. I've some bad habits myself," replied the drunkard.

How IS THIS?—The *Christian Index* says:

A "Campbellite" post-master slips tracts teaching the views of his denomination into the copies of the *Baptist Record* coming to his office, and thus circulates them as if sent from the office of that paper.

The only wonder is that these Baptist papers were not exploded and their contents torn to tatters, for it is generally understood that what our brother calls "Campbellite" tracts are worse on Baptist literature than a car load of dynamite! We advise our Baptist friends to look after this matter at once.

THE BIBLE IN WALL STREET.—The *Youth's Companion* gives us this interesting statement in reference to the sale of the New Testament in Wall street:

Milton's palace of Mammon was almost as likely a place to find the Bible in as Wall Street, New York. Such a scene as the following in that haunt of the money-god just after the issue of the revised New Testament naturally called forth ready mention and comment in the daily papers. The *New York Herald* said: It was certainly an unaccustomed if not an unprecedented sight which was witnessed in Wall Street, when a half-dozen enterprising street venders appeared, carrying trays loaded with small and neatly bound volumes, and shouting, "Bibles, only a quarter!" "The revised New Testament for only twenty-five cents!" The peddlers, who were mostly active young men, were apparently very successful. The sidewalk merchant who first took his stand at the corner of Wall and Broad Streets was speedily surrounded by a crowd. Passers-by stopped first to investigate and then to invest, and scores of brokers and bankers, young clerks and stock exchange operators, were seen to walk away with a copy of the book in their hands or bulging from their pockets. Some of the dealers sold out all they had on trays and went away to return with a fresh supply. Altogether, several hundred New Testaments must have been disposed of in the neighborhood of the Stock Exchange during the day. In fact, the book went off at such rapid rate as to inspire one with suspicion that perhaps the brokers

were about to get up a "corner" in the Scriptures. The novelty of the scene excited much comment. One old gentleman, as he alighted from a cab in front of his banker's office, exclaimed: "Well, the millennium must be at hand, sure enough! I never expected to live to see the Bible sold in Wall Street. They need it here badly enough, Lord knows! Here, young man, I'll take two copies, just to set a good example."

HARD ON A METHODIST PREACHER.—The *Christian Index* thus sums up the arguments that decided a Methodist preacher against immersion:

A Methodist preacher, who had had some trouble of mind on the baptismal question, tells us in the *Southern Christian Advocate* of the argument that decided him against immersion. On one occasion, when he had four persons to immerse, (1) his brethren furnished him, as a baptizing suit, with "a pair of old and faded jeans pants with a patch of about twelve inches long up and down each knee, of different colors, and an old red and well-worn coat;" (2) "the place of immersion (prepared by his brethren, of course) was "a hole dammed up in a sluggish branch, and full of scum-covered water;" (3) in proceeding to perform the act he "stood six inches or more in the mud" (which his brethren might have cleared away but did not); (4) and when he finished he found that he had "laid the heads of the candidates in about two feet of a moccasin snake," (which his brethren had not taken the care to search out and destroy.) On another occasion, after immersion, (5) in returning to the woods to put on his own dry clothes he stuck a thorn in his foot, (for want of shoes, which might have been furnished him,) and (6) while changing his dress, some ladies (in the lack of one or two male pickets,) ran upon him in a condition in which he ought not to have been seen. Now, in view of these six particulars, what scholar will say that *baptizo* means to immerse?

WHAT IS UNION?—A writer in the *Church Union* has this to say about Christian union:

A sound union Christian, on removing to a new place, will unite with the church most nearly conformed to his ideas, or most conveniently located, if it will receive him. To stand aloof or to organize a new church different from all the others when it is not demanded by the size of the population, is to make his peculiar views of union a ground of division, and to make himself a sectarian. It is possible to make unionism, as well as baptism, a sectarian hobby.

There is a good deal of practical nonsense written in these days about Christian union. That union

which would bring all religious people together in one formal body without regard to the faith or practice of any, is simply no union at all. The only ground of union is found in obedience of the Divine will as expressed in the Bible alone, and every one who accepts this ground is compelled to hold himself aloof from all denominational churches and be satisfied with simply the Church of Jesus Christ.

CHEATING THE DEVIL.—From an Oregon exchange we clip this item of news:

The ladies of the Baptist Home Mission Society will give a fair and festival commencing on the evening of October 2d, and continuing three days. The proceeds will be applied to the finishing of the new Baptist church in this city.

We wish only to add that a church which can only be finished by its members giving fairs and festivals would be doing the cause of Christ a great favor by going unfinished.

MORMONISM.—A woman signing herself "A Mormon Wife" writes from Salt Lake City to the *New York Independent* as follows:

Belligerent attacks from the world outside of Utah can be of little avail. Sensational newspaper articles are only looked upon by the people themselves as "good advertisements." Upon crucifixion they thrive and grow. "The blood of the martyrs is the seed of the Church" has passed into a proverb. The work of disintegration has commenced; and from within can Mormonism only be effectually helped to eradicate its errors. This work, so long delayed, has now begun in good earnest. There is no one man who can ever hold the control that Brigham Young held over this people; and in the hands of twelve men the community are freer to exercise individual judgment. That some will have to suffer is only the work reformation always brings; but that as little of suffering shall be caused the innocent as is possible under the circumstances all humanitarians must desire. If the past were fully provided for, and justly, the future provided against, the great difficulty would be met. Let families already formed by polygamic contract remain so, and bring about their own dissolution in their own way. This would cause the least suffering. But in any case let some legislation be had which shall give financial protection to innocent women and their children. Should these responsibilities take on a legal form I imagine men would be less likely to assume them. As the claim of one wife upon the purse of her husband is very often contested

in courts, give three or four this equal privilege and I doubt if many men would so readily obey the "Thus saith the Lord" on this point.

There is a deal of commonsense in taking this view of the Mormon problem, and we hope the people of these United States will not be slow to look at it from this angle of the mental compass.

STRONG CONSOLATION.—Even on these bright summer days and while we seek exemption from the noise and hurry and care and work of life, disappointments, trials, anxieties, bereavements, and sorrows come upon us. Let us not forget the words: Cast thy burden upon the Lord, and He shall sustain thee;" "Come unto me all ye that are heavy laden, and I will give you rest;" "Casting all your care upon Him, for He careth for you." The good Lord presents Himself to us as our "burden-bearer." It is our privilege to roll our cares upon Him, and be at rest.—*Christian Intelligencer*.

Original Contributions.

BIBLE TALKS.

BY M. R. LEMERT

NUMBER XX.

At this sitting I shall speak of Abraham in contrast with Eli; have heretofore spoken of him quite freely, but much yet remains to be said. His, I think, the grandest record upon the pages of the Old Testament. He was a man of the strongest faith, and of the deepest piety—obedient to the divine command in all things; and was called the friend of God; in fact he was a great favorite with God, so that he said to him, "In blessing I will bless thee; and I will bless them that bless thee, and curse them that curse thee." But why was Abraham such a special favorite? Many men possessed both faith and piety in an eminent degree; but Abraham was constituted father of them all. Why this?

By consulting the record, it will be seen that it was his faithfulness as governor and teacher of his own household. When about to destroy the cities of the plain, the Lord said, "Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him,