

The European, with the Asian shore
 Sprinkled with palaces ; the ocean stream
 Here and there studded with a seventy-four ;
 Sophia's cupola with golden gleam ;
 The cypress groves ; Olympus, high and hoar ;
 The Twelve Isles, and the more than I could dream,
 Far less describe, present the very view
 Which charmed the charming Mary Montague.

Rounding the Seraglio Point, with its white marble palace gleaming in the sunlight, we reached our anchorage in the Golden Horn. Amid the confusion attendant on arrival, we bade "good-bye" to the Greeks. As I gazed upon them in their caique glancing up the Golden Horn toward their landing-place, I prayed that the seed of truth which they carried away might grow into the maturity of Christian faith and character.

BRIBERY AND CORRUPTION.

The practice of bribery and corruption which so extensively prevails, especially in connection with a general election, is a greater evil than many are aware of, it seems to me, otherwise I cannot see how they can resort to it as they do, especially those who profess to be governed by the principles of righteousness. In regard to those who allow themselves to be bribed, there are many who are too ready to say, like Judas, "What will you give me?" though, perhaps, there are not many who would go so far as he did, in sacrificing principle for avarice ; probably some would not consider that they were doing that at all. But there are also many who, like Pilate, are induced by a bribe to vote *contrary to their conscience*. In respect to those who do this, and are not sorry for it afterward, I fear they are worse than either Judas or Pilate.

Both classes do what they ought to be ashamed of as *men*, whether they profess to be Christians or not. They are *unmanly* men who put themselves in the market, saying, "What will you give me for my vote?" I fear they are very unpatriotic too, not regarding the privilege of the franchise as they ought to regard it ; namely, as a sacred trust to be used by them for the good of the country rather than for their own direct benefit. Perhaps, in regard to some of these men, what they receive for their vote can hardly be called a bribe, strictly speaking. They are waiting to be approached with the offer of money, being poor men, it may be, and not caring particularly who is elected ; therefore the man or the party that offers them the most is most likely to get their vote.

No doubt some who want their votes do not approve of this way of getting them, but they feel constrained to adopt it in order to keep their opponents from getting them by such means, and as a help to what they believe to be in the interests of the country. I question the policy of this method, to say nothing of it

as a "doing evil that good may come," which we have no right to do under any circumstances. The practice of paying for votes tends to lead men, more and more, to regard the privilege of the franchise as something which they may exercise simply for their own direct benefit, forgetting that in doing that, they might do what would not be a benefit to the country, but an injury rather, and therefore an injury to them, whatever immediate profit that might be which they receive for their vote. Hence it would be better to observe the law of the land with reference to this evil practice of buying votes, even when it might not be an act of bribery strictly speaking.

Observe the law, and so keep your own hands clean ; then you will be in a position to meet the violators of the law with the penalties of the same, as you cannot well do, if you violate it yourself. And it will have a wholesome, rather than a demoralizing, effect, as cannot but be the case where both parties virtually agree to consider the law a dead letter. It is high time that men were taught that it does not pay to make merchandise of their votes. It is high time, too, that those who tempt men with the offer of money or its equivalent, and especially those who, in doing that seek to induce them to vote contrary to their conscience—which would be a disgrace to their manhood to do—were taught that it does not pay to do that.

And I wish that both bribers and bribed could see their act as a sin against God, as well as a violation of human law. The taking of a bribe is very strongly condemned in the Word of God. In 1 Samuel viii. 3, it is said of the sons of Samuel, that "when their father made them judges over Israel, they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." One characteristic of Samuel, as described in the twelfth chapter, is that he never took a bribe. In Isa. xxxiii. 15 we find the man who "walketh righteously and speaketh uprightly," is one who "shaketh his hands from holding of bribes." In Amos v. 12 it is written, "For I know how manifold are your transgressions, and how mighty are your sins." (Rev. Ver.) And then, among those mighty sins, taking a bribe is mentioned. From such a sin, and from such sinners, David prayed to be kept. "Gather not my soul with sinners, nor my life with men of blood, in whose hands is mischief, and their right hand is full of bribes." (Psa. xxvi. 9, 10.) Well, if it be such a sin to take a bribe, can it be any less a sin to offer it? Nay, it is a greater sin, judging from the curse pronounced in the Word of God upon those who cause others to sin. See, for example, what a curse was pronounced upon the serpent in the garden of Eden, and that before a curse was pronounced upon Eve as having yielded to temptation. While men may evade human law then in regard to the giving and taking of bribes, and yet escape its penalty, let