

DR. TALMAGE'S SERMON:

Wrong Uses of Money.

*They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition.—1 Tim. 6: 9.

That is the Niagara Falls over which rush a multitude of souls, namely the determination to have money anyhow, right or wrong. Tell me how a man gets his money and what he does with it, and I will tell you his character, and what will be his destiny in this world and the next. I propose to speak this morning about the ruinous modes of getting money.

We recently passed through a national election, in which it has been estimated that thirty million dollars were expended. I think about twenty million of it were spent in out and out bribery. Both parties raised all they could for this purpose. But that was only on a large scale what has been done on a smaller scale for fifty years and in all departments.

Politics from being the science of good government has often been bedraggled into the synonym for treachery and turpitude.

A MONSTER SIN, plausible, potent, pestiferous, has gone forth to do its dreadful work in all ages. Its two hands are rotten with leprosy. It keeps its right hand hidden in a deep pocket. The left hand is clenched, and with its ironous knuckle it taps at the door of the court-room, the legislative hall, the congress, and the parliament. The door swings open and the monster enters, and glides through the aisle of the council chamber as softly as a slipped page, and then it takes its right hand from its deep pocket and offers it in salutation to judge or legislator. If that hand be taken, and the palm of the intruder cross the palm of the official, the leprosy crosses from palm to palm in a round blotch, round as a gold eagle, and the virus spreads, and the doors are fixed, and the victim perishes. Let bribery, accused of God and man, stand up for trial.

The Bible arraigns it again and again, Samuel says of his two sons, who became judges, "They took bribes and perverted judgment." David says of some of his partners, "Their right hand is full of bribes." Amos says of some men in his day, "They take a bribe, and turn aside the poor in the gate." Eliphaz foretells the crushing blows of God's indignation, declaring, "Fire shall consume the tabernacles of bribery." It is no light temptation.

THE MIGHTIEST HAVE FALLEN under it. Sir Francis Bacon, Lord Chancellor of England, founder of our modern philosophy, author of "Novum Organum," and a whole library books, the leading thinker of his century, so precocious that when a little child he was asked by Queen Elizabeth, "How old are you?" he responded, "I am two years younger than your Majesty's happy reign; of whose glory Ben Jonson wrote, "The fear of every man that heard him was lest he should make an end;" having an income which you would suppose would have put him beyond the temptation of bribery—thirty-three thousand dollars a year, and Twickenham court a gift, and princely estates in Hertfordshire and Gorburny—yet under this temptation to bribery, falling flat into ruin, and on his confession of taking bribes, giving an excuse that all his predecessors took them; he was fined two hundred thousand dollars—or what corresponds with our two hundred thousand dollars—and imprisoned in London Tower. So also Lord Chancellor Macclesfield fell; so also Lord Waterbury perished.

The black chapter in English, Irish, French, American politics is the chapter of bribery. Some of you remember the Pacific Mail subsidies. Most of you remember the awful tragedy of the Credit Mobilier. Under the temptation to bribery Benedict Arnold sold the fort in the Highlands for \$31,575. For this sin Gorgey betrayed Hungary, Aithophel forsook David, and Judas kissed Christ. When I see so many of the illustrious going down under this temptation, it makes me think of the red dragon spoken of in Revelation, with seven heads and ten horns and seven crowns, drawing a third part of the stars of heaven down after him. The lobbies of the legislatures of this country control the country.

THE LAND IS DRUNK WITH BRIBERY! "Oh," says some one, there's no need of talking against bribery by promise or by dollars, because every man has his price." I do not believe it. Even heathenism and the Dark Ages have furnished specimens of incorruptibility. A cad of Suynra had a case brought before him on trial. A man gave him five hundred ducats in bribery. The case came on. The briber had many witnesses. The poor man on the other side had no witnesses. At the close of the case the cad said: "This poor man has no witnesses; he thinks; I shall produce in his behalf five hundred witnesses against the other side." And then pulling out the bag of ducats from under the ottoman, he dashed it down at the feet of the briber, saying, "I give my decision against you." Epaminondas, offered a bribe, said: "I will do this thing if it be right, and if it be wrong all your goods cannot persuade me."

The president of the American Congress during the American Revolution, General Reed, was offered ten thousand guineas by foreign commissioners if he would betray this country. He replied: "Gentlemen, I am a very poor man, but tell your king he is not rich enough to buy me." But why go so far, when you and I, if we move in honorable society, know men and women who by all the force of earth and hell

COULD NOT BE BRIBED. They would not more be bribed than you would think of tempting an angel of light to exchange heaven for the pit. To offer a bribe is villainy, but it is a very poor compliment to the man to whom it is offered.

I have not much faith in those people who go about bragging how much they could get if they would only sell out. Those women who complain that they are very often insulted, need to understand that there is something in

their carriage to invite insult. There are men at Albany, and at Harrisburg, and at Washington, who would no more be approached by a bribe than a pirate boat with a few cutlasses would dare to attack a British man-of-war with two banks of guns on each side loaded to the touch-hole. They are incorruptible men, and they are the few men who are to save the city and save the land. Meanwhile, my advice is

KEEP OUT OF POLITICS unless you are invulnerable to this style of temptation. Indeed, if you are naturally strong, you need religious buttressing. Nothing but the grace of God can sustain our public men, and make them what we wish. I wish that there might come an old-fashioned revival of religion, that it might break out in Congress, and in the legislatures, and bring many of the leading Republicans and Democrats, down on the anxious seat of repentance. That day will come, or something better, for the Bible declares that kings and queens shall become nursing fathers and mothers to the Church, and if the greater in authority, then certainly the less.

My charge also to parents is, remember that this evil of bribery often begins in the home circle, and in the nursery. Do not bribe your children. Teach them to do that which is right, and not because of the ten cents or the orange you will give them. There is a great difference between rewarding virtue, and making the profits thereof the impelling motive. That man who is honestly merely because "honesty is the best policy," is already a moral bankrupt.

My charge is to you, in all departments of life, steer clear of bribery, all of you. Every man and woman, at some time will be tempted to do wrong for compensation. The bribe may not be offered in money. It may be offered in social position. Let us remember that there is a day coming when the most secret transaction of private life, and of public life, will come up for public reprehension. We

CANNOT BRIBE DEATH, we cannot bribe sickness, we cannot bribe the grave, we cannot bribe the judgments of that God who thunders against this sin. "Fie!" said Cardinal Beaufort, "I can't die behind? Is money nothing? must I die, and so rich? If the owing of the whole realm would save me, I could get it by policy or by purchase—by money." No, death would not be hired then, he will not be hired now. Men of the world often regret that they have to leave their money here when they go away from the world. You can tell from what they say in their last hours that one of their chief sorrows is that they have to leave their money. I break that delusion. I tell that bribe-taker that he will take his money with him. God will wrap it up in your shroud, or put it in the palm of your hand in resurrection, and there it will lie, not the cool, bright, shining gold as it was on the day when you sold your vote and your moral principle, but there it will lie, a hot metal, burning and consuming your hand forever. Or, if there be enough of it for a chain, then it will fall from the wrist, clanking the fetters of an eternal captivity. The bribe is

AN EVERLASTING POSSESSION. You take it for time, you take it for eternity. Some day in the next world, when you are longing for sympathy, you will feel on your cheek a kiss. Looking up you will find it to be Judas, who took thirty pieces of silver as a bribe, and finished the bargain by putting an infamous kiss on the pure cheek of his divine Master.

Another wrong use of money is seen in the abuse of trust funds. Every man during the course of his life, on a larger or smaller scale, has the property of others committed to his keeping. He is, so far, a safety deposit, he is an administrator, and holds in his hand the interest of the family of a deceased friend. Or he is an attorney, and though his custody goes the payment from debtor to creditor, or he is the collector for a business house, which comes to him for the responsibility, or he is treasurer for a charitable institution, and he holds alms contributed for the suffering; or he is an official of the city or the state or the nation, and taxes and subsidies and salaries and supplies are in his keeping. It is as solemn a trust as God can make it. It is concentrated and

MULTIPLIED CONFIDENCES. On that man depends the support of a bereft household, or the morals of dependents, or the right movement of a thousand wheels of social mechanism. A man may be who he will with his own, but he who abuses trust funds, in that one act commits theft, falsehood, perjury, and becomes, in all the intensity of the word, a miscreant. How many widows and orphans there are with nothing but between them and starvation but a sewing machine, or held up out of the vortex of destruction simply by the thread of a needle, red with their own heart's blood, who a little while ago had, by father and husband, left them a competency. What is the matter? The administrators of the exchequer have sacrificed it—running risks with it that they would not have dared to encounter in their own private affairs. How often it is that a man will earn a livelihood by the sweat of his brow, and then die, and within a few months all the estate goes into the stock-gambling rapids of Wall Street. How often it is that you have known the man to whom trust funds were committed taking them out of the saving bank and from trust companies and administrators, turning old homesteads into hard cash, and then putting the entire estate into the vortex of speculation. Embezzlement is an easy word to pronounce, but it has ten thousand ramifications. There is

NOT A CITY THAT HAS NOT SUFFERED, from the abuse of trust funds. Where is the court-house, or the city hall, or the jail, or the post-office, or the hospital, that in the building of it has not had a political job?

Another remark needs to be made, and that is that people ought not to go into places, into business, or into positions, where the temptation is mighty.

WHERE THE TEMPTATION IS MIGHTIER than their character. If there be large sums of money to be had, and the

man is not sure of his own integrity, you have no right to run an unseaworthy craft in a euroclydon. A man can tell by the sense of weakness or strength in the presence of a bad opportunity whether he is in a safe place. How many parents make an awful mistake when they put their boys in banking houses and stores and shops and factories and places of solemn trusts, without once discussing whether they can endure the temptation. You give the boy plenty of money, and have no account of it, and make the way down become very easy, and you may put upon him a pressure that he cannot stand. There are men who go into positions full of temptation, considering only that they are lucrative positions.

An abbot wanted to buy a piece of ground, and the owner would not sell it, but the owner finally consented to let it to him until he could raise one crop, and the abbot sowed acorns, and a CROP OF TWO HUNDRED YEARS! And I tell you, young man, that the dishonesties which you plant in your heart and life will seem not shops and factories, but they will grow up until they will overshadow you with horrible darkness, overshadow all time and all eternity. It will not be a crop for two hundred years, but a crop for everlasting ages.

I stand this morning before many who have trust funds. It is a compliment to you that you have been so intrusted, but I charge you, in the presence of God and the world, be careful; be as careful of the property of others as you are careful of your own. Above all, keep your own private account at the bank separate from your account as trustee of an estate, or trustee of an institution. That is the point at which thousands of people make shipwreck. They get the property of others mixed up with their own property, they put it into investment, and away it all goes, and they cannot return that which they borrowed. Then comes the explosion, and the money market is shaken, and the dross denunciations, and the Church thunders expulsion. You have no right to use the property of others except for their advantage, nor without consent, unless they are minors. If with their consent you invest their property as well as you can, and it is all lost, you are not to blame; you did the best you could; but do not come into the delusion which has ruined so many men, of thinking because a thing is in your possession, therefore it is theirs. You have

A SOLEMN TRUST that God has given you. In this vast assemblage there may be some who have misappropriated trust funds. Put them back, or, if you have so helplessly involved them that you cannot put them back, confess the whole thing to those whom you have wronged, and you will sleep better nights, and you will have the better chance for your soul. What a sad thing it would be, if, after you are dead, your administrator should find out from the account-books, or from the lack of vouchers, that you were not only bankrupt in estate, but that you lost your soul.

Oh! is it not high time that we preached THE MORALS OF THE GOSPEL right beside the faith of the gospel? Mr. Froude, the celebrated English historian, has written of his own country these remarkable words: "From the great house in the city of London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating, and shoddy everywhere. And yet the clergy have seen all this grow up in absolute indifference. Many hundreds of sermons have been preached on the divine mission of the clergy, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments; but, during all these thirty wonderful years, never one that I can recollect on common honesty."

Now, that may be an exaggerated statement of things in England, but I am very certain that in all parts of the earth we need to preach the moralities of the Gospel right along beside the faith of the Gospel.

My hearer! What are you doing with that fraudulent document in your pocket? My other hearer! How are you getting along with that wicked scheme you have now on foot? Is that a "pool ticket" you have in your pocket? Why, O young man, were you last night practicing in copying your employer's signature?

WHERE WERE YOU LAST NIGHT? Are your habits as good as when you left your father's house? You had a Christian ancestry, perhaps, and you have had too many prayers spent on you to go overboard. Dr. Livingston, the famous explorer, was descended from the Highlanders, and he said that one of his ancestors, one of the Highlanders, one day called his family around him. The Highlander was dying; he had his children around his death-bed. He said: "Now, my lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for doing wrong. My lads, be honest."

Ab, my friends, be honest before God, be honest before your fellow-men, be honest before your soul. If there be those here who have wandered away, come back, come home, come now, one and all, not one exception in all the assemblage, come into the kingdom of God. Come back on the right track. The door of mercy is open, and the infinite merit of God is full of compassion.

Oh, I would like to see some young man that has been astray, and would like to get back.

A GIRL HEROINE. I am glad some one has set to music that scene in August of 1881, when a young girl saved from death a whole rail train of passengers. Some of you remember that out West in that year on a stormy night, a hurricane blew

down part of a railroad bridge. A freight train came along and it crashed into the ruin, and the engineer and conductor perished. There was a girl living in her father's cabin, near the disaster, and she heard the crash of the freight train, and she knew in a few moments an express train was due. She lighted a lantern, and clambered up on the one beam of the wrecked bridge on to the main bridge, which was trestle work, and started to cross amid the thunder and the lightning of the tempest, and the raging of the torrent beneath. One misstep and it would have been death. Amid all that horror the lantern went out.

Crawling sometimes, and sometimes walking over the slippery rails, and over the trestle work, she came to the other side of the river. She wanted to get to the telegraph station, where the express train did not stop, so that the danger might be telegraphed to the station where the train did stop. The train was due in five minutes. She was one mile off from the telegraph station, but fortunately the train was late. With cut and bruised feet she flew like the wind. Coming up to the telegraph station, panting with almost deadly exhaustion, she had only strength to shout, "The bridge is down," when she dropped unconscious, and could hardly be resuscitated. The message was sent from that station to the next station, and the train halted, and that night that brave girl saved the lives of hundreds of passengers, and saved many homes from desolation.

But every street is a track, and every style of business is a track, and every day is a track, and every night is a track, and multitudes under the power of temptation come sweeping on, and sweeping down toward perils raging and terrific. God help us to go out and stop the train! Let us throw some signal, let us give some warning. By the throne of God let us flash some influence to stop the downward progress. Beware! Beware! The bridge is down, the chasm is deep, and the lightnings of God set all the night of sin on fire with this warning: "He, that, being often reproved; hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Literal Answers. A lady noticed a boy sprinkling salt on the sidewalk to take off the ice, and remarked to a friend, pointing to the salt.

"Now, that's benevolence." "No it ain't," said the boy, somewhat indignant, "it's salt."

So when a lady asked her servant if the hired man cleaned off the snow with alacrity, she replied: "No, ma'am, he used a shovel."

The same literary turn of mind which we have been illustrating is sometimes used intentionally, and perhaps a little maliciously, and thus becomes the property of wit instead of blunder. Thus we hear of a very polite and impressive gentleman who said to a youth in the street.

"Boy, may I inquire where Robin-son's drug store is?" "Certainly, sir," replied the boy, very respectfully.

"Well, sir," said the gentleman, after waiting awhile, "where is it?" "I have not the least idea yet, honor," said the urchin.

There was another boy who was accosted by an ascetic middle-aged lady with:

"Boy, I want to go to Dover street." "Well, ma'am," said the boy, "why don't you go there?"

One day at Lake George, a party of gentlemen strolling among the beautiful islands on the lake, with bad luck, espied a boy with a red shirt and straw hat, dangling a line over the side of a boat.

"Halloo, boy," said one of them, "what are you doing?" "Fishing," came the answer. "Well, of course," said the gentleman, "but what do you catch?" "Fish, you fool; what do you suppose?"

"Did any of you ever see an elephant's skin?" inquired a teacher of an infant class. "I have," exclaimed one. "Where," asked the teacher. "On the elephant," said the boy, laughing.

Sometimes this sort of wit degenerates or rises, as the case may be, into punning, as when Florida pointed pensively to the heavy masses of clouds in the sky, saying:

"I wonder where those clouds are going?" and her brother replied: "I think they are going to thunder." Also the following dialogue:

"Halloo, there, how do you sell your wood?" "By the cord." "How long has it been cut?" "Four feet." "I mean how long has it been since you cut it." "No longer than it is now."

And also when Patrick O'Flynn was seen with his collar and bosom sadly begrimed, and was indignantly asked by his officer:

SUNDAY SCHOOL LESSON.

SUNDAY MARCH 31, 1890.

QUARTERLY REVIEW.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER: Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.—John 14: 11.

I. THE MISSION OF JOHN THE BAPTIST. The voice of one crying in the wilderness, Prepare ye the way of the Lord.—Mark 1: 3.

II. A SABBATH IN THE LIFE OF JESUS. As his custom was, he went into the synagogue on the sabbath day.—Luke 4: 16.

III. HEALING OF THE LEPER. As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.—Mark 1: 42.

IV. FORGIVENESS AND HEALING. Who forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103: 3.

V. THE PARABLE OF THE SOWER. If any man have ears to hear, let him hear.—Mark 4: 23.

VI. THE FIERCE DEMONIAC. Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark 5: 19.

VII. THE TIMID WOMAN'S TOUCH. Be not afraid, only believe.—Mark 5: 36.

VIII. THE GREAT TEACHER AND THE TWELVE. And they went out, and preached that men should repent.—Mark 6: 12.

IX. JESUS THE MESSIAH. Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8: 34.

X. THE CHILD-LIKE SPIRIT. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10: 15.

XI. CHRIST'S LOVE TO THE YOUNG. Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10: 14.

XII. BLIND BARTIMEUS. Thou Son of David, have mercy on me.—Mark 10: 48.

REVIEW BIBLE LIGHTS.

Lesson 1.—Superintendent: The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way (Mark 1: 1, 2).

Scholars: The voice of one crying in the wilderness, Prepare ye the way of the Lord (Mark 1: 3).

Teachers: And the Lord, whom ye seek, shall suddenly come to his temple, behold, he cometh, saith the Lord of hosts (Mal. 3: 1).

All: But how may abide the day of his coming? and who shall stand when he appeareth? (Mal. 3: 2).

Lesson 2.—Superintendent: And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes (Mark 1: 21, 22).

Scholars: As his custom was, he went into the synagogue on the sabbath day (Luke 4: 16).

Teachers: Let us go unto the house of the Lord (Psa. 122: 1).

All: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness (Psa. 84: 10).

Lesson 3.—Superintendent: And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and said unto him, I will; be thou made clean (Mark 1: 40, 41).

Scholars: As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed (Mark 1: 42).

Teachers: O come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God (Psa. 95: 6, 7).

All: The Lord our God will we serve (Josh. 24: 24).

Lesson 4.—Superintendent: And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven (Mark 2: 3-5).

Scholars: Who forgiveth all thine iniquities; who healeth all thy diseases (Psa. 103: 3).

Teachers: If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1: 9).

All: Cleanse me from my sin. For I acknowledge my transgressions; and my sins are ever before me (Psa. 51: 2, 3).

Lesson 5.—Superintendent: Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them (Mark 4: 11, 12).

Scholars: If any man have ears to hear, let him hear (Mark 4: 23).

Teachers: Take heed therefore how ye hear (Luke 8: 18).

All: Make me to hear joy and gladness; that the bones which thou hast broken may rejoice (Psa. 51: 8).

Lesson 6.—Superintendent: And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. And he suffered him not, but said unto him—(Mark 5: 17-19).

Scholars: Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee (Mark 5: 19).

Teachers: The Lord hath done great things for us; whereof we are glad (Psa. 126: 3).

All: Come, and hear, all ye that fear God, and I will declare what he hath done for my soul (Psa. 66: 16).

Lesson 7.—Superintendent: And he

looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her: Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague (Mark 5: 32-34).

Scholars: Be not afraid, only believe (Mark 5: 36).

Teachers: All things are possible to him that believeth (Mark 9: 23).

All: I believe; help thou mine unbelief (Mark 9: 24).

Lesson 8.—Superintendent: And he called unto him the twelve, and began to send them forth by twos and twos; and he gave them authority over the unclean spirits, and he said unto them, Whosoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake of the dust that is under your feet for a testimony unto them (Mark 6: 7, 10, 11).

Scholars: And they went out, and preached that men should repent (Mark 6: 12).

Teachers: Except ye repent, ye shall all in like manner perish (Luke 13: 3).

All: Save, Lord; we perish (Matt. 8: 25).

Lesson 9.—Superintendent: For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? (Mark 8: 35-37).

Scholars: Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8: 34).

Teachers: There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred fold now in this time, house, and brethren, and sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life (Mark 10: 29, 30).

All: We will serve the Lord (Josh. 24: 15).

Lesson 10.—Superintendent: And he took a little child, and set him in the midst of them; and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me (Mark 9: 36, 37).

Scholars: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein (Mark 10: 15).

Teachers: Let us fear therefore, lest haply a promise being left of entering into his rest, any one of you should seem to have come short of it (Heb. 4: 1).

All: Let us therefore give diligence to enter into that rest (Heb. 4: 11).

Lesson 11.—Superintendent: And they brought unto him little children, that he should touch them: but the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them—(Mark 10: 13, 14).

Scholars: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God (Mark 10: 14).

Teachers: Be ye therefore imitators of God, as beloved children (Eph. 5: 1).

All: Thou art my father, my God, and the rock of my salvation (Psa. 89: 26).

Lesson 12.—Superintendent: The son of Timeus, Bartimeus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say—(Mark 10: 48).

Scholars: Thou Son of David, have mercy on me (Mark 10: 48).

Teachers: Mercy unto you and peace and love be multiplied (Jude 2).

All: Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever (Psa. 23: 6).

The "Drop Game."

A well-known "drop game," recently tried with success on a Brooklyn bank depositor, developed an anecdote that is told of Judge David Davis. The judge was making a deposit at a Washington bank, and stood counting a large pile of money at a desk. A well-dressed young man stepped up, and with a bow and a smile, said: "Judge, you have dropped a bill." Sure enough, there lay a clean, crisp, genuine \$2 bill at the depositor's feet. "Thank you," blandly answered the judge, placing his ponderous right foot over the bill on the floor, and calmly resumed his counting. The sharper, taken aback by the coolness of the proceeding, disappeared, and the judge was \$2 ahead by the transaction.

Left His Address at Home.

An old farmer named Kent was a well known character some years ago in Mount Vernon and Vienna. He had many peculiarities and eccentricities which earned for him a variety of nicknames, at which, by the way, he never took any offence. In some way this old fellow had some claim to a pension. He went down to Augusta to be examined by the physician there for that purpose. He was found to have disabilities that warranted his obtaining a pension, but he was very much excited at the length of the examination and the variety of questions put to him. Finally he was asked his address. "Oh, yes, of course," he replied, "you'll want my address, but bless me what did I do with it?" After fumbling in all his pockets, he looked up helplessly and said, "By gracious, I must have left my address at home."

Lottery Superstition.

The lottery ticket craze has developed all manner of superstitions. A group of several staid citizens of the lodge made a pool for the purchase of tickets, and after it was completed it was suggested that a Negro and Chinaman be included in the pool to bring good luck. This suggestion was forthwith acted upon by unanimous consent and a committee appointed to bring in a native of Africa and one of China. The committee returned a few minutes later accompanied by a descendant of the Dark Continent, dusky as a moonless night, and a subject of the Tycoon, the color of an ancient saddle, whose names were added to the club list.