

active in promoting his elevation! *Covetousness* is another pregnant source of contention. No one needs to be told what an amount of unfriendly feeling, and how many acrimonious controversies, originate in the excessive love of money. In his haste to be rich, an individual commits a fraud upon his neighbour, takes some indirect means of injuring his business, or otherwise acts in a mean and unworthy manner towards him. What is the consequence? The injured party resents the wrong he has suffered. Then come mutual recriminations and abuse; and the quarrel, thus commenced, may be carried to any length. Even the nearest relatives are at times alienated from one another by "the mammon of unrighteousness." Look again at *pride*. I form an estimate of myself, which is in all likelihood greatly exaggerated, and I expect others to treat me according to this estimate. In this, however, I am disappointed. I do not receive the honour which I think to be my due. I fancy that I have been slighted, or that sufficient deference has not been shown me. Hereupon I take offence. I quarrel with the parties whom I consider to have been disrespectful. The footing of goodwill on which I previously stood with them is broken; and they are henceforth my enemies. Once more, what streams of contention flow from the poisoned fountain of *sensuality*! The haunts of intemperance are the very temples of discord. You expect brawls among a company of men who are debasing themselves by drinking to excess. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Drunkenness entering into a house is of itself sufficient, were there no other causes of variance at work, to make that home, however loving and united previously, a perfect pandemonium of strife. And need I do more than refer to the kindred sin of licentious-