

the kingdom, by the might of *my* power, and for the honor of *my* majesty." The man was a profound, self-glorifying egotist. He then acknowledged not the true God, and would not deign even to give a share of the credit and honor of his success to his own idol, Bel, which reared its stately golden form in the plain of Dura. So there be many who have a Nebuchadnezzar's pride and boasting. The earth brings forth its treasures, and, in an abstract kind of way, men will confess that a Divine Providence presides, yet the farmer will think of, and speak more about *his* skill, and *his* seeds, and *his* sowing, and *his* cultivation, than he will of Him "who gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The mechanic in his labor, and the merchant in his traffic, will acknowledge God as a general religious fact; but if they have success, is there not a tendency in them to extol their own foresight and industry, and to overlook or to under-estimate the blessing which has made their way prosperous? It is often a fact, not to the credit of human nature, that if a man does not succeed in his enterprise, if he fails when he sought to rise, if he reaps disappointment when he expected success, he shifts the blame from himself, he ascribes the cause to an unpropitious destiny; he then indeed sees God, though only in having placed barriers in his way: but if, on the contrary, his career has been onward, his scheme realized, his plans fulfilled, and wealth attained, God he does not glorify, but he himself has done it all.

It ought ever to be held as a great guiding truth in every thing connected with this world's business, and to be a first element in judging of all things, that "Except the Lord build the house they labor in vain who build it; except the Lord keep the city the watchman waketh but in vain." Man unquestionably has his part to do, his duty to perform, and to neglect that, and yet to expect reward would be like trying to gather a harvest of yellow grain from a field that no husbandry had touched; but we know that more is necessary than only what man can do, for industry and care are not always equally recompensed, the race being not always to the swift, nor the battle to the strong, and therefore in whatever prosperity that is sought for, or good that is possessed, the right and religious sentiment is to confess God, in his sovereign providence, in everything, when in the use of all lawful means, to be deeply thankful if He blesses, and to be truly submissive if He withholds; and if to any one, as a steward of His mercies, He has given more than to others, then the more to feel that he is merely a channel into which divine goodness has turned a stream of benevolence, that it may flow through him to gladden other hearts as well as his, and if thereby his own rank in the eyes of man is advanced that he forget not to glorify Him from whom all blessings come.

II.—THERE IS THE WORLDLY MAN IN HIS SELFISHNESS.

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow my goods." It is a common but erroneous opinion, that care is only of the kindred of poverty, the twin sister of want. Care is the harrassment of the mind; the trouble about something real or imaginary; the desire, the calculation, the struggle to escape from some galling fetter, or to realize some darling expectations. The