

latter is wilfully and deliberately persevering in his homage to his idol—he consecrates his very highest powers to its service—he embarks in it, not with the heat of passion, but with the coolness of steady and calculating principle.—He gives up all his reason, his time and the faculties of his understanding as well as the dearest desires of his heart to the great object of a fortune in this world.—He makes the acquisition of wealth the settled aim—and he makes the prosecution of that aim the settled habit of his existence.—He sits the live long day at the post of his ardent and unremitting devotions.—Baal and Moloch were not more substantially the gods of rebellious Israel, than Mammon is the god of his affections.—To the fortune he has gathered or is gathering for himself and his descendants, he ascribes all the power and all the independence of a Divinity.—With the wealth he has gotten by his own hands he feels himself as independent of God as does the Pagan who, happy in the fancied protection of an image made with his own hand, feels no disturbance from the thought of the real but unknown Deity. His confidence is in his treasure, not in God.—There he places all his safety and all his sufficiency—the silver and gold, though they have not passed through the hands of the sculptor or statuary, are doing, in a christian land, what the images of Paganism once did, they are supplanting the deference which is due to the God and the Governor of all things—in the secret homage of trust and satisfaction which he is rendering to his bills, his deposits and his deeds of property and possession, he is enduing these various articles with the same moral ascendancy over the heart, as the household gods of the Pagan world had over the idolaters of antiquity,—he is making them as effectually to usurp the place of the Divinity and dethrone the one Monarch of heaven and earth from that pre-eminence of trust and affection that belongs to him. This is a species of idolatry which is the parent of almost all others. We desire and we seek for the gratifications of this world, its pleasures and its vanities, its luxuries and its distinctions.—If they be our chief desire, they evidently become in an equal proportion our god. If all our thoughts and the capacity of our mind be bent upon their acquisition the worship of God must evidently give place to them.—But we cannot procure them without money, without a greater portion of it than is necessary for the supply of our food and raiment and those little comforts which give to life a real charm and a real substantial happiness.—If then our principal desire be to indulge ourselves in the love of all those things which may be purchased by money, we must bend our attention in equal proportion towards the acquisition of wealth—and we pursue this object with an eagerness which always increases in proportion to our success, till at length, instead of prosecuting it as an instrument for the