Friday, . - - February 23, 1852. WANT OF MORAL PRINCIPLE AMONG MEN IN POSITIONS OF TRUST AND

A Sermon by Rev. J. H. Bayliss, a Roberts' Park Chapel, Indianapolis Ind., Sabbath Evening, Jan. 14.

[CONTINUED.] PROVERBS XVI. 12: "It is an abomina-ion to kings to commit wickedness: for he throne is established by righteous-

when he won it. Does he restore it? Does anybody taboo him as a partaker with thieves? The man who played Does anybody taboo him as a partaker with thieves? The man who played and lost is shut up in prison; the man who played and won, though he knows the whole history of the case, and is now using the money which he knew at the time the other had no right to risk, goes unse zed of the law and unneotebed of good society. If the paymaster had won, paid his balance, and moved into a palace, polite society would have welcomed him, and other men less favored would have sighed for his ahrawedness or his opportunity. The difference is just the difference between losing and winning at a game of chance in which the player uses somebody else's money. Can anybody explain why the winning paymaster should be patted on the shoulder as a ahrewd and lucky follow, and the losing paymaster be imprisoned if is winning an apology for gambling—and gambling with other people's money? Shall the police arrest only the losers in faro houses? And shall we do in society what we would condemn in the police? Shall we admit to our favor a man who is rich, and wink at the known questionable way in which he got his money, and imprison another man who played the same game as our favorite, but lost at it?

All these questions and illustrations bring us back to the idea, or rather the fact, that money is the basis of the only aristocracy we have in this country. No matter how coarse and illiterate a man is, if he has large wealth it is his patent of nobility. If a man is shrewd enough to get rich by questionable means, and escape the law, we rather flatter him for

of nobility. If a man is shrewd enough to get rich by questionable means, and escape the law, we rather flatter him for his sharpness then denounce him for his dishonesty. "Sharp" is one of America's pet phrases, and this fact is itself a reflection upon us. A nation is to be pitied, and the watch out aloft should cry out "Breakers ahead!" when its most prized and lauded quality of mind is "sharpness." The heathen Greek admired philosophy, and the heathen Roman admired oratory, but the Christian American praises the shrewdness which can compass success by questionable method; shrewdness which knowshow to "corner" markets and steal land by adroit legislation; to gamble successfully on "Change, and make money without work. Many of our marrigeable maidens are willing to accept the address of men whose looseness of morals is as notorious as their speculations, if they only have wealth. There is a blinding power in the dazzle and glitter of gold which prevents them from seeing moral defects. Who, at our fashionable watering places, scowled on the chief robber of the Erie railway as a secondrel? Who went and who, at our manionable watering places, scowled on the chief robber of the Erie railway as a scoundrel? Who would use his name in this connection if he were present? The philippics of the press against him were fearful, but his reception in high life was that of a prince. We are wonderfully virtuous in the abstract, but in practice we have no virtue to spare.

It is said that some of our great news-papers can be hired to advocate anypapers can be hired to advocate anything. Money is our god. The shrines of this divinity are on every high hill and in every valley throughout the land. We smile at the credulity which inspired that ancient cry, "Great is Diana of the Ephesians," and we are amazed at the enthusiam which kept the cry alive for two incessant hours; but we never tire of shouting to each other from the hillsides, and up among the mountains; in the dingy workshop and the dusty labor field; in the store and counting house; on the river bank and down by the sea shore; one long, loud, unceasing cry, "Great is Gold."

Now I do not apologise for fraud. I

ory, "Great is Gold!"

Now I do not apologise for fraud. I do not say that men who are guilty of betraying their high trusts should escape. They should not. But this I do say, that there are imbedded in the common, almost fundamental thought of this country, certain ideas in regard to money which furnish to many men who have the oportunity, the inspiration to these evil deeds. The fault is not wholly with the individual offenders. A part of it is in society, which puts money before merit; which judges men by their houses, and horses, and hounds, and not by their real worth; which accepts with cordiality, when he becomes wealthy, the very man whom it sceepts with cordiality, when he becomes wealthy, the very man whom it rejected with scorn while he was poor; which looks admiringly upon the gay and costly equipage of the known libertine; which has little pity and no praise for failure which comes of honestly, but reserves its highest encomiums for success which comes—it is not particular how. This is the power behind the throne which prompts men who would not steal outright, to "imperil the lives of thousands over steam boilers of rotten iron, or on railway bridges of rotten wood, saving expense for the sake of od of the unborn, until the crime a question whether the ratock will not ere long who American stock will not ere long wholly disappear. Practitioners engage in this murderous business because it is a rapid road to fortune, and many of their patrons accept it as the least expensive alternative, and as the most favorable to the glitter and pride of life. Money puts into our daily papers advertisements which are as full of abomination as ever sodem was. There is a power in it which often pulls the minister of Christ down from his honor; proetitutes genius; betrays officials into malfessance; leads thousands into defiance of law; makes the clerk rob his employer, the cashier his bank, the mayor his city, the sentator his country.

his bank, the mayor his city, the senator his country.

But we have stayed long enough before this sad picture. It is a very "court of death," and reminds one of that awful scene which Rembrandt Peale has given us, "deep in some murky cave's recess." We should have turned from it long ago but for its truthfulness. My words have falled to express, even now, the intense feeling of my heart upon the subject, but I must turn away from it. Having thus dealt with the fact, and its philosophy, let us now inquire, thirdly, for the cure.

To be continued.

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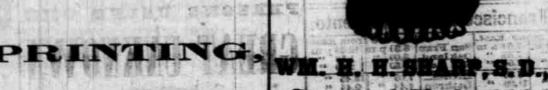
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