

**BUSINESS QUALITIES OF GODLINESS.**

Religion cannot be said to impart either aptitude or habits suited to professional or mercantile life; but it does provide a foundation of qualities suited to business, upon which aptitudes and habits may be easily built, and without which these usually fail.

Godliness warrants a man's integrity. Honesty of purpose and justice in dealing gain friends everywhere, and make a sure success. Where Integrity is a partner, depend upon it men will gather round the Firm. Where Honesty practices, depend upon it the best clients and the most desirable patients will throng. Profits often come in more slowly than where no scruples interfere with taking advantage of ignorance, or folly, or credulity; but those profits bring in blessings with them; you can use them without regret, and cheerfully, with a safe conscience.

Godliness warrants a man's rectitude. The godly man refers every action to the law of Christ. Having a fixed standard of character, or a constant rule of conduct, applicable to every case, a standard and a rule which are not affected by passion or interest, he exhibits a refreshing consistency and uniform rectitude. Fraud or deceit, even in their lighter forms of speculation, overreaching, pettifogging, or quackery, do not stain his garments. Open, straightforward, right dealing, gives him character. And this is the safe and prosperous rule of business. Expediency succeeds sometimes; rectitude always. Expediency very frequently runs faster, but rectitude always wins the race; for expediency is as sure to stumble as rectitude is to stand upright to the end. Godliness then possesses this great practical advantage: it always knows whether plans, speculations, experiments, advice, or gratifications, are essentially right; and he who bears the character of always being in the right, and always doing right, is sure to be a profitable friend, and a profiting man.

Godliness gives a man decision and firmness. Whilst struggling with his own evil heart, and gaining victories over himself, determination of mind, fixedness of purpose, and unwavering perseverance, are largely called into exercise. These qualities are readily applied to the circumstances of our eternal life. Indeed, it is less difficult to be firm and decided in dealing with other men, than in contending with yourselves. There is the strongest probability, therefore, that a religious man, who, in the conduct of his spiritual life, is accustomed to cultivate decision and firmness, will excel in them.

Godliness gives a man forethought. It accustoms him to look beyond the present, to weigh promises and hopes, to compare the value of the seen and the unseen, to calculate probabilities, and to act with strict anticipation of what has not yet been realized. This is forethought; a quality inestimable in the daily adventures of life. On this foundation prudence and discretion are built. Forethought is the same quality, whether it be applied to religion or to business; it will certainly prove profitable in conducting worldly affairs.

Godliness renders a man industrious. "Not slothful in business," is a law of our religion, extending to every station in society. It is equally demanded by prudence; for it is a proverb of Christianity, that idle hands are the devil's workmen. A true servant of God is sure to be found always occupied conscientiously in the work which God has given him to do. Who does not know that industry is the surest introduction to general confidence? As the sweets of the flower-cup are reserved for the early morning bee, so success waits upon professional or business industry. They fare badly who hunt the garden for honey after the sun is up; and they who are wanting in earnestness and fidelity to their occupation, find but indifferent patrons, poor clients, and customers who have more credit than gold. These are elements of a good business character—industry, forethought, decision and firmness, rectitude and integrity. With such a capital, even without any adventitious advantages, a man can make his way profitably through the world. If in addition he should possess a moderate share of common sense, and enjoy an opportunity for practice, under all ordinary circumstances they will secure for him abundant success. Such are the men whose good-fortune does not spoil. Such are the qualities which, combining with wealth, or station, or influence, render men prominent and useful; while these factitious distinctions, separate from these qualities, serve no

purpose but to swell the vortex of things inane, unprofitable, and perishing.

The elements of character which we have now pointed out as the possession of a godly man, are those which you desire in a partner of business; to these you give confidence, and intrust your interests in professional life; with such a character you choose to deal, and this is the one which secures your esteem and affection. This character other men may sometimes exhibit in parts; the godly man alone holds it in harmony and entirety.—This character other men hold at hazard; because, not being based on religious principles, and upheld by divine grace, it is subject to change, and liable to the shock of temptation; but the godly man holds it securely, exhibits it constantly, and possesses it as his right from God.—Rev. G. T. Bedell.

**Farmer Jones and the Parson.**

Farmer Jones was one morning standing near the way-side on a small field connected with his farm, which, to the passer-by, had all the appearance of great barrenness, when parson Anderson, coming up on horseback, exchanged salutations with the farmer.

"Busy, I see, with your farming operations, this bright morning," said the parson.

"Not very busy at this moment," said Mr. Jones; "I am bothered to know what to do with this patch of ground, which has never brought me a dollar."

"Yes, I see," replied Mr. Anderson, "it does not look very promising, but the good seed that has been sown there must, I suppose sooner or later, come up."

"Good seed sown there! why no seed has been sown that I know of for five years past, and as it did not come up at the usual time, when it was sown, it would be a strange thing to expect it to appear now. We farmers do not look for crops five years after date," said Mr. Jones, laughing.

"Ah, I see," said the parson, "I am rather ignorant about these matters: but I was told that you had a field in which you say good seed was planted ten years ago, and yet the neighbors say you are looking for the harvest, although as yet, there is no appearance of blade, ear, or full corn in the ear."

"You were told, Mr. Anderson—and pray who told you I was such a fool as all that?—When I plant, I expect growth the first season, and if it fails then I plant again. Who ever heard of good seed growing after it had been lying ten years dead in the ground?"

"Well, I must confess," said Mr. Anderson, "what you say appears reasonable, but as good elder Thomas told me, I thought I would mention it. He might have had some other meaning. If so, perhaps you can find it out. Good morning, sir, I must go on my way."

Farmer Jones stood pondering for a good while, when a thought flashed across his mind which he found it very difficult to get rid of.—The truth was, that ten years before, farmer Jones had professed to be converted and had joined the church. From that time until the time of the above interview, none had been able to see in him the growth of the good seed. He had, indeed, been pretty regular in attending church, although he confessed that sitting still in his pew always made him feel drowsy, so that he did not very well know what the minister was talking about. It was observed, too, that Mr. Jones seldom had any change about him when collections were made for religious purposes, and although very well to do in the world, his contribution for the minister's support was very small. He could never see the good of prayer meetings and Sunday schools, and such like things. He considered money spent in subscribing for a religious newspaper was so much thrown away. If he observed family worship, no one ever found it out; and if he prayed at all, he must have done it very secretly. No one had heard him instructing his sons and daughters, or urging upon them the importance of attending to the concerns of their souls. They were accordingly growing up without the fear of God.—Indeed, his was a very irreligious family, not one particle better than if their father had never joined the church. He was, however, a very active man, and could go about any thing in which he was interested with a right good will and a strong hand. He believed the Scriptures, at least so far as this, that he knew "that the hand of the diligent maketh rich," and he was every year becoming richer because he worked for it. He never looked for a crop where he had not sown seed, and he was not the fool to wait ten years for a har-

vest! While now he stood on his barren patch, the words of parson Anderson worried him, and one thought followed another, so quickly and painfully, that he could not avoid the conclusion, that his own irreligious and unproductive life was the thing alluded to by the parson. He did not sleep that night. He began to view things in another light, and the result was, as we hear, that good seed was then sown in his heart, which was watered by the dews of heaven, and it sprouted at once, and farmer Jones became a new man, and his family a very different family.—Presbyterian.

**Rome and the Baptists.**

The following extract from a Catholic work entitled a "Doctrinal Catechism," and approved by Archbishop Hughes, may be interesting to some of your readers, as showing that Roman Catholics believe the doctrine of infant baptism is not clearly taught in the Scripture; and that Baptists, in rejecting that doctrine, act consistently with Protestant principles.

Q. Can Protestants prove to Baptists that the baptism of infants is good and useful?

A. No; they cannot; because, according to Protestant principles, such baptism is useless.

Q. Why do you say this?

A. One of the Protestant principles is, that no human being can be justified, except by an act of faith in Jesus Christ; but no infant is capable of making this act of faith; therefore, upon Protestant principles, the baptism of infants is useless.

Q. Can you draw the same consequence from any other principle?

A. Yes; their first principle is, that nothing is to be practised which is not authorized by scriptural example; but it does not appear from Scripture that even one infant was ever baptized; therefore Protestants should reject on their own principles, infant baptism as an unscriptural usage.

Q. How do Baptists treat other Protestants?

A. They boast that the Scripture is evidently for Baptist practice,—that other Protestants hold traditional doctrines, like the Catholics. They quote Matt. chap. 28—"Go teach all nations, baptizing them," from which they say, it is clear, that teaching should go before baptism; hence, they conclude, that as infants cannot be taught, so neither should they be baptized, until they are capable of teaching or instruction.

Q. What use do they make of Mark, chap. 16—"He who believeth and is baptized, shall be saved?"

A. They say it is evident that belief or faith must precede baptism; but, they add, children or infants are not capable of believing; therefore, neither are they capable of being baptized.

Q. What can Protestants reply to this Baptist reasoning?

A. They may give these passages another meaning, but they can never prove that their interpretation is better than that of the Baptists, because they themselves give every one a right to interpret Scripture.

Q. What inference do you draw from this?

A. That every Protestant has much reason to doubt whether he be baptized.

Q. How do Catholics prove that infants ought to be baptized?

A. Not from Scripture alone, which is not clear on this subject, but from the Scripture illustrated by the constant tradition of the church, which, in every age, administered baptism to infants, and consequently the practice must have been derived from the apostles.

Q. Can Protestants use this triumphant argument of tradition against the Baptists?

A. No; they have no right to use it in this matter, where it would serve them, since they reject it in every question where it is opposed to their novel and lately invented doctrines.

**Ice in the Church.**

Hills covered with snow, sloping down to a valley, a river frozen over,—this is a Church backslidden and worldly. How shall it be thawed? Sometimes a rain on the hills, valley, and river, dissolve the snow and ice every where at one time, and then the mighty freshets plunge down the valley, tearing all before them, uprooting sturdy trees, sweeping bridges, and crushing dams. Sometimes the temperature of the atmosphere changes, and the south sides of banks and hills melt first, before the tough north side ice gets underweigh. Oh, these sheltered snow banks,

and north side ice ledges in half-revived churches!

Sometimes a church is awakened by the conviction and conversion of men in the congregation; this is as if the snow melted on the hill tops, and ran down upon the ice in the river and melted it. But sometimes the river moves along first, and the warmth steals gradually over the valley and the frosty hill side.

We may vary the figure a little. When a church is dead, it is bridged with ice from bank to bank,—a bridge on which farmers drive their teams with great convenience.—When it just begins to arouse itself, the ice is too rotten to be used, but too firm to float away. When the tide of feeling deepens, it is like the river full of ice cakes. When God revives his people with power, the churches are swept out, the last ice islands have floated away, and melted far down the stream, and the current flows full, deep, and irresistible.—H. W. Beecher.

**Rewards of the Faithful.**

From the Minutes of the Sabbath School Teachers' Convention of the Boston North and South Baptist Associations, by Rev. J. C. Stockbridge, of Woburn, on "The True Test of the Divine Approbation."

"The rewards of the future life are promised, not so much to the successful as to the faithful. Reflection upon the abundance of his labours and the widely extended results which followed therefrom, was not the occasion of awakening the exultant emotions of the apostle, as he gazed in prospect upon the 'crown of righteousness' laid up for him in heaven. But the thought so inspiring to him was, that, under the eye of the great Captain, he had fought the good fight, not flinching from any Christian duty, nor counting his life dear unto him, so that he might finish his course with joy and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God." It is among the mysteries of Divine grace that it not only employs the agency of man in the accomplishment of the purposes of God, but it makes the activity of redeemed souls in the service of Christ, the occasion for the bestowment of the richest rewards. Every effort designed for the furtherance of the kingdom of Christ, however feeble it may seem to be in the eyes of him who puts it forth, shall be seen to add to the glory and augment the joy of Him, who is the centre of heaven's attraction and the object of heaven's praise.

To carry with us into the world of spirits the honest conviction that we have tried to impart to others the rich blessings of a religion whose holy influences have chastened and sanctified our own nature, will awaken within us a keenness of delight, with which all the combined pleasures of a sensual paradise can bear no comparison. It may give rise to many a painful thought, that, after all our most unwearied effort and our most tender exhortations, the hearts into which we are striving to instil the principles of the gospel, still remain unaffected. But if fidelity to the work which God has assigned to us, has marked our course, how blessed will be that union of spirit which will bind us in ties of holy intimacy with those, who, in past ages, have been most jealous for the honor of God, and yet have come up to the place of their reward and their rest from spheres of severe, but comparatively unsuccessful toil. It is our faithfulness, our perseverance in duty amid doubts and fears, and troubling, our struggles with sins without and within, our abiding and active convictions of the truth of religion, it is our hope against hope, our confidence when everything would seem to lead to despair,—it is these things, and such as these, that are the evidences of a manly piety, the surest tokens that we are assimilated in spirit to the Son of God, and fast ripening for the rewards of heaven.

**Adhering to Christ.**

A Christian friend, visiting a good man under great distress and afflicting dispensations, which he bore with such patient and composed resignation as to make his friends wonder and admire it, inquired how he was enabled so to comfort himself? The good man said: "The distress I am under is indeed severe, but I find it lightens the stroke very much, to creep near to him who handles the rod," adding, "But where else, save in the religion of Christ, could such a sufferer find such a support?"

Power should not be employed to do wrong, but to punish the doers of wrong.