

care, as far as possible, to manage matters so as not to be found out. He adulterates his goods. He passes off an ordinary article, where he has an ignorant customer to deal with, as one of superior quality. He asserts, when there are no means of detecting his falsehood, that in executing an order things have been done which were not done, and charges accordingly. In pressing a sale he allows himself habitually to make statements which he knows to be not according to truth. And if he only tells his lies, and exercises his frauds with dexterity, he may in such a course quickly become rich, and look upon his wealth with high satisfaction, as having been obtained by his own acuteness and wise scheming. On the other hand, A is hindered by religious principle from availing himself of such methods of amassing money. Living in the fear of God, he is not only honest where, if he were otherwise, his fellow-men would detect his dishonesty, and truthful, where falsehood could not be concealed; but in the minutest matters, in transactions where he could sin with the certainty of none being cognizant of his sin but God, he is unswervingly upright. His motto is, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, think on these things." The consequence possibly may be, in certain circumstances, to keep him from becoming rich, or even to involve him in poverty. He may have to pay a price for his integrity, in the want of success altogether, or at least in the want of that measure of success which a little unscrupulousness might have secured. Now, what are the different fortunes of A and B but illustrations of the statement before us? The one gaining riches in the practice of injustice, and the other doomed in consequence of his integrity to struggle with poverty, are probably among the most familiar of those cases on which Solomon had his eye, when he said, "There is a just man that perisheth in his righteousness; and