

they pronounce upon the profitableness of dishonesty. Many a ship goes gaily out of the harbour which never returns again. That only is a good voyage which brings home the rich-freighted ship. God explicitly declares that an inevitable curse of dishonesty shall fall upon the criminal himself, or upon his children: 'He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. His children are far from safety, and they are crushed in the gate. Neither is there any to deliver them: the robber swalloweth up his substance.'

LARGE HEATHEN SCHOOL.

Dr. Duff says in regard to the great Central Institution of the Scotch Free Church in Calcutta: "A thousand and forty or fifty pupils in actual daily attendance under the roof of a single edifice, in the highest state of training, discipline, and efficiency—and all under Christian teaching and influence—is a spectacle probably nowhere else to be met with, not in India alone, but in all Asia! Praise be to God for making our Institution, in spite of the venom and virulence of European infidelity, and native bigotry and superstition, the centre of so marvellous an attraction to such multitudes of the youth of India."

LAYING UP FOR CHILDREN,

It is admitted that parental forethought for the temporal welfare of surviving children is both natural and Scriptural. But, let the Chris-

tian parent compare the merits of a useful education, and a qualification for business, or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of Scripture, and of prayer, that he may conduct the comparison aright, and the result may not be feared. Let him look around his neighbourhood and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left independent, under God, on their own exertions for respectability and support, and the six who have been left independent of personal exertion, dependent alone on wealth for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say what is to be thought of the consistency of a Christian parent, who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and labouring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself whether such an one be not acting over again on a smaller scale, the part of the Tempter, when he brought the kingdoms of the world and the glory of them to the Saviour's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be everything, but that he is to meet them again in a world where it only will be nothing—where it will be remembered in relation to the purposes to which it has been applied.