

Youth of that land are being taught not only secular knowledge, but also that knowledge which maketh wise unto salvation. Young Hindoos are being trained to the Christian ministry, and thus that important machinery, a native ministry, is being built in the very heart of this land of idols. We are gratified to find that the Church is doing her part in this noble work, and that from time to time we hear of earnest and successful efforts by some laborer of our Church in that dark corner of our Lord's vineyard.

The work before them is one which, without an abiding faith, might almost be felt to be insuperable, but it shall be done. The power of Mahomet will be utterly broken; the vile and sensual superstition of Brahma must pass away. The pride of caste will cease, and a new morality, based upon Bible truth, will ultimately prevail. How long the consummation may be delayed, we cannot tell, but come it will. We see it already, despite innumerable obstacles in motion, overcoming difficulties and winning triumphs. But oh, how dark is the state of the Indian mind, how utterly debased the whole moral organism! What need of earnest prayer for this benighted but lovely land, when one reads such as the following, which is but one of the many principles of evil ingrained in the Hindoo mind, which Christianity alone can root out:

"Dr. Hooker, in his *Himalayan Journals* gives an account of the Thugs, some of whom belonging to the approvers of the establishment for the suppression of Thuggee, he himself saw. Of these, he says, the first was a mild-looking man, who had been born and bred to the profession: he had committed many murders, saw no harm in them, and felt neither shame nor remorse. He explained to me how the gang waylaid the unwary traveller, enter into conversation with him, and have him suddenly seized, when the superior throws his own linen girdle round the victim's neck, and strangles him, pressing the knuckles against the spine. Taking off his own, he passed it round my arm, and showed me the turn as coolly as a sailor once taught me the hangman's knot. The Thug is of any caste, and from any part of India. The party have particular stations, which they generally select for murder, throwing their victim into a well. The Dakoit (dakhoe, a robber) belong to a class who rob in gangs, but never commit murder—arson and housebreaking also forming part of their profession. These are all the high-class Rajpoots, originally from Guzerat; who, on being conquered, vowed vengeance on mankind. They speak both Hindostanee and the otherwise extinct Guzerat language; this is guttural in the extreme, and very singular in sound. They are a very remarkable people, found throughout India, and called by various names; their women dress peculiarly, and are utterly devoid of modesty. The

man I examined was a short, square, but far from powerful Napalese, with high-arched eyebrows. These people are great cowards. The Poisoners all belong to one caste, of Pasie, or dealers in toddy: they go singly or in gangs, haunting the traveller's resting places, where they drop half a rupee weight of pounded or whole datura seeds into his food, producing a twenty-four hours' intoxication, during which he is robbed, and left to recover or sink under the stupefying narcotic. He told me that the datura is gathered without ceremony, and at any time, place, or age of the plant. He was a dirty, ill-conditioned looking fellow."

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

The Free Church people in Scotland have chosen to select a day of their own, on which to celebrate the Tri-centenary of the Scottish Reformation, and sent invitations broad cast over Europe and America, as if they and they only were the Protestant population of Scotland. The Church of Scotland had very properly appointed the 20th day of December, as the most fitting on which to celebrate that memorable event, as being the day on which the first General Assembly was held. The Secession Church had made no final arrangement when the Free Church took charge of the whole matter. The consequence has been a failure so far as the attendance of men of mark and likelihood was concerned. With the exception of two or three veterans of their own body, there was not a name of scarcely a name, known out of Scotland. The intellectual work was done by second class men, and none but the every day would come to listen. We regret this extremely—the occasion might have been really grand, but has been partially marred by sectional jealousy and a small ambition. We trust that the 20th of December will show the great heart of Scotland and her children in the Colonies rising to a sense of the value of the boon which the Reformation won for them—by making it a great national Protestant Anniversary.

To give our readers an idea of the August celebration, we present them with the following outline of proceedings:—

A series of meetings in commemoration of the tri-centenary of the Scottish Reformation commenced on Tuesday in the Free Church Assembly Hall. The Hall was crowded to excess, and many had to leave without obtaining admittance. The proceedings were opened by a sermon by the Rev. Dr. Guthrie. The Rev. Doctor chose for his text—John viii. 32—"The truth shall make you free." The discourse was very eloquent, and concluded as follows:—"We have in this city monuments to men of literature, monuments