There is no part of the worship of those people that can be considered as favourable even to morality, much less to the exercise of that spirituality of mind, and purity of heart, which constitute essential elements in the worship of God, But it is when we are introduced to the interior of their temples, that we get a true idea of what Heathenism is. Approaching these however, we are reminded of the words of the Apostle, as applied to another place, though the language is equally applicable to India—" It is a shame even to speak of those things which are done of them in secret. The place to which the Apostle alluded was the temple Diana, at Ephesus. And the scenes to which he refered were those that transpired there, under the name of the Elusinian mysteries." The principal deity worshipped at Ephesus was Diana-just as Minerva was the goddess at Athens, and Venus at Corinth. A description of the practices at one of these places would be a description of the whole? And that description would apply to the temple worship in India. Now in Corinth, for example, we get an idea of the state of morality in heathen countries, from an account of the laws made to regulate the worship at the temple of Venus. It was enjoined, by law that one thousand beautiful females should officiate as eourtezans or public prostitutes before the altar of that goddess. This was one principal source of the revenue of the place. In India matters are no better than this, as the missionaries testify. India is still, to a large extent, a heathen country; and evils such as these will only be removed, when that nation is taught the pure Gospel of our Lord and Saviour Jesus Christ. Arthur, in his work on Missions, says that, "in some of the temples, excesses are, at certain times openly committed which would be coneealed even in our lowest dens of vice."

There is another view of the moral state of India to which I find very few writers making any particular reference, and yet to my mind, it presents that country in one of its very