

and this made him look like a giant. I have learnt since that the huge head-ornament was a goddess. He was accompanied by two men beating tom-toms, and in time with their playing he danced and whirled round on one foot, extending his hand for offerings as he came to a stand-still. He gave some extra wild jumps in front of us, till Bro. McLaurin told him to stop. This dancing reminded me very much of pictures I have seen representing dancing among the Red Indians. There was quite a brisk trade going on at the same time. Not only were fruits and cooked grains for sale, but some men seemed to have moved their entire stock down, and beads, and toys, and idols, and all manner of curious things were to be had. Moving on a little further in the crowd we saw the image of a bull being carried by a number of men, and receiving the worship of those around it.

A little away from the crowd and nearer the road a brahmin priest had put up a bit of canvas over some idols, and was instructing people how to make offerings.

A man and his wife were making an offering. They brought rice and sweet potatoes and plantains or bananas. Two plates made of leaves sewed together were laid out, two or three handfuls of rice placed on each; a plantain added, a sweet potato also. Then two dubs were produced. A dub is a copper-piece about the size of our cent. The priest told the man to dip the dubs in some holy water that he had there, and to sprinkle the grain and fruit with the drops that adhered to the dubs. The man did so, and then gave the money to the priest, who presented it to the idol, after which he threw it into a brass plate, which was already covered with similar offerings. The idol being worshipped was Krishna. I could not help noticing how much the holy water was used, for the offerings as well as the offerings were sprinkled with it. Along the way as we were driving back to town we passed numbers of men playing a kind of cymbals, while others were beating the tom-toms or drums, and many were singing to the music which the others made. The crowds that thronged the road for a long distance reminded me of the multitudes that accompanied Jesus at His triumphal entry into Jerusalem. Perhaps I ought to have been reminded also of the crowds that flocked to John's baptism. The scene on the shore was doubtless a picture not unlike that which John saw, but the crowds on the road were a good representation of the triumphal entry. The costumes presented all kinds of colours, but white formed by far the predominant one, while the coloured jackets and turbans were just numerous enough to make the white seem

whiter still. At one place there is a curve in the road, and just before reaching that particular spot I could see the way for half a mile or more thronged with people coming and going, while behind us were the crowds we had left on the shore and the moving multitude that made complete the line from the town to the bathing place.

We reached home about 10.45 A.M., having had our first sight of heathenism on a large scale. If your readers are half as much interested and profited by this imperfect sketch as I was by my visit, the writer will be thankful that his first effort to picture heathenism has not been in vain.

Yours sincerely,

JOHN CRAIG.

Cocanada, 21st March, 1877.

DENVER CITY, COLORADO.

ITS CLIMATE, AND PEOPLE, ETC.

The following extracts from letters we have received from a brother member of Jarvis street church, Toronto, whose health necessitated a change of climate, and whose medical advisers recommended the above city, contain so much of interest, that we offer no apology either to the writer or our readers, for publishing them. The first is from a letter dated 9th of April, 1878:—

"Of the climate being beneficial to persons with pulmonary diseases, unless they have passed beyond the possibility of recovery, there is abundant evidence and examples, it being probably safe to say that two-thirds of the entire population are reconstructed invalids besides many others, who, when restored to health, return to their homes in the east. This being true, it does not follow that every one who comes here is restored to health, or even improved. On the contrary, numbers only arrive when in the last stages of the disease, and to these the air of Colorado almost invariably hastens the sad but inevitable end. The usual mode of locomotion for invalids is on horseback, a feat I have not yet attempted, having no fancy for that sort of thing, besides being able to take plenty of exercise by walking. This is the greatest place for livery the writer has ever been in, and the worst feature about it is that they use it more on Sunday than any other day. Generally speaking, Denver is no exception to other American cities, in its observance of the Sabbath. There is not that entire suspension of business, amusement, and pleasure, on this side, which I am pleased to say we enjoy in Toronto. Another thing peculiar to this place, is the number of private boarding houses. Almost every one who keeps house, from the Mayor down, has furnished rooms to let, either with or without board. The weather, for the most part, has been fine since we came, but not perpetual sunshine, having had a few days of rain and snow-storm. In regular clear Colorado weather, the temperature varies considerably

between day and night, ranging say from 35° early in the morning to 75° between two and three o'clock in the afternoon, after which time it runs down again rapidly, and becomes so chilly that fires are needed during the evening. In my next I will try and tell you something about the church and sabbath school.

This promise is redeemed in a letter dated 29th of April, as follows:

"When we came here in March last, the congregation of the First Baptist church, the only one in the city, held Sunday services in the Opera House, owing to their house of worship being altered and enlarged.

On Sunday, 3th April, the church was reopened and looked very handsome indeed, being a credit to the denomination and the city. It is about the size of Alexander st. church, has a large organ and a good choir.

The pastor, Rev. F. M. Ellis, D.D., is an able, earnest minister, a true christian, and a strong advocate of temperance, foremost in every good work, popular as a preacher, well-liked and respected by all classes.

I have been very much impressed and profited by his preaching. His sermons are calculated not only to convince and convert sinners, but also to strengthen and encourage those who have accepted Jesus as their Saviour, and desire to serve Him.

The membership is rather small in proportion to the congregation, many of the latter being transient, and belonging to other denominations, who are with them, but not of them.

There has only been one prayer-meeting since the church has been finished, in consequence of union meetings being held nightly, in one or other of the different churches, and led by a Mr. Grant, an evangelist. Have attended some of these, and though I am not in favour of what is commonly called a revival, have reason to believe this movement is doing good in the right direction, namely, the stirring up of God's people to a consciousness of their duties and responsibilities, together, with a more entire consecration of themselves to the service of Christ, and the extension of His kingdom.

The Sabbath school meets in the main audience room, and has an attendance of about one hundred and fifty scholars. It is hoped that with the increased accommodation now possessed, this number will be largely increased during the present year. The infant class sit in the gallery, are taught by a young lady, and under the same superintendent as the rest of the school. Dr. Ellis teaches the Bible class. The subject of the lessons is the same as taught in our schools.

On Easter Sunday evening, the school held a very interesting service, consisting of an address by the pastor, responsive readings of scriptural selections on the resurrection, by the superintendent, teachers and scholars, with appropriate singing by the choir and congregation. This is worthy of your consideration, being a beautiful and instructive exercise, in keeping with the event which the day commemorates.

In conclusion, I desire to record my deep sense of gratitude to the pastor, his wife, and members of the First Baptist church,