

Games of fencing were also carried on at intervals as the procession stopped, by men with shields and wooden swords. These seemed intended as a kind of *interludes* to keep up the interest. No doubt, the ceremony which I am now describing is far more imposing in India, where they erect these moveable temples upon a much larger scale, but the mimic forms of it presented here may afford some idea of the pagan rites of Asia, where such semi-barbaric observances have been kept up for many hundreds, nay thousands of years. Theirs is not a religion of yesterday but stretches far back into a remote antiquity, and it is thus ingrained into the very nature of the Hindoo mind. The associations of the past and the feelings of the present are alike in favour of it. It is a religion entirely of the senses. The eye and the ear are feasted, while the heart remains hungry and unsatisfied. It is doubtless melancholy to the pious mind to see such heathenish practices carried on in a christian country; but in the meantime, while we must acknowledge our gratitude to Almighty God for the measure of success which has already attended our efforts among the heathen of the earth, we rejoice that we have access to a throne of grace, and to know that our prayers may be instrumental in bringing about that happy period when, as with a rod of iron, every idol will be demolished and every heathen temple levelled with the ground. At the conclusion of the solemnities, a somewhat curious incident takes place. It might be supposed that, as these structures are prepared with much labor and at considerable expense, they would be taken care of, but no! at the end of the day the whole affair—gods and all—is remorselessly thrown into the river, and the Coolies seem particularly careful that not one vestige should be rescued from a watery grave! A negro lad, whose greedy eye coveted a portion of the gaudy paraphernalia, made an attempt at pilfering, but was instantly set upon by the enraged devotees, and half-drowned for his presumption!

There is, however, one useful and important lesson which may be drawn even from such observations as these. If the ignorant and superstitious Coolie exhibits such zeal in maintaining the traditions of his fathers, which are but founded upon the mere imaginations of the heart, how much more ought the possessor of an infinitely higher and purer religion, based upon the solid foundations of eternal truth, to strive, by every means in his power, to do honor to his far nobler creed? But are there not, I would ask, not a few so-called Christians to be found who will do little or nothing even for the support or spread of Christianity? I once knew a man who had always about fifty reasons against any scheme which required him to pay anything for religious purposes. He thought it doubtful, judging from the past, whether the Jews would ever be converted, and he had about as little

faith in some of the gentile nations. If his principles had been followed out by others before his day, he would never himself have heard of the Gospel, for the possession of which we are indebted to the zeal and labors of men to whom we owe the deepest gratitude. But such lukewarm pretenders are completely put to shame by the devoted attachment of such a people to their idolatrous worship. It is to be regretted that men are to be found in Christian communities, and attending Christian Churches, to whom it seems never to have occurred that their religion has its *duties* as well as its *privileges*. Unlike the poor Coolie, who willingly contributes of his hard-earned gains to erect a flaming pagoda, or rejoices, when procession-time comes round, to lend a shoulder to its support, such parties will take no burden upon themselves to manifest the genuineness of their attachment to the doctrines which they profess. So far from giving of their means to the propagation of the Gospel abroad, they will scarcely be prevailed upon, by the most urgent appeals of Ministers, to keep it alive among themselves! They have no objections to live under the light of the Gospel, which they decidedly prefer to heathen darkness, more especially because, under the former, their lives and property are more secure, but they will give little or nothing to make the Gospel more felt among them. "Keep it up by all means," say they, "it is a very good thing to be sure; but, if we are to pay anything for it, let it be the lowest possible figure!" If such people got to heaven at a cheap rate, they would doubtless enjoy it all the better!

But I trust there are not many of whom these things can with truth be said, connected with our Church in Nova-Scotia. There the Church of Scotland, if anywhere abroad, ought to have faithful, sincere and attached friends, knit together in the bonds of unity and love. They have had their seasons of prosperity and adversity, but, thanks be to God, the times of trial are now past, and a new and promising era begun. Here, in British Guiana, the Church has suffered not a little from the same causes which have operated so unfavorably in the case of Nova-Scotia and other localities. Men were often wanted to supply vacancies and to fill new stations, but could but seldom be found. The harvest was always plenteous here, but the laborers few, and hence the best of our fields have not unfrequently been reaped by strange hands, who have not been slow to take advantage of our want of systematic arrangements in the foreign operations of our Church.

I am, &c.,

G. H.

Young Men's Christian Association.

The fortnightly meetings of this Association were inaugurated on Thursday evening last by a Public Meeting, held in the old

Wesleyan Chapel, Argyle Street. Although the evening was unfavourable the place was filled, and the platform occupied by Ministers of the different denominations in the City. The Hon. Brenton Halliburton, Chief Justice, occupied the Chair, and introduced the business of the evening in a short address glowing with Christian fervor, and sympathising heartily with the interests of the Association. The Rev. R. F. Uniacke read the exlv. Psalm; after which the Rev. Professor King, of the Free Church College, engaged in prayer. A Psalm was then sung and the Rev. E. Maturin, A.M. of the Episcopal Church, delivered an address, referring to the calamitous circumstances in India and showed the importance of united prayer for the restoration of peace and for promoting the spiritual welfare of India. A paraphrase was sung, after which the Rev. David Freeman, Pastor of the Baptist Church, engaged in prayer. After again singing the Rev. Charles Churchill, M. A., of the Wesleyan Church, delivered an address recounting the origin of the present outbreak in India in the present union of those hitherto antagonistic forces the Hindoos and Mahomedans—presenting the grounds of hope existing to the progress of Christianity in our Eastern possessions—and in the promises and prophecies awaiting their fulfillment—pointing out the importance of the Christian Church arising in its might to put forth every energy for the promotion of Christianity in India—bringing his remarks to bear upon the important position occupied by the Y. M. Christian Associations in this matter, not as isolated institutions but as parts of a great whole covering a large surface of Christendom. Another Psalm was sung and the Rev. Mr. Jardine, Presbyterian minister engaged in Prayer, after which the announcement was made of the first Lecture to be delivered in Temperance Hall that night fortnight—by the Rev. Mr. Hunter, of the Free Church. Subject—"The Age; and its influence upon Young Men." The Doxology was then sung, the Benediction pronounced by Rev. P. G. McGregor and the meeting dispersed.—*Wesleyan*, 12th inst.

MONCTON, N. B., 21st. Sept., 1857.

To the Editors of the *Presbyterian*.

GENTLEMEN—If it is not too late, could you oblige me by inserting in the October number of the *Presbyterian* the subjoined list of subscriptions, being the proceeds of my mission in Canada with the view to the collection of funds for the completion of the Presbyterian place of worship now in the course of erection in this town. Though perhaps I might have done more at another time than what I did, I have reason. I think considering the commercial depression and our distance from you, to congratulate myself on the result of my mission; and I now beg, through your columns, to return my sincere thanks and those of the congregation to those who assisted us, when, per-