

A gentleman, not long ago, stated in the face of a great religious meeting in London, that a friend of his in India, seeing a long train of carts coming from the country, defended by British sepoy and Government peons (police,) and attended with native music, and every thing which could wear an air of triumph and joy, learned, on inquiry, that the carts were conveying idolatrous offerings from the Tripetty pagoda to the public treasury!! With regard again to the dragging of the idol cars, will it be believed by British Christians that from the growing decline of idolatry, this, in many cases, is forced upon the poor natives—that they are compelled in hundreds to leave their work, and are kept for days and nights at this abominable service—and that the officers, who thus force them by flogging and other means to honour tottering idolatry, are Government peons. On such occasions there is often a great loss of human life. This atrocious liberalism is in some places partially abated. We might refer to various other melancholy proofs of the identification of the civil power of Britain with the superstitions of India. Indeed the identification is most minute and comprehensive—much more so than the Christian Church would permit between the civil power and Christianity. The British Government pays a large band of pilgrim-hunters to feed the temples with visitants—pays the priests and prostitutes belonging to the temples—furnishes the food for the idols' table—appoints the cook—prepares the rice—clothes the idol in British cloth; gives orders for the making of the gold and silver ornaments—repairs the temples, sometimes, in a single case as at Seringham, at an expense of 40,000 rupees—keeps the roads to the temple in good order—and sometimes presents, or suffers to be presented, offerings to the idol in the name of the British Government!! Such are a few facts, and do Christians need more to persuade them to arise as one man, and denounce the hideous crime to the British Legislature, and call upon both Houses of Parliament immediately to interpose to put an end to a system fitted to provoke the wrath of Heaven, and forfeit to this country the mighty empire of the East. Let Presbyteries lose no time in petitioning Parliament, and overturing the General Assembly to do the same.

PRESBYTERY OF EDINBURGH AND THE DUTCH CHURCH.

25th April.

Mr. Candlish rose to bring forward the overture of which he had given notice, that the General Assembly should consider the propriety of resuming the practice, agreeably to the example of the primitive churches and their own Church in former times, of corresponding with those churches on the Continent who agree with them in doctrine, discipline, and worship; and especially of opening a friendly and brotherly correspondence with the reformed Calvinistic Church in Holland. It was matter of regret, he said, to every one who was anxious for the unity of the Church, to observe that not only was she broken and divided by schisms and secessions, but that even among those churches which agreed in matters of doctrine, worship, and discipline, there should be so little manifestation of a brotherly spirit. It was abundantly plain from the New Testament, that the Churches in different parts of the world corresponded with each other, and that in times of affliction and trouble they sympathised with one another, feeling that if the body of Christ suffered in one part, all the members suffered with it. There were two instances in which the Church of Scotland had followed this example—one, when at the request of the Assembly Andrew Melville wrote to the ministers of Dantzic,

congratulating them on having adopted sound views in relation to the Lord's Supper; and the other case was still more to the point, when in 1644 the Assembly sent a letter to the Church in the Netherlands, thanking them for the assistance given to the cause of religion in this country, and for the warning which they had transmitted to Scotland against certain impostors; and he might remark in passing, that the best return they could make would be not only to write a friendly letter, but in the present emergencies of that same Church, to manifest their sympathies towards them in a similar way. He had expressed this overture in very general terms; for, he believed, there were various churches on the Continent at present in critical situations; and the expression of sympathy by this Church in their favour might be attended with the best effects. He need not remind the Presbytery of the good effects which had been produced in Switzerland by the reply of the General Assembly, a few years ago, to the letter received from that country inviting them to attend the jubilee of the Reformation. It was well known that that letter had, to a very great extent, strengthened the hands and encouraged the hearts of those in that country who held the truth as it is in Jesus. It might be known also—and here was an instance of neglect on the part of the Assembly—that two years ago a letter was received from the Protestant Church in France, but so late in the meeting of the Assembly, that they had only time to acknowledge its receipt, reserving a fuller answer to another time, which time had never come. In directing their attention particularly to the Church in Holland, he did not mean to detain the Presbytery by detailing at length the occurrences that had taken place there—he had done that in another way; nor did he mean to commit the Presbytery or the Assembly in the slightest degree to any side of the controversy which now prevailed there. He admitted the information they at present possessed was not very distinct, and not very impartial; but there were two facts well known, and which could not be denied—first, that a schism and secession had taken place in that Church; and next, that grievous misunderstandings prevailed between the church and the seceders. These constituted the grounds on which he proposed that the Church should express her sympathy with their brethren in Holland. It might be said they had their hands full at home, and that, in their struggles no Church had corresponded with them; but he could not help feeling, that at the time of the Scottish Secession, the result might have been very different, if the prayers and sympathies of the Churches in other lands had been brought to bear on the question. He did not mean to enter into the controversy, which he believed would soon be brought before the public by another person and in another form; but he might mention that the secession which had taken place in Holland numbered 10,000 persons, and that grievous misunderstandings existed between them and the Church. He concluded by stating the opinion of an individual connected with the Church, but now residing in Holland, that nothing was more calculated to set the church in a high position with the Churches on the Continent, and to strengthen the hands of their own ministers labouring in that country, and to do good to the Church of Holland, than the step which he now proposed to overture the Assembly to take.

The overture was seconded by Mr. Guthrie, and unanimously agreed to.—*Scottish Guardian*.