

in one or two instances in the United States. We believe that such meetings are about to be held in Montreal also.

The views and anxieties of intelligent British residents in India may be gathered from the following extract of a letter by Mr. McLeod Wyllie to the News of the Churches—dated 3rd July:—

"In looking forward, you may judge with what interest we anticipate the opinion of the British people. I inclose you an invitation to prayer, which indicates the current of the thoughts of many here. We dread the recurrence to a time-serving expediency, which will rest its hopes on compliance with sinful superstitions, and the consequent "conciliation" of the native mind. Surely we are entitled to say, that *that* plan has been tried and has failed. We might as well try to "conciliate" the tigers. We need now a faithful, firm, and deliberate Christian policy, which, while it permits the people the free exercise of their religious rites, gives no countenance to anti-social and sinful follies like caste, and no encouragement to the vile and ruinous delusions of Mohammedanism. Up to this time we have been pandering to caste, and by our Madrisa or Mohammedan College, have been supporting the religion of the false prophet; and not long ago offerings were made in the name of Government at a celebrated shrine of idolatry in the Punjab. But now, if we are firm and resolute, and if we fully subjugate the people (as indeed we must without delay), we may safely cause it to be known, that as past forbearance and indulgence have been abused, a new policy will be adopted and that caste will not be recognised either in the public service or by the law, and that no encouragement whatever will be given to Mohammedanism. We may show distinctly that we now know that we have a foe to deal with in the unquenchable spirit of that system, and that we do not intend to go on admitting its adherents. . . . our judicial and fiscal service again, to head mobs and create rebellions as they have been doing recently. I do trust that we shall hear of the British people thus regarding their duty, and thus forming their future policy.

As to the immediate result I do not expect a speedy settlement, for the rains will interfere with the movements of troops; but we should be preparing for the cold season by the gradual accumulation of overwhelming forces, and then should undertake such bold, comprehensive, and energetic movements, as should suffice, with the blessing of God, in a few months to subdue the entire country, and to restore the British authority to its ancient vigour; and in dealing with the offenders, it will be necessary to create such an impression of our power, as to establish a *tradition* which shall be handed down to the next generation, and shall effectually quell the spirit of the most daring and most ambitious of our enemies. Half measures will not suffice. We must be resolute, rigorous, and uncompromising. I speak not of revenge, though the blood of the hundreds massacred has excited the strongest feelings; but, as a matter of necessary policy, severity and rigorous justice must now mark our public measures in quenching this frightful and unprovoked rebellion."

NEW SCHOOL PRESBYTERIANISM IN THE SOUTHERN STATES.—At Richmond, Virginia, there met on the 27th August a Convention of Seceders, from the General Assembly of the New School Presbyterian Church in the United States. The principle of the Secession is the defence of Slavery. One hundred and twenty-six Delegates were present at the Convention. Dr. Ross, Dr. Boyd, and Dr. Newton took the leading parts in the discussion and business. The first named Divine declared that there are only three theories possible concerning Slavery—the first, that it is sin, which is the doctrine of the Abolitionists—the second, that it is a system of natural evil, never approved of by God, but only tolerated, which is the doctrine of the Conservatives—the third, that it is *ordained* of God, as a good to the master, to the slave, and to the community, which is the doctrine of the Bible! It follows," added Dr. Ross, "that the *master is invested with patriarchal dignity and power, and is the representative of God in a great work of benevolence*. This is the only true theory. Neither of the others can give peace to the South—to the North—to the world. Every other theory will foster in the North a *conscience* antagonistic to the South: and between people that have opposing *consciences*, there is no hope or possibility of harmonizing. The only argument then is the sword." Several of the Delegates present expressed themselves in favor of union with the Old School Church, but such union was opposed on the ground, that doctrinal differences exists, and that the Old School is not Pro-slavery enough. It was resolved finally to call a meeting of Delegates from Presbyteries opposed to the agitation of Slavery, to be held at Knoxville, Tennessee, in April, 1858, to form a new organization to be called "the United Synod of the Presbyterian Church in the United States of America." Dr. Boyd, who moved the resolution, said, that he "had taken the name from an ecclesiastical body which he greatly admired, the United Synod of Scotland." The liberty-loving United Presbyterians, we are sure, will not appreciate the compliment.