

degree which could hardly be said of any other war, to regard our cause as the cause of Almighty God; and in that confidence to invoke His blessing on our efforts, to entreat Him to shield our countrymen and countrywomen exposed to such new and horrible dangers, and to grant victory to our arms."

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NEW SCHOOL CHURCH, SOUTH U. S.

The Convention of those who separated from the New School General Assembly, on the subject of Slavery, was held at Richmond, Virginia, on the 27th of August. Only three members from Free States were present, and not one of them represented a Presbytery. A resolution was adopted to form "The United Synod of the Presbyterian Church in the United States of America," and its formal organization is to take place in Knoxville, Tennessee, on the third Thursday in May, 1858. There was a great deal of speaking respecting Slavery, not a little of which would have disgraced a heathen. Dr. Ross said:—"There are three theories on the slavery question:—the sin theory, the toleration theory, and the ordained theory. The sin theory, is the theory of the abolitionists. And I here say that the abolitionists are more honest than the conservative men of the north. The next theory is that the relation of master and slave is not a wrong or sinful relation, but that somehow or other the system of slavery, built up on that relation, is a system of natural evil, never approved of by God, but only tolerated. That is the conservative theory. It is the toleration theory. And it is the theory of the Old School Assembly. But it is not the theory of the Bible. I defy any man to prove from the Bible that God regards the relation of master and slave as a thing half-right and half-wrong, to be neither adopted nor rejected, but only tolerated. The theory is false. Now what is the true theory? Here it is. That Slavery is ordained of God as a good to the master, to the slave and to the community. That is what the Bible asserts. That I affirm to be the Bible doctrine. What follows from the adoption of this theory? Why, it follows that the master is not a man-stealer; that he is not an outcast: that he is not a tiger. It follows that he is not a man to be apologized for, or looked upon with pity, or that which is next to pity—contempt. It follows that the master is invested with patriarchal dignity and power, and is the representative of God in a good work of benevolence. That 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!"

What disgusts us as much as anything is the lenient, apologizing, and almost approving tone of some Old School papers. One says:—"We wish them, as such, just as cordially as we do the New School North, the Divine protection and guidance and the out-pouring and in-dwelling of the Holy Spirit. May they enjoy fraternal love, and grow in all grace, and be the heralds of saving truth to myriads. Though they may be a small body, we ask that they may be rich in faith, and may abound in good works."

Our prayer for them and their apologists is that God may give them repentance to the acknowledging of the truth, and may teach them what that meaneth, All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. It will be recollected that in June, 1853, the Synod of our Church deliberately adopted a series of resolutions, expressing their "unqualified and unmitigated abhorrence of Slavery," and declaring their opinion "that decided, practical testimony borne by the religious portion of the community against the great enormity of Slavery, is likely to prove one of the most effectual means of its suppression; and that there is little hope of that object being accomplished, so long as that testimony is withheld."

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EXETER HALL SERVICES, LONDON.

During the summer, a series of sermons to the working classes, have been delivered under the auspices of the Bishop of London, in this large Hall. The preachers have been men of distinction; and the audiences, consisting chiefly of persons not in the habit of attending religious ordinances, have been crowded. The last for the season was delivered by the Bishop of Ripon, on the evening of Sabbath 9th