

WM. BRADFORD, EDITOR. HENRY CLAY, PROPRIETOR. PUBLISHED WEEKLY.

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Our Correspondence.

From Our Chicago Associate.

"THE GENTLEMEN OF THE WEST."

The Independent recently occupied more than four columns, with its last reply to the "gentlemen from the West." In this case, as in all the others, it expended its efforts and strength in a vain effort to do the work of the Old Plan of Union, which was first proposed by the General Association of Connecticut, just as our Old School brethren talked on their several sides, and with far more assurance of success, several years ago.

to some of the points that are involved in the discussion. Chicago, Aug. 29, 1855.

DR. HALL IN WESTERN-YORK.

Messrs. Editors: I notice a brief paragraph in a recent number of your Western Theological Seminary, one sentence in which, I think, ought not to pass uncorrected. "Dr. Hall, it is confidently expected will prove just as needed—a plain, Biblical divine, meeting in season a secret tendency which here and there revealing itself in the churches."

That Dr. H. is what that sentence describes him—a plain, Biblical divine—is manifest, and that he is needed by the brethren and churches in this vicinity is more true. His known character is such as to command esteem and confidence, and his manners, both winning and dignified, are calculated to render him acceptable in any refined community. It is endeavoring himself rapidly to the people of Auburn, and to the Presbytery, of which he has already become a member, and to the ministers and churches with whom he spends occasional Sabbaths.

ber 133 in the State, or more than are associated with the New School here. Would not our Congregationalists be sent to the Institution on this account? Is there any necessity, then, resorting to a contemptible motive in order to account for this alleged disparity? It is the glory of institutions founded like that of Illinois College, that, within certain and safe limits, they castigate themselves to inevitable change in society.

Were it worth the labor, I could show that the supporters in the Board of Trustees during the second period, have not just good Presbyterians as those of the first period, and that the Congregational members are no more zealous than their predecessors; and then, indeed, they have increased only by one. The President, it is true, occupied a more influential position than he did during the first period as Professor, but his opinions in reference to Congregationalism were well known as early as 1833, when he formed, not the first, but the third Congregational church in Illinois.

THE PRESBYTERIAN HOUSE. The full meetings of the Synods are just at hand, and most of the churches have neglected to furnish that small sum of about eleven cents a member, to pay for the PRESBYTERIAN HOUSE. An individual has been designated by the General Assembly to attend to the business in this respect. It may be paid to him, or sent directly to the Treasurer or Secretary. Never did more reasonable or stronger motives plead for the immediate completion of a noble undertaking.

tion was blessed with a precious effusion of the Spirit. In a published account of this work, it is said, "It bore all the characteristics marks of a work of God. Prayer was offered continually; places of prayer were thronged with worshippers; and earnest worshippers; backsliders were reclaimed; and with humble confession began to their first works. It was evidently a work of conviction of sin—movement in men's moral nature; and we are permitted to hope that not less than ten or twelve young men were brought out of darkness into light."

THE AMERICAN BOARD.

The Forty-Sixth Anniversary of the American Board of Commissioners for Foreign Missions was held, last week, at Utica. The session commenced on Tuesday afternoon, at 4 o'clock, in the First Presbyterian Church, (Rev. Dr. Fowler's). The attendance of members and of strangers was very large.

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nature, is what it is described to be in the General Assembly's Act of 1818, and in the Report of the American Board adopted at Brooklyn in 1845.

2. Privation of liberty in holding slaves is, therefore, not to be ranked with sins indifferent, but with those which are made right by special justificatory doctrine, and the intent of the church, of whom they are members, is to be understood as manifestly wrong.

3. The missionary is responsible, not for correct views and action on the part of his session and church members, but only for an honest and proper conduct as to the slave, and the views and action under the same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a member of the Church.

4. The missionary, in the exercise of a wise discretion as to time, place, manner and amount of instruction, does not discriminate on account of race, but on account of the degree of enlightenment in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that view, he is to be as free as possible to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable manner, and to the glory of every moral evil. As a missionary, he has no right to do anything to lead to political questions and agitations.

5. He is to deal as with a Christian instructor in the school, and not as with a stranger in the street. He is to be as free as possible to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable manner, and to the glory of every moral evil. As a missionary, he has no right to do anything to lead to political questions and agitations.

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7. While, as in war, there is no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; while slavery does not exist, missionaries are to try every one who is legally a slaveholder, a wrong-doer for sustaining the legal relation. When it exists, and when it is a sin, it is the duty of the missionary to be as free as possible to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable manner, and to the glory of every moral evil. As a missionary, he has no right to do anything to lead to political questions and agitations.

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11. In the exercise of discipline in the church, we are to be as free as possible to exhibit the legitimate bearing of the gospel upon every moral evil, in order to its removal in the most desirable manner, and to the glory of every moral evil. As a missionary, he has no right to do anything to lead to political questions and agitations.

12. For various reasons, we agree in the expediency of our employing slave labor in other cases than in the case of the school, and we understand that the object of the Prudential Committee to the employment of such labor is to that extent only.

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