

The meetings of this and the preceding evenings were exceedingly interesting; were characterized by the true English style and vivacity, with frequent cheers and calls of "HEAR!"—"HEAR!" and continued till a late hour; and yet so thrilling was the enjoyment, that weariness seemed to be annihilated, and we "took no note of time, but from its loss," which was discovered when the services closed.

After singing and prayer, adjourned to meet at 9 o'clock.

#### SATURDAY MORNING, July 8.

Met, according to adjournment. Opened with singing and prayer. Rev. John Roaf was appointed to preach the Annual Sermon, and Rev. James Nall his Substitute; Rev. A. Lillie and Thomas Machin were appointed to preach on the Sabbath at the Annual Meeting—Rev. John Climie, Jr., their Substitute.

The following arrangement was made for the Sabbath: Rev. J. Vincent to take the introductory service; Rev. Samuel Griswold preach in the morning; Rev. Mr. Lillie to preside at the Lord's Table; Rev. Mr. Griswold address the communicants; Rev. Mr. Machin address the congregation; and that Rev. Mr. Kribbs preach in the evening.

Rev. Mr. Harris and Machin were appointed a Committee to draw up a Report of the Meeting.

Rev. Messrs. Lillie and Machin were appointed Delegates to the General Association of the State of New York.

Rev. Messrs. Lillie, Roaf and Harris, and Messrs. Rigney, Farr, Freeland and McCord, were appointed a Sub-Committee of the Congregational Academy; and Rev. Mr. Machin, Secretary.

The Secretary was directed to correspond with the Colonial Society, for the purpose of obtaining their sanction to add one year to the term of study in the Academy.

Letters were received from three young men in the Academy, containing a statement of their belief in regard to the doctrines of the Gospel and Church polity: and, as their statements were highly satisfactory, the young men were fully received as students of the Academy—they having passed creditably through their six months of probation.

Agreed to print 250 copies of the Minutes of this Meeting; and that Rev. Messrs. Lillie, Harris and Machin be a Committee of Publication.

Resolved, That it be recommended to the brethren to take up a collection on the Sabbath preceding the Annual Meeting, for the objects of the Union.

Voted, That we recommend the last day of the year to be observed as a day of fasting, humiliation and prayer, for the spread of the Gospel.

Resolved, That this Union beg to express their deep sense of the kind and Christian spirit manifested by the Rev. S. Griswold—the respected delegate from the Monroe Association of Orthodox Congregational Churches of the State of New York—in his meeting with us, the interesting information he has furnished us respecting the cause of God in the neighbouring States, and the valuable assistance he has rendered us on several important points of business; and to tender him our best thanks, with our assurance of a deep interest in his usefulness,

and that of the brethren with whom he is associated.

Some small items closed up the regular business transactions of the meeting; whereupon the Union adjourned, to attend the Tea Meeting held for the Sabbath School scholars. The sight was truly animating: a large Sabbath School, filled with hilarity, sat down together, and regaled themselves from the tables, which were richly spread with suitable provisions. After the children had enjoyed this little precious feast, they were addressed by the delegate from New York. The members of the Union then sat down together, and received a cheering repast.

There were no public services in the evening, which was left as a preparation for the coming Lord's Day.

The Sabbath was indeed a day of much interest. The services were performed according to the previous arrangement.

Thus closed one of the most interesting ecclesiastical meetings that I have ever attended.

Before closing my remarks, Messrs. Editors, it will doubtless be gratifying to you and your readers, especially those who are Congregational, to learn something more of this infant Congregational Union. This was their Sixth Annual Meeting. Their first organization commenced in 1837, when they were indeed but a little band, but they have been greatly blessed and increased; numbering about twenty ministers and the same number of churches. A small number of their ministers have already been reared up in their Congregational Academy. and are young men of cheering promise.

But most of the ministers have been sent out from the old country, by the Colonial Society connected with the Congregational Union of England and Wales, and are still supported in part by that institution. They are noble men, tried, steadfast and unshaken. They are firm Congregationalists, (Independents,) and while they are very liberal in their feelings towards other denominations, they cherish the highest sense of the correctness and importance of their own doctrinal faith and church usages. They expressed, as well they might, much surprise that ministers, who in favored New England, stood as firm *Congregationalists*, should on leaving their native spot, abandon their own cherished institutions, and embrace Presbyterianism. The only explanation that I could give, and which is doubtless the true one, is that in New England, there is nothing to try Congregational ministers and lead them to discriminate in regard to the distinctive characteristics of these two denominations, and the wide difference in regard both to the nature and influence of their ecclesiastical polity.—Every minister and every church being cheered by surrounding ministers and churches of like faith with themselves. It is surely a matter of rejoicing, that we who are standing in the pilgrims' tracks are beginning to awake and take a bold and efficient stand in supporting those doctrines and usages which were dearer to them than property, homes, friends, reputation and even life. For one I feel bound to express my full, unshaken and increasing conviction, that the amalgamation of Congregationalism with Presbyterianism, has been most disastrous to the interests of Congregationalism—to Congregational ministers and churches.