

ered were listened to, in almost every instance, with profound attention. Both meetings were attended by large and respectable audiences, and the spirit which characterised them even to the end was of the most gratifying character.

The Rev. Dr. VAUGHAN, of London, moved the first resolution, the opening sentence of which was as follows:—"That this meeting declares its steadfast adherence to the great principles distinctive of the Congregational Churches." The Rev. gentlemen said—The autumnal meeting of the Congregational Union of England and Wales, in Liverpool, on the 12th of October, 1842. I am happy, Sir John, that I have lived to see this day. It would have been pleasing to look forward, as in a vision, to such a scene as is before me. The reality is more acceptable than the vision; the certainty is better than the bare probability; the scene before me is more refreshing than it could have been as an anticipation amongst those things which might be. But, sir, this is a theme which has occupied all our minds and interested all our hearts, and in proportion as the mind and heart of man become interested in topics of this kind, so should he be prepared to treat upon them, for it is from the abundance of that heart that the mouth should be enabled to speak. Congregationalism, then—all those principles distinctive of the Churches bearing the name of congregational—constitute objects of our peculiar regard on occasions like the present. What do we understand by this name of "congregationalism?" I should say that by it I understand a church, consisting, so far as human wisdom and knowledge can realize it, of a body of faithful men, and that I regard it as consisting, further, in the fact that the church so constituted deems its own inalienable responsibility to be the preservation of itself in that character as a body or congregation of faithful men, and that these two ideas will be found really to embrace all that is properly distinctive of our principles as Congregational Christians—that the first places us in grand distinction from all persons who admit of indiscriminate communion, embracing the devout and indevout, and that the second places us in distinction from all classes of professing Christians who endeavour to secure the character of their communion by the exercise of an individual or of a delegated authority. The preservation of the character of the church is to be embodied in its Christian fellowship, being a matter vested, in our case, not in one man nor in a delegation of men, but in the congregation of brotherhood, so delegated by Christ himself. Now, wherever these things are recognized—and we think they are so clearly recognized in the Scriptures, that whatever follows from other things, these are certain—they embrace every thing distinctive of what we are in the public eye, and of what our brethren have been from the beginning. As surely as responsibility attaches to this church, she can never be brought into connection with the state, as a recipient of her bounty. Wherever the State bestows her bounty, she does and ought to exercise her authority. We cannot receive her bounty, so as to permit her to exercise authority, for we cannot become her servants in that sense. (Cheers.) We have an allegiance for our country, and if the time should come when it will be needful to put it forth, I think we can put it forth; but we have an allegiance also for God, and we cannot be brought—no, by none of the blandishments of endowment, none of the influences of this world's authority or terror, to forego what we owe to Him who has constituted us a church, as we believe, on the principles that we

uphold. (Applause.) Then it will be accounted from this what we are as a constituted church, and that we are attached to these principles, not as being of men, but of God. We are attached to them, feeling confident that there is a beautiful affinity between them and the nature of the Christian religion; and in proportion as the spirit of Christianity is found in the world to be that which is breathed in the Christian Scriptures, the external portion of the church, the machinery of its constitution, every thing belonging to its polity and worship, will be found, we think, to participate, in the main, of that which is seen in connection with our own body. Whether the name Congregational or Independent is to be perpetuated or not, I care little. Names are little with me; principles are every thing. Let the name of Congregationalism give place to any thing; but my conviction is that the principles of Congregationalism will become brighter, more sublime and beautiful in the mind, imagination, and heart of man, in proportion as the truth of God shall wax brighter and brighter in its influence on this darkened and unenlightened world. (Cheers.)

The Rev. RICHARD WINTER HAMILTON, of Leeds, proposed a resolution, to the effect that the British colonists had a strong claim on the Christian sympathy and regards of that meeting. He said it had been objected to this union that it was altogether a moral and intellectual picturesque—that they spoke of their love of their country and of their church. But what did they do? There was a river which made glad the city of our God. Bright and glassy were its waves; how gently they glided along! But what was borne on its bosom? That river, so calm, so beautiful, reflecting the very cerulean of heaven and all the choicest imagery of its banks, no longer seemed to sleep, no longer forgot its tidal law. There was a rapid flow, and it was bearing on it intelligence, civilization, and, best of all, Christianity, to the remotest nations, to the most distant empires of the world. Let it not be said, then, that their union was an intellectual and moral picturesque, or that they, Narcissus-like, were merely looking down into the river to reflect themselves. They often thought of their country as if it had an indefeasible title to the Gospel. Time was when some native river was first sanctified to the newest Christian convert's baptism; time was when some native forest first yielded a roof-tree for the recently converted band of Christian-worshippers; time was when some native corn-field first provided the bread which was broken in the blessed communion, for the then but lately formed Christian Church. Since that time, what had God done! What then, could He not do for others? What was the empire He had put into our hands? It was a colonial empire such as had never before existed; and in saying this, he (the speaker) did not forget the empire of Charlemagne, extending from the Ebro to the Vistula, from the Appennines to the German shores, nor did he overlook the monarchy of Charles of Austria. But what had we done as to our colonial dependencies? He thought that we might see a representation of our conduct to those distant and tributary countries in the dark shadow cast by our own globe upon the moon: we had done very little to enlighten, and much to darken and destroy. The speaker then referred to the great columns of emigration continually pushing to the ends of the earth, and impressed upon the audience the necessity of providing for the spiritual wants of the colonists—infant settlements, which would one day be gigantic kingdoms, speaking our language, reverencing our laws and