

nence. (Applause.) And when these faculties are snuffed to lie dormant, when the mind becomes stunted, nations, like individuals, sink by the inevitable law of our nature to the level of the beasts that perish. If it be an object then to lay the foundation of true national greatness—if we desire to achieve for ourselves a position among the nations of the earth, like that of the glorious empire to which we belong—if we hope to stand out even as she now stands out, pre-eminent not only in power; but in the grandeur of her intellectual being, we must imitate the example and walk in the footsteps of our forefathers. (Great Applause.) We must elevate the national mind by the careful cultivation of our moral and intellectual faculties. We must cherish the arts by which habits are reformed and manners embellished. We must implant the love of truth, of beauty and renown in the hearts of our people. This is the noble object to which this University aspires, for the accomplishment of which she esteems every sacrifice small. Failing to accomplish this, she feels that all is lost. But if she is enabled to fulfil what she must believe to be her destiny, she feels that she will have laid the foundation of true national greatness, and she indulges the confident hope that we may one day point to our long line of heroes and statesmen, of philosophers and poets, only less glorious than that which adorns the annals of our native land. (Great Applause.)

#### SPIRITUAL CONDITION OF LONDON—MEETING OF CONGREGATIONALISTS.

A very interesting meeting was held on the 6th October in the Congregational Library, Bloomfield Street, Finsbury, to take into consideration the spiritual state of London, as revealed by the late census, and to consider what measures should be adopted for remedying the deplorable irreligion prevalent. It was the general conviction of the meeting that no organization was necessary, and that the infusion of fresh life and spirit into existing agencies was the great desideratum. Mr Binney said, in supporting one of the resolutions:—

"He had not much faith in open-air preaching as a means whereby to meet the present state of society, and the condition of mind which now existed among the non-church going population. He thought a variety of other modes must be tried. One peculiarity of the present day was, that the morning congregations are now much better than those of the evening. He did not know whether he was particularly affected by that fact. There was a feeling abroad that the morning sermons were better than those of the evening. Therefore intellectual persons did not go out in the evening. He believed that in a great number of cases it might be traced, not to a want of religious feeling, but to taste; they spent their evenings in reading at home, and that very profitably. The speaker added a few observations on the subject of preaching, and of devotional services, and sat down by expressing his solicitude for the welfare of the masses."

Mr Binney's on open-air preaching did not meet with general concurrence. Mr Newman Hall remarked:

"He did not agree with Mr Binney in his remarks relative to open-air preaching. He thought it one of the very best means that could be adopted, and he had had no small experience on the subject. There were multitudes of persons who never were near a place of worship to hear a sermon. They might ask them as they would, but they would not come. He had some time back asked an omnibus driver, his answer had been, 'That's your trade, and *bus* driving's mine.' They could get these men in hundreds without going across the water for them. It was a very easy organization,—a chair, a hymn-book, and half a dozen Christian friends. They were not to get up in

a sermonic style, and have first, second, third divisions, and application. The persons standing around would immediately say, 'That man is in earnest. He has got something, and he wants me to have it too.' Then, again, open-air preachers should always have a supply of tracts with them; and the assembly would almost knock him down to obtain them. That was the way to preach. It would have a sublime effect on the ministry. In their sermons in the open-air, they should have no theological, sectarian, or cant terms. Their auditors should not be asked to go to church, which is, in their opinion, the 'shop.' They should be touched by the means he had mentioned. All, he thought, might do something. Laymen more especially had an advantage in speaking to such audiences, as it was seen that preaching was not their profession and that consequently their motive was purely disinterested.

The Rev. Henry Allen moved the following resolution, which appears to have embodied the general sentiment of the meeting:—

"That this meeting is by no means desirous of organizing any new extended organization for the accomplishments of this most momentous object, but would rather direct the attention of our churches and pastors to the possibility of a more general and efficient employment of means which, in some localities, have been used with undoubted effect. It would therefore, urge upon the brethren generally the importance of local meetings for conference and prayer, in relation to the wants of their own neighbourhoods,—the revival and increase of Christian instruction societies,—the increase and invigoration of home missionary operations,—the employment of additional congregational missionaries by churches capable of this outlay,—the establishment of prayer meetings in outlying districts,—the greater encouragement of lay preaching,—the employment of mechanics halls, lecture-rooms, and theatres, for the stated or occasional preaching of the gospel therein, as well as in the open-air,—and the more vigorous and systematic use of all means likely, under the divine blessing, to teach the ignorant, and to save the lost."

Among other things dwelt on by more than one speaker was the vast importance of domiciliary visits to the poor. It was also stated, on good authority, that indifference to religion was found to be infinitely more prevalent among the masses than speculative atheism, and the great object was to bring acknowledged truth to bear on the hearts and consciences of men.—*News of the Church.*

#### Political and General Miscellany.

##### WINTER.

BY S. H. BARRETT.

The bloom of Spring, the delight of Summer, and the pleasantness of Autumn, have passed away. The blooming of flowers, and the putting forth of vegetation and the singing of birds, have ceased. Seed time and harvest are past. The forest, with its foliage, and the field, with its verdure, are divested of their green robes. The sun itself does not shine with its wonted brilliancy. The whole scenery of nature has undergone a change—a visible change to the eye of the beholder. *Winter*, cold, dreary, and gloomy, has come, binding the earth with its icy chains, and spreading desolation over the face of nature. Who that has witnessed the loveliness of summer, could imagine that so great a change could occur in so brief a period? None but the experienced could believe that such a phenomenon were possible.

It would not be for man's highest happiness to enjoy perpetual Summer. By the changing of the seasons, we are permitted to behold a greater variety of scenery,