

duties of life—only willing to learn from literature, they reject all practical experience. Here the speaker referred to a passage of the celebrated author of "Hippolytus," who, by the strength of his genius, the authority of his learned dissertations, and the honesty of his purpose, has portrayed Germany and German science to Englishmen most advantageously. The passage runs thus:—"What we now have to do is to rescue the prosecution of science from threatening degeneracy and from inevitable downfall, since practical experience, which is its necessary complement, is now rejected." The learned man certainly needs quiet and retirement, but let him beware of perfect indifference to the passing affairs of life, from indifference as to the welfare and misery of his fellow-men. Humanitarianism, as a tree, has borne some beautiful but solitary specimens of fruit; it has borne however no mature sterling fruit to serve as a basis for our national education, no fruit for eternity, for as "Man does not live upon bread alone, but by every word that proceeds out of the mouth of God," so a Fellow of a University does not live by learned lore alone, but likewise by that truth which proceeds forth from God. All the higher blessings of life hang upon one word, that word is *faith*. Through the apprehension of faith the individual sciences are associated with each other, and aggregated science with religious life. An education which has lost its faith in Almighty goodness can supply no appreciation of the excellency which may exist in the noblest forms of human virtue. But since faith is given by God to none without repentance, the Gospel spirit of repentance and faith must come to help to regenerate the Universities. The Professor concluded as follows: I have much at heart upon which I might have spoken, but above all the *method* to be adopted by the Inner Mission, in presenting itself to the Universities. I might have reminded the Inner Mission, to have remained true to its character as a work of the Holy Ghost, to trust itself solely to the Holy Spirit, and on no account to avail itself of temporal aid, even though it should be urgently pressed to do so. The Inner Mission has some very peculiar difficulties at our highest educational institutions, because a very sharp look-out is kept, not merely to prevent any intrusion upon their own "religion," but likewise to see that nothing be obtruded upon the prejudices of the creedless or feeble-minded. And why shall I not be permitted to remind you that up to this very hour there are infirmities and short-comings in the Inner Mission, and that possibly there may be many associated with it who to this day are destitute of belief, or very weak in faith, as to whom it might be predicated that they have not walked and do not actually walk in the light of the Holy Spirit? If we members of the Inner Mission be not perfectly sincere, if we fear men more than God, why then it can never come to pass that the Universities should be regenerated by the agencies of repentance and faith. Therefore, dear brethren, with the earnest admonition to increase in knowledge and all understanding with reference to Divine and human things, and ever renewedly to try whether they be acceptable to or disallowed by the Holy Spirit, and by Him only, and then to rise our newly-acquired knowledge to a joyful and cheering confession with the lips, as the great Apostle of the Gentiles witnessed, in Eph. vi. 5, 6, 7, not merely, "Servants, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;" but also to witness, as in Eph. vi. 9, "Ye masters, do the same things

unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him." Dear brethren, had the Church continually given its testimony as the Gospel does in the above instances, Rousseau's school would never have existed. Had the Evangelical Church borne its continuous testimony, as your great Reformer witnessed to the University of Wittenberg, A. D. 1525, in the terms of the Apostolic text, against the germs of Rousseauism in the poor misled peasantry, and also against the Princes and the Magnates who had created such confusion and trouble—had the Church and its theologians not so entirely forgotten to discharge their prophetic duties, without distinction of persons, Germany would not have presented a moral and religious world, rent and split into hostile factions, nor should we now have to combat creature-worship in our Universities. Indefatigable, and charged with the Holy Spirit as Paul was, daring in the power of God, and fearless of man, as Luther, such is the armour required for the work of the Inner Mission.

FACTS FROM THE LEEDS FREEMAN.

THE PRIMITIVE METHODIST CONNEXION.—The thirty-sixth Conference of the Primitive Methodist Connexion held its sittings in West-street chapel, Hull. The services were numerous attended. To the credit of many of the preachers, both itinerant and local, it was manifest that while they wished to give utterance to sound speech which cannot be condemned, they are incomparably more desirous to convert sinners from the error of their ways, than to make a vain-glorious display of pulpit eloquence. Temperance meetings were also held, and were attended by a large concourse of people. A camp-meeting was held in the Corporation Field. Three preaching-stands were occupied by delegates from different parts of the country; it is estimated that from 8,000 to 10,000 persons attended the services. Travelling preachers, 585; local ditto, 9,981; class-leaders, 6,832; chapels, 5,214, schools, 1,579, children, 126,680; teachers, 23,352; members last year, 107,813; this year, 105,907.

THE MUNIFICENT POOR.—The Rev. George Muller, whose name is so well known in connexion with the Orphan House, Bristol, recently made known an interesting fact. A servant woman had long been in the habit of giving him a guinea a year towards the Orphan Asylum, and recently she waited on him with £200, which she bestowed as a gift to the missionary operations. Surprised, he enquired how with her small means she could make such an offering, when she said it was the savings of her whole life, which she had accumulated as a provision for her old age. By the legacy of a small annuity from a distant relative, she was now placed above the fear of want, and, therefore, she desired to offer her savings as a gift before the altar of the Lord. We admire, as is most justly due, the liberality of the rich; let us not refuse to pay a tribute to the munificence of the poor.

GENERAL BAPTIST ASSOCIATION.—The following arrived too late for insertion in the report of this Association in our last. A resolution was passed at the meeting expressive of desire for a closer union between the two sections of the Baptist denomination, and directing the secretary to correspond with the committee of the Baptist Union on the desirableness of holding its next annual session in the town of Nottingham.

Afflictions are not so much threatened, as promised, to the children of God.