

tag," the old common dogma of the Germans "the Bible is not God's Word, but God's Word is in the Bible," was solemnly and unanimously declared to be false. This is a mighty step in advance, and shows that the German Churches are returning to the old paths of their fathers.

5. The spirit of love and toleration is making progress amongst us, notwithstanding the crotchets of Stahl and his party; nor should you in England think it strange, that full and perfect liberty of conscience should not be all at once and universally admitted in Germany. It cost many struggles, and much precious blood in England, before the tyranny of the Beast was broken; and before us in Germany, there remains a terrible struggle still. The three powers of infidelity, superstition, and tyranny, like the three leavens (of the Sadducee, the Pharisee, and Herod) are working in the masses and mustering their hosts for the battle. But He that sits in heaven shall laugh, the Lord shall hold them in derision. All things are your's, and ye are Christ's, and Christ's is God's.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

WM. GRAHAM.

From Evangelical Christendom.

THE INNER MISSION AND THE GERMAN UNIVERSITIES.

BY THE REV. DR. HUNDESHAGEN, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF HEIDELBERG.

The paper of which the following is an abstract, was read by the learned professor before a Special Conference of the Inner Mission, recently held in connexion with the Kirchentag at Frankfort. The paper itself is not yet published, and we are indebted to Dr. Hundeshagen for the courtesy with which, at our request, he has supplied us with this abstract; as well as to one of his colleagues in the University, by whom it was made from the original manuscript. —Eds.

It was anticipated by many that the Professor would have spoken of the exertions of the Inner Mission amongst the students. But Dr. Hundeshagen's view of the subject is, that the Inner Mission should not take its initiative with the students but with the Professors, because the spirit of the University is determined by its Professors. The speaker continued somewhat as follows:—

"The Inner Mission is a work of the Holy Spirit, and aims at the inner man—*se dirige sur la morale*—by the renovating influences of the Holy Spirit operating upon man. Were the Professors of but a single University filled with the Holy Ghost, then every chair would immediately become a Missionary station. Hence the Inner Mission at the Universities has nothing to do with the sciences, which are subjects of acquirement, but with the individuals who teach the sciences. *The object to be achieved by the Universities is the acquisition of truth, attained by the combination of united effort extending in every direction. The temporal result of this combined labour is culture of some given kind.*—And the Inner Mission has first to address itself to the collective spirit of the Universities, as represented by the Professors. This is to illuminate them with Gospel light, and, where needful, to renew in them a spirit of repentance and faith. In former times the Universities were very

highly esteemed, but now-a-days it is quite otherwise. The official title of an academical teacher is just now anything rather than a title of honour. "Professorial-wisdom, Professorial-action, Professors;" these words, when employed by men in practical life, are associated with no small degree of contempt. Invectives are, however, inadmissible by the Inner Mission. It is thoroughly puerile for one class to challenge the other as the sole source of mischief. At one time the clergy must bear all the burden on their shoulders, at another diplomatists, and at another soldiers. Now the Professors must take their turn. Hereupon the orator proceeded to show what object the Inner Mission has to achieve with relation to the Universities. He does not think that the Inner Mission should oppose the study of philosophy. For although philosophy has frequently acted prejudicially to religious interests, still a profound philosophical system is wholly opposed to shallowness, wantonness, and frivolity. But the Inner Mission should be especially directed to counteract the impression of the Rousseau school, which is well noted by the majority of our German scholars, as serving as a basis for what is styled "German culture." Rousseauism, opposed to superannuated injustice, to the brutal despotism of public life, to scholastic callousness and misconduct in the hierarchy, to the trampling upon individual rights and existence, established and set up an ideal of humanity; in which were constructed numerous theories of the rights of man, of human happiness, philanthropy, &c. Throughout Germany the ideas of a purer, nobler, and more beautiful humanity were diffused by Lessing, Herder, and Schiller. An ideal of humanity forms the centre of this system. Hence has originated an idolatry of humanity. The Inner Mission has especially to counteract this. It must obtain for that system, which regards God as the centre, a decided victory over that which, in the Rousseau school, is assigned to man. For Rousseau's sentiments entirely subvert the *fundamental conceptions* of spirituality.

Instead of saying, "Be ye perfect, as your Father in heaven is perfect," Rousseau says, As your humanity is perfect. Instead of saying, "Seek ye first the kingdom of God and His righteousness, and every other thing shall be added unto you," Rousseau's school says, Seek first everything else, and perchance the kingdom of God and His righteousness may be added likewise. God does not allow Himself to be mocked, nor will He give His glory to another. And for this reason His sentence has judicially been pronounced against creature or hero worship; Creature-worship was originally metaphysical, but necessarily terminated in the animal. The animalism (*Bestialismus, Thierheit, Brutalität*.) of our modern humanitarians, accords fully with the simple optimism of the ancients. The just judgment of God will overtake the animalism of Ludwig Feurbach, which undertakes to refine humanity by an improved mode of feeding it, and which, openly enunciated, would thus express itself:—"Man made God after his own image, after the image of man made he him." It is easy to imagine what great injury this anthropocentric mode of contemplation would inflict upon the Universities, with reference to their highest aim. It has betrayed many into the coarsest frivolity, into notorious vulgarity, received with applausive shouts by hundreds, and of clapping of hands by thousands. It has at least deprived others of warm Christian heartiness in matters affecting the State and the Church, their fellow-countrymen, and their nation, so that all their labours are restricted to literature, and withheld from the active