

that Church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy, and tyranny flee before her!

"Farewell, Church of my youth! Farewell, companions of my ministry. Alas! alas, it has been a ministry of destruction! O, if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers you."

HELP YOUNG MEN.

Help students, help candidates for the ministry—by kind words and liberal deeds. There is many a young man to-day in Martin Luther's condition and possible promise, when as an earnest student, poor and penniless yet anxious beyond words to express, to pursue his studies, he wandered through the streets of Eisenach, seeking honourable help and the fulfilment of the Lord's promise of his "daily bread"—who was made glad by the warm sympathy and ready help of the wife of Conrad Cotta, whom the "Chronicles of Eisenach" call "*the pious Shunamite*." She pities the young man. Her husband, with like sympathy takes him into his family and provides for his pressing wants, as also for those of some time to come.

"Happy times for the young man!" says D'Aubigne. "Luther always looked back to them with emotion; and a son of Conrad having gone, many years after, to study at Wittenburg, when the poor scholar of Eisenach had become the learned teacher of his age, he joyfully received him at his table and under his roof. He wished to repay in part to the son what he had received from the father and mother.

"Never did Luther feel ashamed of the time when, pressed by hunger, he sorrowfully begged the bread necessary for the support of life and the continuance of his studies."

D'Aubigne adds: "It was when memory reverted to the Christian woman who had supplied him with bread, when every one else repulsed him, that he uttered this memorable saying, '*There is nothing sweeter than the heart of a pious woman!*'" Oh for an Ursula and Conrad in every church.

UNBELIEF.

Said Professor CHRISTLIEB, before the Evangelical Alliance. It we are to conquer in our struggles against unbelief, it must be less exclusively than hitherto with word and pen, and more on our knees. Often while we fight hard we pray too little. Instead of at once fulminating against unbelievers, let us first wrestle for them with the power of intercessory prayer, that they may be enlightened by the Lord. No word or writing should go forth in this holy war unaccompanied by prayer. Let no combatant enter the arena without putting on the spiritual as well as the intellectual panoply, that he may not fare as did the seven sons of Sceva. And let none who strive in the right spirit be left alone. Though we may not everywhere be able to succor and defend, yet the arms of our prayer can embrace the whole globe. Thus only can we become so filled with the Spirit that the image of Christ, the great Captain and Conqueror in the battle shall shine out of every action and victoriously enlighten our opponents, when they see in our whole walk and conduct greater love and self-denial, greater quietness and firmness in distress and danger. The Christian is the world's Bible, and the only one which it reads. If we take care that in this book be plainly showed the loving spirit, the grandeur, and the winning friendliness of Christ, then we shall see many hearts open to receive this actual testimony of Christian life and suffering. For many of our opponents in secret envy us our Christian comfort in misfortune and under heavy losses. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of Christian life can often drive the hardest heart to seek help of our Lord. In fine, only life can beget life. Where we wish to defend the word of life, our own life cannot be separated from it. The strongest argument for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best means of bringing back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of