

### Ramabai, the Heroic.

Dr. Pierson, writing in *The Missionary Review*, says that when Ramabai set up her famous school for Hindoo widows at Poona, she made no effort to win the inmates to Christianity. Five or six years ago, however, twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism, and were baptized.

Poona was greatly aroused by such an event, and for a time it seemed as if the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak.

Without a sign of anxiety Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindoos; how incapable they are of helping themselves, while they ask for political freedom; how unhappy their family life is, and how especially miserable the lot of their women.

Then holding up the Marathi Bible she said: "I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God."

It was growing dark, and she asked one of the excited Hindoo youths to bring a light, that she might read. Without a moment's hesitation, he obeyed. After reading some passages she began to speak of the conversion of the widows, and then said: "Your views of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the Truth, has made me free."

The excitement was tremendous, and the Brahmins only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home. The storm passed away, and the home remained undisturbed, sheltering some sixty women, and training them for lives of usefulness.

### A Cure for Atheism.

It is in the hour of need, says S.S. Times, that God gets a chance of a hearing with those who at other times feel no need of him. Funerals are often a turning-point in the history of a family, or even of a neighborhood, when a faithful minister of the word of God speaks earnestly and searchingly to ears and hearts made tender by loss. And often bereavements bring their own lesson, without any human enforcement. The world might sink into Atheism if it were not a world sown with graves, and full of those who have wept over them; for

"Eyes that the preacher ne'er could school  
By wayside graves are raised,  
And lips cry 'God be pitiful!  
That ne'er said 'God be praised!'"

Don't be more concerned to reach the home which Christ is gone to prepare for you, than to reach the likeness to himself by which admission to that home is secured. Holiness first, heaven next.

The mark of the perfect man, as set before us in Paul and all who are thus minded, is the passionate desire to be yet made perfect.—Andrew Murray.

Our business is not to build quickly, but to build upon a right foundation, and in a right spirit.—Joseph Parker.

## Our Young People

### Martin Luther—the Reformer.

Martin Luther, who was destined to be the father of the great Reformation, was born Eisleben, in Thuringia, on 10th November 1483. His father Hans Luther, a slate-cutter by trade, belonged to a family of free peasants. The boy so distinguished himself at the Latin school to which he was sent that the family decided on making him a lawyer, and he was placed for a year in a Franciscan school at Magdeburg; and thence he went to Eisenach, when, along with other poor scholars, he sang for alms in the streets, and his fine tenor voice and gentle manners attracted the attention and gained for him the motherly care of Ursula Cotea, the burgomaster's wife. In his eighteenth year he proceeded to the high school of Erfurt, where his favourite master was Trutvetter, who taught him classics and philosophy. Here he was graduated in 1505. At Erfurt the preaching of the town's pastor Welsemann made a deep impression on his mind, as did the preacher's frequent exhortations to study the Scripture. Luther tells that he sought in vain for a whole Bible, and that he could only get portions to read. A dangerous illness, the death of a near friend, together with other circumstances, so wrought on his pious, sensitive nature that in spite of father and family he resolved to give up all his prospects and become a monk. His first years of monastic life were spent in fierce mental struggle. He found a whole Bible and read it diligently but it did not bring him peace. "Tormented myself to death," he said, "to make my peace with God, but was in darkness and found it not."

In the year 1511 Luther went to Rome. He went up in true pilgrim spirit and he came back a Protestant. The pious German was horrified by what he saw in the "Eternal City." He tells us that at Willenberg he pondered over the text, "The just shall live by faith," that while in Rome the words came back to him, and that on his return journey to Germany the evangelical meaning of the words rushed into his mind. In 1512 Luther was promoted to the degree of Doctor of Divinity. The oath he had to take on the occasion to devote his whole time to study, and fully expound and defend the holy Scripture, was to him the seal of his mission.

The next 10 or 12 years of Luther's life are marked by a constant struggle with the Popacy. His first great conflict was with Tetzel, who visited Germany to sell indulgences. Luther, who had passed through deep soul-struggles ere he won pardon, knew that God's forgiveness could not be purchased for money, thundered against the Dominican Monk and his indulgences, and in a short time all Germany was ablaze.

In the famous Leipsic discussion between Luther and Eck, although indulgences and penance were at first the subjects of debate it soon turned on the authority of the Pope; before long the discussion had very important consequences. On the one hand Eck and his associates felt that Luther must be put down by force; and Luther himself, on the other hand, felt for the first time what great consequences lay in his opposition to the indulgences. He saw that his Augustinian theology, with its recognition of the heinousness of sin, and of the need of the Sovereign grace of God, was incompatible with the

whole round of mediæval ceremonial life; he saw the uselessness of the monastic life with its fasts and scourgings; the result was that Luther felt he must break with Rome, and he made Germany see it too, and raised the popular enthusiasm to a white heat.

It was in 1521 that Luther appeared before the diet at Worms, to which place he went believing it was to his death, even although he was in possession of the Emperor's safe conduct. Every where he saw the imperial edict against his books posted up, yet the historian writes of the journey as in some sort a triumphal progress; and he entered the imperial city amidst an immense concourse of people. Next day he was brought before the diet. When the hour approached he fell on his knees, and uttered in great agony a prayer such as can only be pronounced by a man filled by the spirit of Him who prayed in Gethsemane. His attitude before the Emperor, princes and prelates was brave and dignified. He would retract nothing, "for to act against conscience is unsafe and unholy." "Here stand I." . . . At last the edict of the diet was pronounced in which Luther was condemned in the severest terms and placed under the ban of the Empire. This meant when his safe conduct expired he was an outlaw, and all were forbidden to feed or shelter him. His books were to be burnt and his adherents punished. However, Fredrick, the Elector of Saxony, proved his friend, and he was conveyed to the fortified castle of Wartburg, where he remained for ten months, making use of his enforced leisure to begin, what was perhaps his greatest literary work, his translation of the Bible from the original texts. Here, for the present, we must leave the great German Reformer. Later on we may be able to sketch the remainder of his stirring life.

When the Eddystone lighthouse was to be rebuilt, Wistanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time and tempests. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper, through the autumnal gales. He was true to his word. But the first tremendous tempest which caught the flimsy lighthouse in the hollow of its hand hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come, and the winds beat upon their house, it will fall, and sad will be the fall thereof.—Theodore L. Cuyler, D.D.

The first step towards being wise is to know that thou art ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

Be always more ready to forgive than to return an injury. He that watches for an opportunity for revenge lieth in wait against himself, and draweth down mischief on his own head.

Grit is the grain of character. It may be described as heroism materialized—spirit and will thrust into heart, brain and backbone so as to form part of the physical substance of the man.—Whipple.