

ials, the Brahmas built up their great authority and increased the caste distinctions. Then, after presenting Buddha as a reformer and portraying his mild virtues with the eloquence of an Oriental, she very decidedly condemned his system on two grounds: first, that the monastic orders were contrary to God's design; and second, that the greatest need of the world was a Power infinitely higher than man, which could be invoked and which alone could enable man to fulfill his destiny. Such a God was not to be found in Buddhism. She spoke more reverently of her mother's religion, but ended by saying that although Zoroaster was a great reformer the religion he established fell far short of what her father had found in the Brahmo Somaj, and she placed in David's hands her greatest treasure and constant companion—the book her mother had found by her father's dead body. David was greatly interested in it, containing, as it did, the choicest selections from different religions, but the largest part of these were from the Bible and especially from the words and acts of Jesus Christ.

Asha asked David to tell her of all the religions of his country, and beginning with the birth of Jesus Christ, he gave her a sketch of Christianity, not omitting the enmities which had existed between sects, nor the terrible persecutions which took place under the Papal supremacy, but he ended by saying that all the Churches were constantly growing broader and more united, and notwithstanding their many minor differences, were ready to unite in any work for the world's good. He wished much to hear a criticism of Christianity from one who, like Asha, had never been influenced in its favor or biased by sectarian prejudice. Asha's cheek had paled at the story of persecution, and her lips trembled, but her dark eyes glowed when she heard of the heroism of the martyrs, and at the close of the narrative she sat silent, with downcast eyes, but a smile played

on her lips. At length, looking up into David's face, she said: "My friend, your religion says, 'God hath never left himself without witness.' O, what a grand saying. It is a religion in itself, and I hear its glad refrain ringing down through all the years you have told me of; the faith of the martyrs was a witness to him. O what a glorious witness! And in the truths, scattered through all religions, I see the yearnings and strivings for God produced by his witness in the heart of man. And our Hindu reformers—did they not respond to that witness according to their light? But Jesus Christ (she had risen in her earnestness and stood with clasped hands before him). But Jesus Christ was himself the light. Yes, the 'Light of the world,' 'God manifest in the flesh.' I see his spirit working in the Churches in your country. Yes and here in India, 'He has never left Himself without witness.' I see the time coming—surely coming, when 'the earth shall be covered with the glory of God as the waters cover the sea.'"

A year has passed away. In the chapel of the mission-house a marriage is in progress. In the tall, thoughtful young man, he of the noble brow and eyes, whose hopeful expression has changed to that of an unwavering faith, we recognize our young missionary.

In the lovely bride, whose faith expresses not only happiness but perfect peace, we see our Hindu maiden.

A true marriage this; unity of interests as well as unity of hearts. We need not follow them further. Through a long life of service, hand-in-hand, they went about the Master's work, up lifting the fallen, comforting those who were ready to perish, carrying the light of God's Christ into the strongholds of darkness, spending their lives in the highest work it is permitted man to do. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."