

W. Sheward, of Wilmington; Elizabeth Powell Bond, of Swarthmore, and Harriet Kirk, of Philadelphia, briefly addressed the meeting.

In the afternoon a young people's meeting was held in the auditorium. There were about 1500 present and there were words of hope and encouragement from both old and young. Among those who addressed the meeting were Issac Wilson, Matilda E. Janney, Francis Williams, Mary Travilla, Edward Cornell, Edgar Conrow, Arletta Cutler, Cora Haviland and John J. Cornell.

### HEAVEN HERE.

We are too much in the habit of looking forward to heaven as something that will be; an easier, pleasanter story for us to read when we have finished this tiresome earth narrative; a luxurious palace chamber to rest in after this life drudgery is ended; a remote, celestial mountain retreat, where the sound of the restless waves of humanity, forever fretting their shores, will vex our ears no longer. And so we stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of "the sweet by and by," as if there were some saving merit in having patience with time and in dreaming of a broader and happier realm that we call eternity. But the eternal issues are now and here, in our thoughts and deeds; in our simple, common, everyday relation to God and to our fellow beings. To-day or never, here or nowhere, is eternity.—Lucy Larcom.

### INTROSPECTIVE.

The telescope reveals to human eyes countless worlds. Each, moving in its prescribed path, "wanders unwearied through the blue abyss." "To this stupendous whole," these worlds of matter, by our corporeal structures, we are allied. But there is also a Spiritual world. The Infinite Spirit of the Uni-

verse has endowed man with soul or spirit capable of holding intercourse with its Author and Creator, and of being moulded by the Divine Spirit into the Divine image. How did Jesus acquire that sonship but by being led by the Spirit of God? He said only God was good, and retired to the silence of the mountains and deserts to hold communion with Him.

Here, then, is the way to become acquainted with Him—to come into the presence chamber, as it were, of the Great King, into the Holy of Holies, where stands rebuked every impure desire, every unholy thought. We become watchful, because we find that all wrong doing separates from this inward communion, and nothing else does or can separate. It is a refuge, a rock, in a weary land; a strong tower in the language of Eastern imagery, to which the righteous flee and are safe.

E. AVERILL.

### ASHA, THE HINDU MAIDEN.

(By Lydia J. Mosher.)

#### CHAPTER VI.—DAVID AND ASHA.

Asha found her greatest pleasure in sitting at the feet of the venerable man who had been the messenger of "glad tidings" to her mother; but he was called to labor farther east, and the orphan felt as if she had again lost a loved parent. David Ellsworth felt a deep interest in the girl so strangely introduced to him, and he sometimes looked almost with a feeling of awe upon her face as she sat in silent thought, oblivious of her surroundings. Her name was truly appropriate, for the purity and truthfulness of her soul were mirrored in her face. Many long conversations took place between these two young people, and David was surprised when, after a long and minute description of the gods of the ancient vedas, Asha calmly informed him they were but personifications of the forces of Nature, and then went on to tell him how, from the gradual increase of ceremon-