

THE DYING MINISTER.

Burdened with the weight of years and labors, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river.—Around him were gathered his children and brethren, ministering, as far as they could, to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something that none could understand. "His mind wanders in the last hour," said one. "He seems to revive a little." "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promised my children to come home, but that mansion is my home. I am too weary to preach long to-night, brethren."

"What is that I hear? The music should not begin before the sermon is over—strange voices, too; no, not strange; 'tis the wife of my early youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand solemnly, he said: "Let us pronounce the benediction. May grace, mercy, and peace abide——." An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

Forty million of women are shut up in those cages called Zenanas. In 1872 a foreign lady was first allowed to visit one. Since then Christian ladies have been admitted, and are quietly giving instruction in the knowledge of Christianity. "If these women," says an intelligent Hindu, "reach the hearts of the women of our country they will soon get at the heads of the men." Observe that women only can reach with light the women of India, and women only minister to their bodily ills.

A FACT ABOUT INDIA.

If there is any doubt as to the duty which the American churches, as well as those of other English-speaking peoples, owe to India, it ought to be dissipated by the fact that there are in that great empire three millions of educated young men—no^t to speak of the other sex—who are familiar with the English language. They have been trained in English schools connected with the Government or with the various missions.

These men have at hand the entire range of English literature, Christian and infidel. They represent an influence sufficient in itself to transform the whole sentiment of that great empire. But the question is whether a religious tone shall characterize that influence, or whether the various forms of skepticism and indifference which now flood all English-speaking communities shall possess the land.

Leaving out of sight all other motives—the Great Commission, the historic indebtedness of the Christian Church for what she has herself received, and the demonstrated feasibility of presenting the gospel to the millions of India in their vernacular tongues—confining our thought to the simple fact that there are three millions of young and active men who, with language and literature, will become either allies or enemies in the conquest of India for Christ, there is certainly inspiration enough to arouse every Christian and every philanthropist to prompt and vigorous effort.—*Church at Home and Abroad.*

The progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "Office of the Dead" was "sung" on a recent evening in sixty seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches.

The Queen of Madagascar recently attended the opening services of two Christian churches at Ambokinaunga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants and all the churches are self-supporting.