

The Angel's Whisper.

A baby was sleeping;
Its mother was weeping;
For her husband was far on the wild raging
sea;
And the tempest was swelling
Round the fisherman's dwelling,
And she cried, 'Dermot, darling, Oh, come
back to me!'

Her beads while she numbered
The baby still slumbered,
And smiled in her face as she bended her
knee.
'Oh, blest be that warning,
Thy sweet sleep adorning,
For I know that the angels are whispering to
thee.'

'And while they are keeping
Bright watch o'er thy sleeping,
Oh, pray to them softly, my baby, with me!
And say thou would'st rather
They'd watch o'er thy father,
For I know that the angels are whispering to
thee.'

The dawn of the morning,
Saw Dermot returning,
And the wife wept for joy her babe's father
to see;
And closely caressing
Her child with a blessing,
Said, 'I knew that the angels were whispering
to thee.'

Samuel Lover.

On Growing Old.

Is it not sad to grow old? Say rather
that it is a very difficult art, and one which
few men have ever acquired. But where is
he who understands his trade? Do the young
know how to be young? The rich to be rich?
Graciously to bear health is perhaps as rare
as it is to bear illness. Each one dabbles in
the business of others and gives them advice.
To grow old is sad indeed, if what you want
is to hold back the receding years, to keep
your hair from growing white, your eyes
from becoming dim, and the wrinkles from
chiseling their way across your brow. But if
from all these vicissitudes to which life sub-
jects you, you draw a bit of wisdom, of pro-
fit, of goodness, to grow old is to become free
and large. One of the most beautiful things
in the world is an old person who, made bet-
ter by experience, more indulgent, more charit-
able, loves mankind in spite of its wretched-
ness and adores youth without the slightest
tendency to mimic it. Such a person is like
an old Stradivarius whose tone has become
so sweet that its value is increased a hun-
dred-fold, and it seems almost to have a soul.
—Charles Wagner in 'The Better Way.'

Religious Notes.

The 'Missionary Record' of the United Free
Church of Scotland, noting the great success
of the Church's foreign work, calls attention
to an important fact. It says: 'In our two
most manifestly successful fields, Manchuria
and Livingstonia, the progress has been af-
fected through the development of native
evangelism. It is through the native Chris-

tian leaven that the mass is to be leavened.
In all mission fields the creation of native
free and aggressive evangelistic forces must
be more definitely aimed at.'

Sunday, December 2, was appointed as a
special day of prayer for India. The call says
in part:

We would urge that in such united prayer—
an earnest confession of our own failure and
a heartfelt reliance on the grace and comfort
of the Holy Spirit take the first and foremost
place. The Spirit helpeth our infirmities. For
we know not how to pray as we ought; but
the Spirit himself maketh intercession for us
with groanings which can not be uttered.

As we think of the advent of our Lord our
hearts go out to those 100,000,000 in India
to whom as yet the glorious message of re-
demption has never been proclaimed. We
shall pray that God will raise up Indian
leaders, men 'full of power and of the Holy
Spirit,' who will give up themselves for
Christ's sake, and the Gospel's to declare un-
to their brethren the wonderful work of God.

Let us pray together, therefore, among the
petitions:

That the spirit of unity and sympathy may
increase among all Christians;

That a revival of spiritual life and mission-
ary fervor may be experienced in every
Christian community in India;

That the word of the Gospel may be carried
forth to the millions as yet unreached;

That leaders may arise in the Indian Church
who will give up all for missionary work.

Let us unite in thanking our Heavenly Fa-
ther:

For the progress of the Gospel during the
past year;

For the quickened zeal for missionary work
among Indian Christians.

From Salurpeta, the oldest station of the
Hermannsburg Missionary Society in the
southern part of Telugu (founded in 1864),
comes news which vividly portrays the great
difficulties in India. Missionary Mannke re-
ports that in 1905 he baptized 182 heathen in
this one station, but that the people are in
continued great distress, so that many children
have to be fed in the school. The men are
day laborers and are in a bad social and
financial condition. During the last few years
many of these people sowed their seed five
times a year, but the rains did not come and
the sprouting grain dried up. In all the Te-
lugu stations of the Hermannsburg Mission-
ary Society 757 heathen were baptized in
1905.

Having reached the age limit according to
his Church's rule, Dr. Prochet has now retir-
ed from the Waldensian Evangelization Com-
mittee, a post he has filled with singular
ability and devotion for the past 35 years. In
commenting on the event of this formal re-
tirement, the 'Italia Evangelica' says: 'It was
a solemn, moving, and unforgettable moment;
each of the speakers went forward and em-
braced Dr. Prochet, who was unable to re-
press his own emotion.'

This simple paragraph records a fact, but
does not hint its significance. Dr. Prochet is
one of the most remarkable men that the
nineteenth century produced. His mastery of
European tongues may be taken as an indi-
cation. At the meeting of the Evangelical Al-
liance in Florence, some years since, he re-
sponded to the addresses of the delegates in
eleven languages, and regretted his inability
to command more tongues for the occasion.
Quietly and unobtrusively he has gone about
Europe and made frequent visits to the
United States, working in the interests not
only of the Vandois valleys, but of all truly
Christian causes.

The American Board Society has four mis-
sions in the Sultan's domain. Three of these
are in Asia, known as the Western Turkey
Mission, including the western two-thirds of
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north border of Syria; the Eastern, compris-
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presents brave struggle with difficulties on the
part of the pastor and people. For the ma-
jority of professing Christians, in more fa-
vored lands it would be hard to face the
burden and self-sacrifice which are patiently
met here.

Omitting as not connected with the Board
the two fine institutions, Robert College at
Constantinople and the college at Beirut,
there are strategically located, each with a
wide field and great influence, naming them in
the order of their organizations as colleges:
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phrates at Harpoot, 1876; Anatolia at Mar-
savan, 1886; College for Girls at Marash,
1886; St. Paul's Institute at Tarsus, 1889;
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