

your Comforter. You may be poor still, yet you will be rich. God will comfort you, help you, take care of you. He will not let you want anything that is for your good. No real harm shall come to you. He will be your God indeed then; your helper in all need, your friend in all trouble. He will bless you here, and bless you for ever; and all for Jesus Christ's sake, who loved you, and gave Himself for you.—Light in the Home.

A Psalm for New Year's Eve.

A friend stands at the door,
In either tight-closed hand
Hiding rich gifts, three hundred and three-score;
Waiting to strew them o'er the land,
Even as seed the sower.
Each drops he, treads it in, and passes by,
It cannot be made fruitful till it die.

O good New Year, we clasp
This warm shut hand of thine,
Loosing for ever, with half sigh, half gasp,
That which from ours falls like dead fingers' twine;
Aye, whether fierce its grasp
Has been, or gentle, having been, we know
That it was blessed; let the old year go.

O New Year, teach us faith!
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's; who saith,
'Make straight paths for your feet,' and to the oppressor,
'Come ye to Me, and I will give you rest.'
—Dinah Muloch Craik.

Thoughts for the New Year.

(Chas. A. Cook in 'Canadian Baptist.')
On setting apart the tenth of your income, as the rightful portion for the Lord's treasury, very much might be said. Among the Jews to this day this portion of the income is acknowledged to be God's. In their earliest history they were taught that 'the tenth is the Lord's.' Lev. xxvii., 30.

The claim that the grace of God, so fully bestowed upon us in the unspeakable blessings of the gospel, places all believers under greater obligations to lay aside a tenth as the Lord's portion, at least demands our most thoughtful and prayerful consideration. Indeed the question we must decide is not 'shall I give a tenth?' but, 'do I really give unless I have presented my free-will offering over and above the tenth?'

The promises which God has given us in connection with Christian giving show us that man's ideas about getting rich are all wrong. Man says, 'Withhold and save up and thou shalt become rich.' God says, 'Give and scatter and thou shalt become rich.' Man says, it is blessed to receive plenty and store up that plenty. God says, 'It is more blessed to give than to receive.'

'Here is a promise.' 'Give, and it shall be given unto you: good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that you mete withal, it shall be measured to you again.' Luke vi., 38.

'There are promises for farmers.' If farmers want their barns filled with plenty, and where is there a farmer with whom this is not a chief ambition, let them prove God now herewith in the promise given in Prov. iii., 9, 10. 'Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Such blessings as there shall not be room enough to receive are promised to those who will really prove God in this matter of giving. Mal. iii., 10.

Now, have these promises been proved and are there any facts that can be cited to show that God does prosper both temporally and spiritually those who honor him with their substance? Hundreds and thousands, we are told in a pamphlet on this subject, are giving a certain proportion of their income to the Lord, some the tenth and many a much larger proportion. God's way has

been tested. What is the result? Here is an instance. 'A Christian man commenced business on a small capital, and covenanted with God (wrote his pledge in a book) that if he prospered him, he would give one-tenth till he was worth ten thousand dollars, and then would give one-fourth until worth twenty-five thousand dollars, and after that give his whole income. In a few years he was giving one-fourth and then prospered till he was worth \$25,000, and then gave all his income.' A Home Missionary says, 'While living on a salary of \$400.00 I sacredly set apart one-tenth of my salary for benevolent purposes, and after thirty years I wish to say that I have been wonderfully prospered in my pecuniary affairs, and have had great satisfaction, and received spiritual profit from this course.' Many such instances might be cited, for the promises of God are yea and amen in Christ Jesus. Not one faileth.

A member of my own church, one of several who have recently adopted proportionate giving, said to me a week or two after beginning to give the tenth, 'It is such a comfort, I have no anxiety now about what I shall give, it is settled, and I find it ever so much easier to give.' This we know, that doing the Lord's work in the Lord's way will always bring the tenfold reward and blessing. In nothing can any believer more readily test this than in giving. Let us prove the Lord herewith. If we have not been giving according to some system, by which a certain proportion of our income has been laid aside as the Lord's, is there any better resolve for us to begin the New Year with than a resolve to give a certain fixed portion as the Lord hath prospered us? Can we, in view of all that God has promised in connection with giving to Him, in view of all He has done for us, seeing that He hath blessed us with every spiritual blessing in heavenly things in Jesus Christ, can we withhold? Can we afford to withhold?

'I gave My life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead:
I gave My life for thee,
What hast thou given for Me?'

My Resolutions for the New Year.

(Dr. Floyd Tomkins, in 'S. S. Times'.)

1. A determination to work more calmly and cheerfully. If I am doing God's work, and if I believe he is supreme in power and infinite in tender compassion, then it is absurd for me to be nervous or gloomy. I must not spoil God's work by my lack of faith.

2. A determination to be more patient with those who disagree with me in action or judgment. If the world is to have peace, our part in bringing peace is the advance of unity. If sin is to be cast down, all good people must unite in warfare. I am sure that the Lord cares more for sincerity and loyalty than for methods and opinions.

3. A determination to hold more closely to the great foundation truths of the gospel. When men are denying them, I must find my safety and my usefulness in clinging to them with my whole being. The faith is eternal, and I want my faith to be eternal, too, like a strong and immovable mountain.

Religious Notes.

Rev. J. S. Chandler writes to the 'Missionary Herald':

'Three years ago the churches connected with the American Board's Madura and Ceylon Missions formed an ecclesiastical union with the London Missionary Society's Travancore and South India Missions, and thereby brought into one body 133,000 Indian Christians under the name, "The United Churches of South India." This body held its second general assembly in Madura last July, in which the four missions were represented by 60 voting delegates.

This union was confessedly preliminary to a larger union with a similar body of Presbyterian Christians in South India, consisting of the churches of the Arcot Mission of the Reformed Church in America and of the South

India Mission of the Church of Scotland and the United Free Church of Scotland. It is called "The United Church of South India."

A joint committee of these two bodies, the United Churches and the United Church, had proposed an organic union on a short and simple creed and a system of church polity that steered clear of unrestricted individualism on the one hand and excessive centralization on the other. The scheme had been unanimously adopted by the United Churches some time before, and two of their members, Dr. J. H. Wyckoff and Rev. P. B. Ragavion, appointed delegates to the assembly in Madura. These Presbyterian brethren were not only warmly received (an Indian would say "with coolness of joy") by the assembly, but the proposition of union was ratified unanimously and enthusiastically by a rising vote.

This action brings into one body more than 150,000 Indian Christians in South India, and promises immediate results in the establishment of a united theological college in Bangalore.

In a letter from Jerusalem, dated July 26, 1907, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the 15 months he was in England. Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sin, but simply because they must go somewhere, and the Sultan allows them to enter without let or hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying or building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems, however, sell to them without demur. They believe this land really belongs to the Jews.

The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new Hebrew words are being formed so as to make the old tongue useful for up-to-date usefulness. It is common to hear Hebrew spoken in the streets.—'Missionary Review of Reviews.'

One of the most difficult mission fields in the world today is Abyssinia, in East Africa. In common with many other parts of Africa, it has been influenced by contact with Mohammedanism. With this faith it combines much of the demon-worship which is prevalent among the Sudanese and natives of Congo. And last of all, as if it to seal it against missionary enterprise, the nation lays claim to a form of Christianity that has come down from the fourth century, and which, however degraded since its foundation, has still sufficient evidence to create a stumbling-block against any new propaganda that may be introduced from Europe or America. Emperor Menelik is personally favorable to the missionaries, but the 'abun,' or Abyssinian pope, prevents any outward sign of favor and engenders among the people a violent prejudice against the Christian teachers.—'Missionary Review of Reviews.'

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