

WELL DONE.

By Mrs. R. Ohman, Westmount.

As over life's labour I pondered,
And sighed for the blessing of rest,
There came a sweet thought to my bosom
Like a beautiful heav'nly guest.

Which changed the dull shadows to sunshine
The dark leaden sky into gold,
Till truths, once obscure, in the brightness
One by one began to unfold,

In fancy my work was all over ;
I stood on the fair, shining shore
Beholding the King in His beauty:
Whom thousands of angels adore.

And oh ! my whole soul was enraptured,
When he turned to me kindly and smiled,
And said, " Yours are joys everlasting,
Well done, my own faithful child."

Compared with the rest and the glory,
The struggle was lost in the prize ;
And few seemed the toils of the journey,
And foolish the tears and the sighs.

So gladly I work and I suffer,
Whatever the Master deems best,
Nor care I for praise or censure,
Do I but fulfill his behest.

And though the storms lower and threaten,
I know that my heaven's begun,
As onward and upward I hasten,
To catch the sweet welcome, " Well Done."

SELF-SUPPORT : BRINGING IN THE TITHES.

SOME nine years ago, after the dark cloud of famine had passed and the long prayed rains had come, the Christians in one of our villages, out of gratitude to God, began to give the "tenth." It was a new thing, and we were at once impressed with the possibilities of the movement. Here was something that was biblical and practical, having on the one hand the authority of God's word and on the other being eminently adapted to the conditions of life prevailing among our people. We started a crusade and were astonished at the response on the part of our Christians. The movement spread from village to village, until it covered our whole field. The good work has gone on from year to year, taking deeper and deeper hold of the hearts of the people, and yielding larger and larger results, until two years' ago complete self-support was reached on the Kurnoil field.

The power of the "tenth" movement lies in its appeal to the religious nature of our people. The gathering in of the tithes at harvest time is a revival of Old Testament scenes. A day is appointed and the people come as of old, bringing in their tithes of grain in bags and baskets to the house of God. Offerings of eggs and fowls, fruit and *ghee*, goats and sheep, are also brought, and all laid down in heaps before the Lord. After all has been brought each one comes forward and lays his hand upon his offering and dedicates it with prayer to God. Songs of praise are sung, and the hearts of all are lifted up with gratitude to the great Giver of all.

Once when the people were bringing their offerings to the chapel, a young man came, bending under a great load of grain, deposited it proudly, and standing before me said with beaming face "This is my devotion." Our poor coolie women bringing their little offering of grain, gathered from the daily handful so devotedly cast into the "Lords Pot," are not unworthy to be named with her whose self-sacrificing devotion won the tribute of praise from the Master.

The great obstacle to the attainment of self-support among the Telugus is their deplorable poverty. The people no sooner recover from one famine than they are plunged into another. Often during a succession of years of plenty our people begin to rise nobly to their responsibilities, and self-support seems on the verge of attainment, when suddenly all is lost.

But progress, however slow, is real. The workers on many of our fields are systematically and joyously giving the "tenth," and as the movement spreads out into the villages, the results will astonish us. Its adoption throughout our Telugu Mission would raise our contributions from a paltry 10,000 rupees to five times that sum and place every church on a self-supporting basis. We believe that it is coming, and that the windows of heaven will yet be opened and the promised blessing poured out upon us in mighty power.—*W. A. Stanton, Kurnool, in the Baptist Missionary Magazine.*

THE NEW HEBRIDES AND THE BIBLE.

From Notes by Dr. John G. Paton.

THE venerable missionary, Dr. J. G. Paton, will always be remembered in connection with the evangelization of the New Hebrides, and for few things more than for his trans-