

THE MISSION MESSENGER.

"Speak Unto the Children of Israel, that They Go Forward."

VOLUME 2.

ATLANTA, GA., MARCH, 1896.

NUMBER 3.

Entered at the Post Office as second-class matter.

Compensation.

BY MRS. J. B. GAMBRELL.

Oh, wounded hearts, that bleeding
break,
Whence thrill of joy for love's sweet
sake
Hath fled for aye,
There is for every sorrowing throb
And every wailing, quivering sob
That with your pulses fly,
A healing, loving touch of balm,
That comes as borne on angels' wings
And heaven's benediction brings
In beatific calm.

Oh, tear-wet eyes, that vainly strain
With wistful gaze to see again
In life's bright ways
Loved forms, and features o'er whose
bloom
Has closed the darkness of the tomb,
Divine Love says:
"With gentle touch, my pierced hand
Shall wipe each briny tear away.
Break from Death's thrall their cof-
fined clay
And thro' heaven's bright, eternal day
Unite Love's death-rent band."

Oh, wearied hands, that earth's turmoil
Has burdened with its heaviest toil
And ceaseless strife,
After life's labor's hurrying din,
After fierce warfare waged with sin,
Thro' all this mortal life.
Weapon and tool and toil laid down,
Folded awhile on pulseless breast
Ye shall at heaven's high behest
Stretch forth and take Life's crown

Oh, eye and heart and hand and brow
That bear the heat and burden now
And know nor ease nor rest,
One drank the wormwood and the gall
To raise thee from sin's dreadful fall,
And to thy faithful quest
Shall give the praiseful victor's palm,
Rich robes of white,
Fair crowns of light,
And heaven's triumphant psalm.

Notes From the Corresponding Secretary.

The Christmas offerings of the Woman's Missionary Society of Cartersville church amounts to \$10.56.

Mrs. W. E. Wilson, secretary of the Woman's Missionary and Aid Society of the Eatonton church, gives this brief, but full statement of work done: "We have made and appropriated for different causes during last year over \$350.00; have sent three boxes to missionaries and have done a great deal of benevolent work, besides raising about \$200.00 dollars for our proposed new church."

A pleasant letter from Sister Laura A. Knight, McBean, Ga., encloses \$3.00 Christmas offering. She gave out the envelopes Christmas day, at the church prayer meeting, but she has been very sick since that time, hence the delay in sending in the offering.

Miss Nora Nell, the efficient vice president of the Middle Cherokee Association, writes: "The colored women of this place have organized a Woman's Missionary Society." Here is a sphere of Christian activity hitherto neglected. May the Holy Spirit guide us in the paths of duty and help us to be faithful in spite of difficulties.

Mrs. B. E. Barksdale sends another contribution to the Chinese mission fund. What can not one earnest-hearted woman accomplish? The Lord bless her and her church.

Again those Crawfordville sisters are heard from. "Zealous of good works" may well be written of them.

The Woman's Missionary Society of McRae has not been idle, although these sisters have been silent, so far as THE MESSENGER is concerned. A pleasant letter from Sister W. J. Barton, president of that society, gives an account of the erection of a chapel and the opening of a Sunday school at Helena, a station one mile from McRae. "The Woman's Missionary Society decided to do our part," and they

did. We shall hear more from those wise-hearted women.

Our treasurer, Mrs. Northen, has been seriously sick. She must have had some precious spiritual experiences in the midst of her physical suffering to send such a helpful, Christly letter to your busy corresponding secretary. The Lord be gracious to her. Let all the societies unite in prayer that God will restore her to health and to his work which she so loves.

Miss Mollie Rhodes, one of the vice presidents of the Hephzibah Association, always faithful and zealous, is specially interested in the development of the young people of her church.

Special attention is called to the reports for January and February of our missionary, Miss Loula Morgan. She traveled and worked through the inclement weather, and her zeal and sacrifice of personal comfort has been blessed. New societies have been organized and those almost discouraged have had their zeal quickened by Miss Morgan's visits. May the Lord lead her into paths of greater usefulness for his own name's sake.

Dear sisters, do not forget our State Mission Board. Send a contribution to Dr. Gibson. More than two hundred dollars are needed to supply the aged, destitute ministers with the necessaries of life. How much of the prosperity of Georgia Baptist churches has been due to the faithful labors of these veterans of the cross! Ought they to have to suffer in their age and helplessness?

Mission Workers of the Second Baptist church, Atlanta, Miss Lettie Brittain, secretary, sent a box, valued at \$150.00, to a frontier missionary, Rev. John W. Hulsey, Poteau, Indian Territory. The secretary's letter says: "The Mission Workers have enjoyed preparing and sending contents of the box." Long ago it was written: "It is more blessed to give than to receive."

In November, the Woman's Missionary Society of Crawfordville church

sent a box to Rev. Isaiah Watson, valued at \$30.00. By an oversight it was not reported during last quarter.

Woman's Missionary Society and Sunbeams of Jackson church sent a box to Rev. J. M. C. Foster, Indian Territory, valued at \$43.00.

Woman's Missionary Society, Ways church, sent a box to Rev. J. B. Horner, Edmond, Oklahoma, valued at \$25.00.

Will societies please send name of missionary, and moneyed valuation of the boxes? In order to secure receipts from the Home Board I must have these items.

The Woman's Missionary Societies of Antioch Central Association and Eatonton, remembered the ministerial students substantially. The "boys" return thanks for these remembrances and promise to hold these gifts in tender remembrance as loans to the Lord, to be repaid as they have opportunity in the years to come.

Sisters, if at any time, the Corresponding Secretary seems tardy about answering letters, bear with her patiently. She has many household cares, and while her service to the societies is indeed a labor of love, it is labor, and there are so many letters to be written, it takes much time to keep up with the needful writing.

Mrs. John H. Ash, Oliver, Georgia, has been appointed vice president of the Middle Association, in place of our dear sister Arnett, who entered into rest December 28th, 1895. May the Lord give sister Ash a double portion of the spirit and power which sustained and strengthened sister Arnett.

A Dispensation of Providence.

It was all over. The body was dressed for burial and enclosed in its casket. The president and faculty, his fellow-students and many sympathetic strangers stood around the mortal remains of one of the brightest and best of ministerial students in Mercer University.

The father, crushed by the weight of his loss, sat near the head of the coffin, and the funeral services began. In tremulous tones the minister spoke of the excellencies of the dead and the bright prospects of usefulness that, but a little while ago, seemed to stretch out before him. "But," said the

preacher, "this providence of the Almighty has removed him from his work. We can not understand it and our thoughts are busy with the questions: 'Why this dispensation of providence? What would God teach us by it?'"

Perhaps through the father's mind came memories of the day when the loved son, the hope of his future, the prop for his declining years, came to him and declared the purpose to consecrate his life to preaching the gospel, memories of the struggle ere he could lay aside earthly ambitions for his son, memories of the victory over self, through grace, given of God; memories of the glad joy of the young man when a father's blessing and God-speed were spoken upon his resolve. All these things came up so vividly that he literally lived them over again as he sat by his dead son.

The many sacrifices made in that humble home that the son might be well prepared to worthily preach the gospel, seemed as nothing now that the last sacrifice had been made.

Later on, was learned the story of the young student's struggles. Anxious to reduce the sacrifices made in his home to the very least, and seeing that so many others were as needy as he, he looked out for some work whereby he could "make expenses."

Down on the river a store needed a night-watchman, and the sum of seventy-five cents would be paid for each night's watch.

That was gladly accepted as a solution of his financial problem. Night after night he was faithful to his vigil and studied, and strove, and prayed, to fit himself for his future work while he watched. Who shall tell of heart experiences that came to him in his lonely night-watches! How his heart burned within him when his experiences opened up to him the Scriptures, and he saw himself a watchman on the walls of Zion! Perhaps, as he looked out upon the bosom of the river, rippling white in the clear moonlight, his thoughts were turned to that "river the streams whereof make glad the city of our God." Perhaps the swaying branches of the trees bordering the stream whispered to him of "the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Blessed

be God, if the Holy Ghost, the Comforter, came thus to the struggling student in his weary watchings! By day he was in his classes, ready and prepared for his recitations; weary-looking in body, but alert of mind and quick with sympathy and intelligence. Nobody guessed his extra toil, his unspeakable weariness.

No one knew or saw that, while he watched and studied, and bent his splendid energies to his high purpose, slowly, stealthily, but surely, the miasm floating up from rank weeds and decaying grass and foliage fastened on his vitals and developed the fatal fever that put an end to his earthly life.

Said a fellow-student: "If he had had a *little help*, so that he need not have watched down by the river, he might have lived and been so useful, but he did not want to burden anybody and so very few knew his need."

Again, the sound of the preacher's voice brings back thought from its wanderings among memories and might-have-been's, and his injunction is: "Lay this to heart and strive to profit by it, strive to learn the lesson God would teach us through this loss to his cause. Our young brother's work is done, and he has entered into rest. Let us see to it that we are faithful to our work."

In order that I may be faithful to duty, I send out on the white wings of this little leaflet the searching questions and solemn injunction of the minister who said the last sad words over the dead student.

What answer will you make, brother? sister? Will you lift a little at the burden others are bearing that Baptists may have trained pastors, evangelists, missionaries—workmen approved of God, that need not to be ashamed, able to rightly divide the word of God?

Or will you let the death-stilled tongue of the heroic young man plead in vain for a generous support of that institution founded by the sacrifices of the sainted dead?—an institution that has been owned and honored of God in preparing laborers for his vineyard.

MARY T. GAMBRELL.

If we wait till we shall be able to do great things before using our faculties and our opportunities, the likelihood is that we shall do nothing. The great things are only done now and then by a few, and then as a result of the smaller ones done beforehand.

VIENNA, GA., Feb. 6, 1896.

Mrs. J. B. Gambrell:

MY DEAR SISTER:—My work for the month of January extended from Helena, on the S. A. and M. road, to Claxton on the Savannah and Western, including Pinia and Seville near Cordele.

Vidalia.—The sisters have been organized, but have laid down the work, the pastor, Rev. S. B. Roggers, Jr., being opposed to the Boards and all organization. Does some work on the Gospel Mission line. "The Mary Mallary Band" at this place organized two years ago, did a good work, making \$42.00 which they appropriated to their church, to missions, and the Orphans' Home. Bro. Roggers takes regular monthly collections and the church seems to be doing well.

Lyons.—This church has also been organized, but for smallness of numbers has done little the past year outside of their church. Rev. S. B. Roggers, Jr., is also pastor here, consequently little organization can be done in opposition to pastors. The church is weak, financially and numerically.

Ohoopce.—Rev. W. L. Geiger is pastor here and they do regular systematic work, according to Bro. Bernard's "schedule." They have a neat church which the sisters helped to build, not by entertainments and suppers, but by offerings and the "Do without system." They sent a box last October to a frontier missionary valued at \$43.00, and \$13.00 extra. I established a "Woman's prayer meeting" here, and organized a "Girls' Band."

Collins.—This church has recently given off some fifteen or twenty members for organizing another church—is now very weak. Has been organized and done a little work, but want of education is a great hindering cause. Rev. W. L. Geiger is pastor and requires regular contributions. He fully co-operates with the Boards.

Hagan.—Is organized and the sisters are helping to build a church. The sisters have kept up their work tolerably well since their organization two years ago. There will soon be a nice new church at this point.

Manassas.—Rev. Mr. Blount, of Walthourville, pastor. Weak in numbers, but some wealth in it. I organized a Woman's Missionary Society, and the sisters seem very anxious to

take up some work for the Master. The church is only one year old. The people are very intelligent.

Claxton.—No house of worship. There are twelve or fourteen members. Have a good pastor from South Carolina. Very intelligent people. Some wealth. Have \$300.00 subscribed for their church and need help very much, as the town is filled with Methodists and Roman Catholics. The Baptist all Carolinians and are anxious to co-operate with us, and learn our work. I organized a Woman's Missionary Society and the sisters will bend their energies to church building.

Pembroke.—The sisters are keeping up their organization, have done some Mission work and helped in renovating their church, so one of their number tells me. I could not reach this point.

Seville.—The sisters in their Woman's Missionary Society largely built the church, which is a neat house nearly complete. I organized a "Young Ladies' Society" which will enter largely into the completion of the church. Rev. Mr. Herrington, from the Fitzgerald colony, is pastor, and is very much liked. This town, like Abbeville, is full of barrooms. The Baptists keep up a Sunday school, although they have no stove or organ.

Pinia.—Rev. Isaac Hobby pastor. Here the sisters reorganized and have taken up their work with energy. They are renovating the church. Some wealth, much poverty. A number are very intelligent. This church is largely helped by Gross & O'Neal who own a large mill near the church.

Taking the entire line, the cause of Christ has grown wonderfully within the last two years. There is not so much spasmodic work, but regular consecrated effort. "Church entertainments are almost a thing of the past." I say "Glory to God in the highest." The churches and pastors are getting down to the New Testament plan of work—I should say getting up—for it is certainly a higher plane I have met but one pastor opposed to the Boards.

The time was when we had "God without knowledge," now, the one has increased, more equally balancing the other, and we do not work so blindly. May the Lord receive great honor and glory in it all. The greater work lies now before the pastors, who have it in their power to keep their churches at

work or let them go down. I do not think the demand for "Watchfulness of the shepherds" was ever more necessary than just now. The echo seems resounding from every hill and dale, "Watchman, what of the night?" Can we answer, "All is well?" 'Tis better, but thousands are yet unsaved. Every Christian should be up and doing, strengthening the weak, and building up the waste places by word and deed.

Affectionately submitted,

LOULA MORGAN.

MILLEN, GA., Feb. 17, 1896.

The Woman's Missionary Society of Millen church adopted the following resolutions on the death of Sister Georgia A. Arnett:

WHEREAS, It has pleased a divine Providence to call away our beloved, earnest and faithful worker for the missionary cause, Georgia A. Arnett; therefore, be it

Resolved, First: That in her death the missionary societies of the Middle Association have lost one of their brightest members, and also vice president of the association, whose memory it shall ever dearly cherish.

Resolved, Second: That we bow in humble submission to the will of our Saviour, who has prepared a place for her, knowing that he willeth all things good to those who love and obey him.

Resolved, Third: That we feel our loss is her eternal gain and that she has taken for her pillow the cool, white breast of hope, and fell into that speechless reverie, from which the mournful cries of all the aching hearts that she left can never wake her, and that out from the dark grave her spirit soars to a realm of bliss.

Resolved, Fourth: That we, as members of the missionary societies, tender to the bereaved family our heartfelt sympathy.

Resolved, Fifth: That these resolutions be published in the *Christian Index*. She rests from her labors, but her works do follow her.

Sister, thou art mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low.
Thou no more wilt join our number,
Thou no more our songs will know.

MRS. HARRISON PARKER,
MRS. H. W. PARKER,
MRS. H. Q. BELL,
Committee.

THE MISSION MESSENGER.

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480 Jackson St., Atlanta, Ga.

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March.

Japan.—"Come near, ye nations to hear." Missionaries, 6; native assistants, 5; stations, 8; churches, 1; membership, 40; baptisms, 9; Sunday school scholars, 166. Contributions, \$20.74.

Study Topics.—The Real Rulers of Japan. Christianity versus Buddhism. Japan's present religious drift. The China-Japanese war. Its probable results from a missionary standpoint.

Attention.

Subscribers will please make remittances, and address all communications to Mrs. John D. Easterlin, business manager, 480 Jackson St., Atlanta, Ga.

Japan as a Mission Field.

BY FRANK S. ROBERTS.

Japan is the oldest empire in the world. Its throne has been held by one family from the most ancient times. It has a written history called the Dai Dihon Shi. The tales and plays of Japan are, almost all of them, based upon its history. The ruler is called the mikado by foreigners and tenshi, (son of heaven) by the Japanese.

From 1843 to 1864 A. D., the temporal power of the emperor was usurped by rulers calling themselves shoguns. The mikado, during this time, was banished from the sight of the people. In 1868, the feudal system was abolished, thousands of public schools opened, a mint and post office established. In

1873, the calendar of the civilized world was adopted, excepting that the years were dated from the first mikado, instead of from the Christian era. The year 1890 is reckoned in Japan as the year 2350 from Jimmo Tenno's ascension.

The most ancient and least followed of the religions of Japan is Shintoism. This is a simple worship of the objects of nature. The other religion is Buddhism, introduced from Corea in 552 A. D. Buddhism originated in India in the sixth century before Christ. After passing to Ceylon, Burmah, Thibet and Corea, it finally reached Japan.

In its theories it is a system of worship without a God, and a religion without a hope; a nothingness, the invention of despair. Popularly received it is an idolatrous system, with a tolerably pure code of morals.

The greatest idols of Japan are the two statues of Dai Butz—the one at Kanakura, sixty-five feet high, made of bronze plates; the other, at Nara, slightly larger, though not so perfect in construction. Many superstitious practices are encouraged by both the religions of Japan. Recently a system of reformed Buddhism has been started in Japan. Its principles and worship resemble those of Protestants, as those of the older Buddhism resemble those of Roman Catholics. Akamatz, the leader of the movement, was educated in England.

In 1298 A. D., Marco Polo wrote a most glowing description of "Jipangu." To find this land Christopher Columbus sailed two hundred years later on his famous voyage and found not Japan, but America.

The first foreigners came to Japan in 1542 A. D. Seven years later came Francis Xavier, the famous Jesuit missionary. As a result of his diligent service 150,000 converts were made in a short time. However, he only slightly altered and adapted Buddhism to the faith and worship he preached. He changed the images of Buddha to those of Christ, the statues of Kwanon, queen of heaven, to those of the Virgin Mary. All the ritualistic appendages, altars, bells, holy water, rosaries, etc., were common alike to Buddhism and Roman Catholicism.

Because of political intrigue Jesuitism was expelled from Japan in less than a century from the time it gained

entrance. The Jesuit Christians were persecuted even to death, and edicts were issued against everything Christian. The edict against Christians read as follows: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." Probably the Christian's God refers to the Pope. In 1859-60, Episcopalian, Presbyterian and Dutch Reformed missionaries (all Americans), entered Japan. Up to 1872 they, however, could do but little else than study the language. In 1865, the first convert was received, and in 1872, the first native church was formed. From this time new missionaries arrived and new converts were made. In 1873, the edicts against Christianity were abolished. The missionaries are settled mainly at the treaty ports, though they itinerate in all the surrounding country. A few missionaries are settled in other places in the nominal employ of Japanese, for only in this way can a foreigner live outside the treaty ports.

The New Testament has been translated into the Japanese language in two versions, one by Dr. Nathan Brown, of the Baptist Mission, and one by the translators of the American Bible Society.

These astonishing changes have all taken place within the last twenty years.

Probably no nation on the earth has taken such strides toward civilization in the same length of time. In brief, the Japanese are grasping at everything that they think constitutes a civilization superior to their own. Are they seeking the fruit without taking account of the root of the tree of Christian civilization? One cannot give a categorical answer. There has been great success comparatively, in the introduction of Christianity. There is no question that both Buddhism and Shintoism have lost their power, and are tottering to their fall. But atheism, infidelity and agnostic indifferentism are also at work. Yet, beyond all question, Japan has been opened as no nation ever has been to the gospel. Happy are they to whom it is given to mold the religious life of her people.

Report of Mission Work in Fourth District of Georgia, for January, 1896.

Letters written.....	20
Letters received.....	18
Postals written.....	85
Postals received.....	10
Literature distributed... (pages)	1,500
Churches visited.....	8
Societies organized.....	3
Societies reorganized.....	2
Miles traveled.....	307
Collection on field.....	
Postage expense.....	\$ 1.04
Traveling expense.....	10.16

Total expense..... \$11.20

Respectfully submitted,
LOULA MORGAN, Missionary.

Brought over from Dec., 1895... \$ 5.70
Rec'd of Dr. Gibson on expense... 10.00

Total for expenses..... \$ 15.70
Bal. cash on hand..... 4 50
Respectfully submitted,
LOULA MORGAN,
Vienna, Ga.

"Girls Band," Ohoopee Baptist Church, Ohoopee, Ga.

Miss Maud McGowan, President;
Miss Katie Bell Geiger, Vice-President;
Sallie Geiger, Secretary; Rosa Talley, Treasurer.
Organized January 13, 1896.

Woman's Missionary Society, of Manassas Baptist Church, Manassas, Ga.

Mrs. W. M. Foy, President; Mrs. M. E. Willis, Secretary; Mrs. C. H. Hearn, Assistant Secretary; Mrs. J. B. Brewton, Treasurer.
Organized January 15, 1896, with seven members.

Woman's Missionary and Aid Society, of Claxton Church, Claxton, Ga.

Mrs. J. W. Lowry, President; Mrs. E. Bulloch, Vice-President; Mrs. J. B. Millen, Treasurer; Mrs. Fannie Lowry, Secretary; Mrs. Sallie Hodges, Assistant Secretary.
Organized January 15, 1896, with nine members.

To The Associational Vice Presidents.

DEAR SISTERS:—Please begin at once to prepare a report of the condition of your field for the annual meeting at Cedartown. Let this report state:

1. How many churches in your association, name of pastors and their post office addresses.
2. What churches have Woman's Mission Societies; what churches have no societies.
3. Spiritual condition of the societies, etc.
4. How many societies hold devotional exercises during their meetings.

Please let me have these reports by the first of April. Also please urge your societies to send a delegate to the meeting. Please be prompt about this.
Your sister,
MRS. J. B. GAMBRELL.

Report of Mission Work in Fourth District of Georgia, for February, 1896.

Letters written.....	12
Letters received.....	8
Postals written.....	10
Postals received.....	
Literature distributed... (pages)	500
Churches visited.....	5
Visits in interest of work.....	16
Societies organized.....	1
Societies reorganized.....	1
Miles traveled.....	308
Collection on field... ..	1.50
Postage expense.....	40
Traveling expense.....	9.09

Respectfully submitted,
LOULA MORGAN,
Vienna, Ga.

Brought over from January..... \$ 4.50
Rec'd of Dr. Gibson on expense... 3.00
Col. on field and used on expense 1.50

Total traveling expense..... \$ 9.00
Postage..... 40
\$ 9.40

We will balance on expense of work.
Respectfully submitted,
LOULA MORGAN,
Vienna, Ga.

A Monster Japanese God.

A huge metal image of the god Dia-But-Su is the artificial wonder of Japan. The exact date of the erection of this

gigantic brazen image is not known. However, this much is certain. The Mikado Shomu died in the year 748 A. D., and it was some time during his reign that the figure was set up. The total weight of the metal used in the construction of this enormous memorial of an imaginary deity was something over 450 tons, the most costly ingredients being silver and gold. Of gold something near 500 pounds were used; silver, 1,954; tin, 16,827, and copper, 986,080 pounds. The height of the figure from the sacred lotus flower in which he sits is 63½ feet. The face is 16 feet long and 8½ feet in width in the broadest place. The eyes are rather out of proportion, each being ¾ feet in length from corner to corner. Each ear is 8½ feet in length from upper rim to tip of lobe, and has a cavity in which two average sized men can easily hide themselves. The chest is 20 feet in depth, and the middle finger is exactly 5 feet in length. The leaves of the sacred lotus flower, upon which the figure is seated, are each covered with several pounds of pure gold leaf. They are 10 feet long and 6 feet wide, and there are 56 of them.

Old historians of Japan say that the casting of the idol was several times attempted before being successfully accomplished; also that over 3,000 tons of charcoal were used in the operation.
—New York Dispatch.

Enthusiasm in Work.

Perfunctory, half-hearted performance of duties, the doing of them simply because they have got to be done—this way of working is as dull as it is unfruitful. The time occupied in the task drags slowly by, while the work accomplished is all too apt to prove unsatisfactory.

"Whatever is worth doing at all is worth doing well," is a maxim that well deserves to be worn threadbare by constant repetition, and the putting of your whole soul into your work, whether it be doing a sum, dusting an office or waiting on a customer, will not only make what you do worth a great deal more, but will render the doing of it a positive pleasure.

Cultivate the habit of concentration. Work with a will when you are working, till you start the glow of enthusiasm which serves to lighten and elevate the most humdrum tasks.

CHILDREN'S DEPARTMENT.

The object of this department is to encourage the work for missions among children and young people.

I earnestly solicit communications from all who are interested in children's work.

Address MRS. J. W. WILLS,
92 South Pryor St.,
Atlanta, Ga.

A Little Pilgrim;

OR,
JESUS PAID THE FARE.

One summer's evening, ere the sun
went down,
When city men were hastening from
the town
To reach their homes—some near at
hand, some far
By snorting train, by omnibus or car,
To be beyond the reach of city's din—
A tram-car stopped, a little girl got in:
A cheery looking girl, scarce four
years old;
Although not shy, her manners were
not bold;
But all alone! one scarce could under-
stand.
She held a little bundle in her hand—
A tiny handkerchief with corners
tied,
But which did not some bread and
butter hide;
A satin scarf, so natty and so neat,
Was o'er her shoulders thrown. She
took her seat,
And laid her bundle underneath her
arm,
And smiling prettily, but yet so calm,
She to the porter said, "May I lie
here?"
He answered instantly, "O yes, my
dear."
And there she seemed inclined to make
her stay,
While once again the tram went on its
way.
The tall conductor, over six feet high,
Now scanned the travelers with a
business eye;
But in that eye was something kind
and mild,
That took the notice of the little child.
A little after, and the man went round,
And soon was heard the old familiar
sound
Of gathering pence, and clipping
tickets too—
The tram was full and he had much
to do,

"Your fare, my little girl," at length
he said.
She looked a moment, shook her little
head—
"I have no pennies; don't you know,"
said she,
"My fare is paid, and Jesus paid for
me?"
He looked bewildered—all the people
smiled:
"I didn't know; and who is Jesus,
child?"
"Why, don't you know he once for
sinners died,
For little children, and for men beside,
To make us good, and wash us from
our sin;
Is this His railway I am traveling in?"
"Don't think it is! I want your fare,
you know."
"I told you Jesus paid it long ago;"
My mother told me just before she
died,
That Jesus paid when He was crucified;
That at the cross His railway did be-
gin,
Which took poor sinners from a world
of sin.
My mother said His home was grand
and fair;
I want to go and see my mother there—
I want to go to heaven, where Jesus
lives;
Won't you go too? My mother said
he gives
A loving welcome—shall we not be
late?
O let us go before he shuts the gate;
He bids us little children come to him."
The poor conductor's eyes felt rather
dim,
He knew not why—he fumbled at his
coat,
And felt a substance rising in his
throat.
The people listened to the little child,
Some were in tears—the roughest only
smiled,
And some one whispered as they
looked amazed:
"Out of the mouth of babes the Lord is
praised."
"I am a pilgrim," said the little thing;
"I'm going to heaven. My mother
used to sing
To me of Jesus and his father's love;
Told me to meet her in His home
above;
And so to-day when aunt went out to
tea,
And looking out I could not father see,
I got my bundle—kissed my little kit,

(I am so hungry—won't you have a
bit?)
And got my hat, and then I left my
home,
A little pilgrim up to heaven to roam;
And then your carriage stopped, and I
could see
You looked so kind. I saw you beckon
me,
I thought you must belong to Jesus'
train.
And are you just going home to heaven
again?"
The poor conductor only shook his
head;
Tears in his eyes—the power of speech
had fled.
Had conscience by her prattle roused
his fears,
And struck upon the fountain of his
tears;
And made his thoughts in sad confusion
whirl?
At last he said, "Once I'd a little girl,
I loved her much; she was my little
pet,
And with great fondness I remember
yet
How much she loved me. But one day
she died."
"She's gone to heaven," the little girl re-
plied;
"She's gone to Jesus—Jesus paid her
fare.
Oh, dear conductor, won't you meet
her there?"
The poor conductor now broke fairly
down;
He could have borne the harshest look
or frown.
But no one laughed; but many sitting by
Beheld the scene with sympathetic
eye
He kissed the child, for she his heart
had won.
"I am so sleepy," said the little one,
"If you will let me, I'll lie here and
wait
Until your carriage comes to Jesus'
gate;
Be sure you wake me up, and pull my
frock.
And at the gate give just one little
knock!
And you'll see Jesus there!" The
strong man wept.
I could but think as from the car I
stept,
How oft a little one has found the
road,
The narrow pathway to that blest
abode.
Through faith in Christ has read its
title clear.
While learned men remain in doubt
and fear.
A little child! the Lord oft uses such
To break or bend, the stoutest heart to
touch,
Then by his spirit bids the conflict
cease,
And once forever enter into peace.
And then along the road the news we
bear,
We're going to heaven, — and Jesus paid
our fare.

CARROLLTON, GA., Feb 6, 1896.

Dear Mrs. Selkirk :

The Sunbeam Society of Carrollton Baptist church was organized April 20, 1890, with thirteen members, but now numbers seventy-nine members. We meet twice a month, second and fourth Sundays; dues, five cents, paid on the second Sunday in each month. Amount raised by dues from January 1, 1895, to 1896, is \$31 05; other work, \$6.85. Total, \$37.88.

I write this hoping that other societies will see how much a little band of workers can accomplish in this work. Enclosed you will find ten cents, for which please send me THE MESSENGER for the year 1896, including the January number.

Yours in the work,

AMYME ROBINSON, Secretary.

CAIRO, GA., Feb. 8, 1896.

Mrs. J. B. Gambrell,

Macon, Ga.:

DEAR SISTER:—It affords me much pleasure to report to you that our missionary quilt, disposed of about last Christmas by the Band of Cheerful Workers, brought \$27.38. We sent \$25.00 of this amount to the Orphans' Home.

Trust our band will do more for the cause of missions this year than last.

Yours in Christ,

JAMES L. MAULDIN.

A Wealthy Negro.

Henry Todd, of Darien, is the richest colored man in the State of Georgia. When a youth, his master died, and left him his freedom for faithful attention during the slave-holder's last sickness. The family kept him on at a handsome salary as assistant overseer. He soon bought land, and afterwards slaves, and at the fall of the Confederacy lost twenty negroes and some money in Confederate bonds. But this he made good by selling at fifty cents a pound a crop of cotton he had saved. He is now worth about \$500,000; is married, and has five children, well educated; owns a country place in the mountains, whither he lies in hot weather; and he is highly respected by everybody who knows him.

ORPHANS' HOME DEPARTMENT

MRS. A. D. ADAIR, - - - - - PRESIDENT.
MRS. SAM LUMPKIN, - - - - - COR. SEC. (Sup. Court).
MRS. A. J. MOORE, TREASURER, 114 Crew St.

"Suffer Little Children to Come unto Me."

"They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12:3.

Report of Georgia Baptists' Orphans' Home for De- cember, 1895.

LIST OF DONATIONS.

Woman's Missionary Society, Gainesville, 1 overcoat; Rev. W. M. Carson, Hayston, 8 pounds butter, 3 sacks peas, 1 sack dried fruit, peas, potatoes, nuts, apples, 6 jars fruit; Tucker Smith, 6 tablespoons, 6 teaspoons; Grovetown Sunday school, 1 coat; Young Ladies' Society, Second Baptist church, Atlanta, 1 pair gloves; by express, 1 barrel turnips; Mrs. J. C. McMichael, 3 under garments, 2 vests, 2 dresses, 1 cloak, 1 coat; Mrs. Villedge, 1 pair shoes; McKeldin & Carlton, 1 pair shoes; Wilkerson Meat Co., 1 piece mutton; C. P. Sewell, Pasco, apples, peas, 1 sack meal; Little Mission Band, Vienna, 1 barrel syrup; Helena, potatoes; Hazlehurst, 1 barrel potatoes; Woman's Missionary Society, Covington, 1 uniform, 2 school dresses, 1 apron, 1 cape, 6 handkerchiefs, 4 pairs stockings, 2 pieces ribbon, 2 flannel shirts, 1 gossamer, 1 pair shoes, 2 vests, 1 fascinator, 1 quilt, 1 baby cloak; Ladies' Aid Society, Fifth Baptist church, Atlanta, 1 pair shoes, 2 pairs stockings, 2 vests; Mr. Norman, fruit costing \$3.00, cash \$6.00; Mr. Horn, Colquitt county, cash \$4.00; Woman's Missionary Society, Rome, 3 handkerchiefs, 1 tie, 4 aprons, 3 jackets, 1 dozen buttons, 2 pairs pants, 3 pairs stockings, 1 coat, 1 overcoat, 2 under-garments, 1 yard elastic; Young Ladies' Society, Second Baptist church, Atlanta, 1 corset; Mrs. Stearns, Pensacola, Fla., \$1.00; Mrs. G. McD. Nathan, 1 mat; Mr. Shaw, Taylorsville, 1 barrel potatoes; Social Union, First Baptist church, Atlanta, 1 cloak, 2 gowns, 2 yards ribbon, 6 handkerchiefs, 2 under-garments, 1 pair shoes; 1 flannel skirt, 2 waists, 1 under-vest, 1 paper pins, needles, thread, thimble, 1 umbrella, 1 pair overshoes; from Greensboro, 1 box of turnips, potatoes and peanuts; Chipley, 1 box, 2

quilts, 3 pairs stockings; Girls' Society Second Baptist church, Atlanta, 1 uniform; Mrs. Hemphill, 3 hats, 3 pairs stockings; Mr. Trounstine, 2,000 paper bags; Mrs. Porter, 1 cloak, 2 pairs stockings, 1 handkerchief, fruit; Mrs. J. C. McMichael, 4 jackets, 1 quilt, skirt, 2 button-bands, 1 cap, 1 pair pants, 2 undervests, 1 pair stockings; Mrs. Hill, 6 handkerchiefs, 2 jackets, 2 button-bands, 2 under-garments, 2 undervests, 2 pairs stockings, 2 pairs pants, 1 coat, 1 overcoat; Woman's Missionary Society, West End, 3 gowns; Mrs. Nichols, 2 undervests; Woman's Missionary Society, Long Creek church, Warrenton, 1 quilt, 2 pairs pillowcases, 1 sack dried fruit, 2 cakes of butter from Mrs. D. C. Cason; Sunbeams Society, Montezuma, potatoes, 4 cans fruit, 1 doll, candy, 8 yards sheeting, 1 quilt, 2 check aprons, 3 pairs stockings, 4 towels, 2 dresses, 1 under garment, 1 flannel skirt; Mrs. M. C. Lasseter, Cairo, \$10.00; Mrs. Ellis, potatoes, turnips; Mrs. Garrett, 1 cloak; Mrs. Richards, 2 cloaks, 2 hats; Mrs. Goodwyn, 1 cloak; Mr. Shea, basket fruit; Girls' Society, Second Baptist church, Atlanta, 2 pairs stockings, 2 undervests; Ladies' Aid Society, Fifth Baptist church, Atlanta, 1 uniform, 4 flannel skirts, 3 pairs drawers, 2 waists, 2 aprons; Mrs. Chapman, Hawkinsville, fruit, cake, candy; Ladies' Society, 1 suit clothes; J. B. Logino, Woolsey, 1 turkey; First Baptist Sunday school, Atlanta, contents of 95 bags; Second Baptist Sunday school, Atlanta, contents of 90 bags; Sixth Baptist Sunday school, Atlanta, contents of 49 bags and 40 cents; West End Baptist Sunday school, contents of 56 bags; Mrs. Zettler, 2 flannel skirts, raisins, nuts; C. R. Snider, 1 refrigerator; George Johnson, box candy; Capitol Avenue church, 1 cloak, gossamer, 1 pair rubbers, 1 pair gloves, 2 bottles perfume, 1 dozen handkerchiefs, 1 tea set; Second Baptist church, Atlanta, Miss Leontine Chirsholm, 10 dolls; Mrs. Orin, 1 ham, 1 cake butter; Mrs. Richards, 23 books; Young Ladies' Society, 10 books; Mr. Paxton, Christmas cards; Miss Evilyn Orme, 1 whip, 2 wagons, 1 overcoat; Infant class, Sunday school, Dawson, 1 pair stockings, 1 under garment, 3 waists, 3 aprons, 1 knit sack, 1 cap; West End church, 1 cloak, 1 pair kid gloves, 1 work-box, 2 books, 1 axe, 1 handkerchief box, 1 glove box, 2 pairs curtains, 6 yards ribbon; L. V., First Baptist

church, Atlanta, 5 tool chests, wagon, 1 silver watch from Mrs. Marion Kiser, to Mary Strong as a reward of merit for good conduct in the home and teaching the small children, 1 toy gun, 1 tie, 1 wood-saw, 1 work-box, 1 pair kid gloves, 1 book; Mrs. C. A. Sindall, nuts and candy; Central Baptist church, 2 spoons, 2 handkerchiefs, contents of 42 bags; Mrs. W. S. Dixon, Sparta, box nuts; Mrs. W. M. Patterson, 1 game, 1 cloak, 2 vests; Mrs. A. Prescott, 6 plates, 4 cans tomatoes, 1 jar fruit and raisins; Mrs. L. L. Vaughn, Augusta, president Willing Workers, 3 aprons, 3 under garments, 6 pairs stockings, 4 skirts, 6 yards calico, 1 quilt, 6 dolls, 1 toy watch, 1 bag raisins, sugar, nuts, candy, coffee, apples, cup and saucer, plate; Woman's Missionary Society, Union church, per G. W. Walker, Lindsey, 2 jackets, 1 pair pants, 7 sheets, 8 handkerchiefs, 6 vests, 6 pairs stockings, 6 sacks of dried fruit, 6 pairs pillowcases, 1 quilt, 3 pillows, 3 cakes of butter, candy, nuts, beans and apples; Bessie O. Borr, 5 Christmas cards; Mrs. Armstrong, 1 sack cakes; Mrs. Whiteside, 6 books; Mrs. M. E. Wilson, 1 suit clothes; Mrs. Prescott, 1 sack crackers; Wm. H. Kiser, 66 packages fireworks; Mrs. J. D. Easterlin, 1 cloak, 3 handkerchiefs, 1 tie; Porter King, 1 box of fireworks; Miss Collier's Sunday school class, Griffin, 1 suit of clothes, 2 under-garments, 2 quilts; Fifth Baptist Sunday school, Atlanta, contents of 18 bags, basket grapes; Mrs. Lumpkin, 1 turkey; Chief Brinson, basket fruit; Mrs. J. W. James, bag crackers; Miss Lula C. Hillyer, bag apples; McKelden & Carlton, 2 pairs shoes; Mrs. Wilder, basket candy; O. L. Smith, Nashville, 2 quilts from Sunday school, 1 quilt from Mrs. Griffin and Mrs. Crarie; Mrs. Conklin, cranberries, apples; Glenn Street Sunday school, Atlanta, contents of 28 bags; Mrs. Callaway, apples, grits, crackers; Mrs. Glover, 2 pairs stockings; Mrs. Bronson, Macon, 1 Bible; Mrs. Wright, Augusta, 1 Bible; Infant Department Second Baptist Sunday school, Atlanta, 6 pairs stockings, 11 pairs shoes; Augusta Sunday school, Augusta, toys, 4 boxes stationery, 1 work-basket, 2 cups and saucers, 20 handkerchiefs, 3 caps, 1 hat, 4 dresses, 1 bonnet, 4 jackets, 1 coat, 5 pairs stockings, 1 tie, 3 vests, 2 under garments, sugar, coffee, can pears, 8 books.

Juvenile Mission, Lexington, 2 quilts, 22 yards sheeting, 1 sheet, 10 yards calico, 1 paper needles, 1 box soap, 2 papers of pins; Woman's Missionary Society, Hawkinsville, candy, crackers, nuts, raisins, cake, figs, grits, soda, starch, coffee, rice, sugar, apples, cloth, meal; Sharon church, 1 quilt; Macon, 1 barrel peanuts; Woman's Missionary Society, Union church, Worthen, 1 keg syrup; Mrs. S. E. Selkirk, 12 plates, 12 glasses; Susie and Armstead Harper, basket fruit.

TREASURER'S REPORT.

Woman's Missionary Society, \$
 First Baptist church, Atlanta
 Mrs. W. J. Northen 1 00
 Mrs. Zettler 1 00
 Mrs. Cabaniss 25
 Mrs. Smith 25
 Mrs. Hill 25
 Mrs. Willingham 50
 Cash 20
 Miss Alice Baxter 10 00
 Woman's Missionary Society,
 Second Baptist church, Atlanta 2 50
 Mrs. A. E. Bozeman 10 00
 Mrs. C. D. Crawly 5 00
 Mrs. E. H. Thornton 2 00
 Mrs. A. D. Adair 1 00
 Mrs. Mary Davis 1 00
 Mrs. M. Fitzgerald 1 00
 Mrs. J. P. Logan 1 00
 Mrs. H. Tucker 5 00
 Miss Ellen Chisholm 1 00
 Unknown, through Mrs. H. Hatcher 12 00
 Unknown 05
 Mrs. R. C. Black 1 00
 Ladies' Aid Society, Third Baptist church, Atlanta 1 50
 Ladies' Aid Society, West End Baptist church 7 98
 Glenn Street Baptist church, Atlanta 1 01
 Mrs. R. E. L. Harris, Crawford 1 00
 Miss M. E. Wright, Augusta Sunday school, Miss M. E. Wright, Augusta 2 00
 Mr. Horn, Obe, Ga. 4 00
 Woman's Missionary Society, Covington 2 15
 Bowersville 2 50
 Enon church 2 25
 Rochelle 75
 Griffin, through Mrs. Hatcher, Jessup 10 00
 Rome 1 50
 Mrs. Mallary, Macon 1 25
 Dawson Baptist church 50
 Athens Baptist church, per H. A. Lowrance 2 50
 Missionary Helpers, Teng Cone church 7 00

Cheerful Workers, Cairo 25 00
 Little Stars, Cairo 10 00
 Unknown 1 00
 Birthday offering, Warrenton Birth day offering, First Baptist church, Atlanta 2 56
 Birthday offering, Dublin Sunday school 1 13
 Baptist Sunday school, Marietta 12 10
 Mrs. L. H. Thomas' Sunday school class, Milledgeville... 1 42
 Through Mrs. A. D. Adair... 43 50
 M. C. Kiser estate 125 00
 Collections of Mr. R. H. Smith, agent:
 Dalton church 8 10
 A. Z. Sheets, Kingston 5 00
 A. S. Rhodes, Crawford 2 50
 First Baptist church, Rome... 13 65
 Pendergrass church 7 50
 Carrollton church 37 40
 Bulah church, Carrollton 6 10
 Earnest Wille, thank offering 1 00
 Fifth Baptist church, Atlanta. 30 00
 Mr. J. B. Norman 25 00
 Barnesville church 48 10
 J. W. Kiskins, Lexington 5 00
 E. S. Dobbins, Watkinsville... 5 00
 Miss Martha Stegall, Thomasville 5 00
 Mrs. A. McHan, Jessup Sunday school 2 00
 Salem church, Bethel Association 5 00
 J. C. Mobley, Green Branch... 2 50
 Through Dr. J. G. Gibson 110 58
 Total \$ 652 01

MRS. SAM'L LUMPKIN,
 Corresponding Secretary.

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