W. F. Reagor

We are pleased to be able to present our readers, this week, with an excellent portrait of our dear friend and brother W. F. Reagor who until recently has been a much valued fellow laborer in north Georgia.

This brother, well and favorably known to most of our readers, has, we are sorry to say, been called to California as President of Pierce College. He left a few weeks ago for the Golden State and Georgia will greatly miss his earnest, industrious and effective work.

Brother Reagor came to our state, a few years ago, from Tennessee, and has won for himself golden opinions from those who have met him and heard him preach. We are sure we voice the sentiment of the brethren generally when we say we gave him up with many regrets.

Brother Reagor is still a young man. He is only 31 years old, the date of his birth is Oct. 29, 1865. The place near Shelbyville, Tenn. At the age 17 the young Tennessean was led to confess Christ before men and publicly put on Christ by baptism, in the Fall of 1882. Bro. J. C. McQuiddy, office editor of the Gospel Advocate, baptized him. From that time forth the young Christian entertained the holy ambition of being a preacher of the Gospel. In order to fit himself more fully for the work to which he felt God was calling him, he went through a course of studies at the Normal College, Winchester, Tenn. After this he went to Lexington, Ky., where, at the Bible College, he devoted himself with great diligence and enthusiasm to the special ministerial preparation afforded by that noble institution. At college he was greatly beloved and honored. All who witnessed the development of mind and heart exhibited by the young student felt assured that he would prove a faithful minister of the Word. These anticipations have been fully realized Wherever Brother Reagor has labored he has proved to be a faithful minister of the Lord Jesus Christ.

Surrounding himself with troops of friends and raising to himself an imperishable monument in sinners converted to God and saints built up in their most holy faith.

Brother Reagor now has a work that angels might envy. The training of young men for the ministry. He will do well if he succeeds on imprinting on his young men his own genial and consecrated spirit. He will do even better if both he and the students under him catch more of the spirit of the Great Master Himself.

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Georgia can ill afford to lose her active and efficient ministers. We are a "feeble folk" down here and we need to import rather than export them. We wish Bro. Reagor success in his new field but when he gets home-sick and pine for the old red hills of Georgia we have a warm welcome and outstretched arms for our adopted son whom we have learned to love so well and value so highly. We only lend him to California for a season and let that season be as brief as possible.

Our State Evangelist.

On the Beaufort river, fourteen miles from the Atlantic, is Beaufort, S. C., with 4,000 people. About one-third are white and two-thirds colored. The Sheriff, Clerk of the Court, County School Commissioners of Beaufort county and other county officers are negroes. She police force in Beaufort is composed of negroes, but all seem to be quiet and law abiding.

Beaufort is quite a summer resort. It is a good place to get the sunbeams and to bathe in the tidal waters. I spent three days and four nights there, and now I feel much fresher and better.

Sunday morning I attended services at the Baptist church and heard a good sermon on obedience by a young Bro. Williams, late of Richmond, Va. I was invited into the pulpit and to take part in the opening services, and at the request of Bro. Whitley I preached, for him at night. I gave them a plain, simple sermon which received good attention and favorable comment. I was told that I am the first Christian minister ever invited into a pulpit in Beaufort.

Brother Currelt ("Sincerity") rejoiced over the kindness shown me there, and thinks a month spent there would result in great good. I agree with Bro. Currelt and trust that the time is not far ahead when one of our traveling evangelists can pour into the hearts of those good people the simple gospel of the New Testament. I am working and praying to get more preachers in South Carolina. Almost the entire State lies before us unexplored. Brethren, it is time to reach out.

You know I was glad to meet in Beaufort Bro. L. M. Erwin and wife and little daughter, of Marion, Ga., and Mrs. Dr. C. W. Erwin of Erwinton, S. C. They are visiting and hunting rest.

My work in South Carolina has now come to a close for a season. The openings in the State are many, and I could with profit spend the remainder of the year within her borders, but must now return to Georgia. Think I have done my best all the time, but regret that my best is not of a higher degree. I think the brethren for treating me so kindly and standing by me so faithfully. May God bless the work in South Carolina.

I am now on Georgia soil, at Meldrim; came here August 4th. Have preached three nights and last night (Friday), we had five additions. We will organize and build here. I expect to push my part of the work in Georgia, and I earnestly ask my brother ministers and the church, to stand by me in this work. We want to put two men in the field in Georgia, next year. Now, don't say we can't do it, for we can, and before long I will tell you how it can be done. The time for this has come, the opportunity is given and now the responsibility is upon us. Let us now begin to make preparation for greater undertakings and greater successes.

In order to make this forward move we want no debt-hanging over our Convention in Athens. Please remember this and let us all do our part. I have read with much pleasure the last Southern Christian, and especially Smith's article on Georgia Mis-
LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 16.

Text of the Lesson, Ps. xxxii, 1-11; Mem. Verses, 6-6—Golden Text, Ps. ii, 16—Commentary by the Rev. D. M. Sears.

1. "Blessed is he whose transgression is forgiven, whose sin is covered." Oh, the happiness of the one who has heard the Lord say, "I, even I, Am He that blotteth out transgressions for mine own sake, and will not remember them" (Isa. iv, 13, 14). A part of His name is "faithful and true; for in Him there is no variableness, neither shadow of turning." (Jam. i, 17). God forgives us, and He forgives us again and again, till our hearts are softened and our sins blotted out.

4. "The people continued financially with AbaThon." How thoughtlessly the coast will follow a popular leader. For what is it to them? The will of God is not to be seen in any other law or policy. A man's heart is the seat of such an act. Our sins are blotted out, and our sins hide His face from us (Isa. xxxii, 18).

2. "A blessing is in the man unto whom the Lord imputeth not iniquity and in whose sight there is no guile," (Ps. xxxi, 1; xxxiv, 1; lxii, 5; Has. xii, 6). AbbaThon signifies "father of peace," and his mother was Maacah, daughter of Talmai.

6. "For this shall everyone that is godly pray always with a sense of sinfulness, lest he lose his health by being shut out from communion with God. Moreover, if our hearts are cut off from God, we are in danger of becoming hardened, and our sins will be added upon us."

8. "The latest picture of the president and the sovereigns of the three nations of the world . . . is put in. "No one living will see a Democratic president elected in 1966."—Albany Argus.

9. "The Sovereigns Feast looks for the end of this world the fragments of these three they put in. "No one living will see a Democratic president elected in 1966."—Albany Argus.

10. "The people continued financially with AbbaThon." How thoughtlessly the coast will follow a popular leader. For what is it to them? The will of God is not to be seen in any other law or policy. A man's heart is the seat of such an act. Our sins are blotted out, and our sins hide His face from us (Isa. xxxii, 18).

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Matthew 6

The kingdom of heaven is like a treasure hidden in a field; for when a man finds a treasure... (Matthew 6:19-21)

...And when he has found it, he sells all that he has and buys that field. (Matthew 6:21)

...and how much more will your Father in heaven give you what you ask for? (Matthew 6:28)
The week's meeting, at Austell, closed with 12 confessions.

Two confessions last Sunday, at the First church, in this city.

H. G. Dodson is engaged in a meeting at Central, this week. It starts off well.

E. L. Shelnutt is back again in Georgia, hard at work. We will have a good report from him.

D. A. Brintle will assist J. H. Wood in a meeting at Winder, beginning the first Lord's day in September.

Remember, that September is the month for "church extension. Let the preachers and elders take none of the same, and push the work.

The Silver Lake Chautauqua is in the midst of a very successful session. About a score of tenters have been pitched among the pines.

Now that the hot spell is something broken, we wonder what next excuses the stay-at-homes will find for neglecting "the assembling of themselves together."

D. A. Brintle passed through our city on Wednesday, en route to his home in North Carolina, on a brief visit. He closed a meeting recently at Hampton, with fifteen additions.

Belief and Repentance.

How strange it seems that people's ideas get so muddled on religious topics. They see clearly if belief and repentance are children let us not love in word, and hate in deed.

If belief and repentance are the same thing, or so inseparably connected that they are must found apart, why are men in scripture exhorted to both believe and repent? How people get mixed up on such a simple proposition, it is very difficult to understand. The New Testament very clearly exhorts us to believe, to repent, and to be baptized. Three fixed successive acts of obedience in the order named. When these three duties have been performed, then is the one who renders such obedience a Christian in the New Testament sense of that word. A. E. S.

Ministering to the necessities of Saints—A Preacher's Widow.

I have read a beautiful legend of one Abba Ben Aden, who, on awaking from his peaceful slumbers, saw an angel, who, with busy pen, was writing in his room.

"What writest thou," the angel asked.

"I write," the angel answered, "the names of those who love the Lord."

"And is mine there?"

"Nay!" To which Ben Aden replied:

"Then I pray you then, write me as one who loved his fellow men."

Next night the vision came again, and showed the written names of those, whom love of the Lord had blessed. "and lo, Ben Aden's name led all the rest."

This quaint, sweet legend which holds within its lines, the very spirit of Christ, was suggested to my mind by the following tender message:

"Accept the enclosed amount, as an evidence that you are held in affectionate remembrance by your friends and brethren."

Coming as it did, so unexpectedly, and at a time when I was sick and discouraged, do you wonder that as I read that tender greeting, my eyes filled with tears?

Dear brethren, sisters and friends, those who have given so cheerfully to this blessed work of love, do you realize the good you are doing?

A minister, one whose life had been given wholly to the Master's service, in realizing his dying moments that he was leaving his family destitute, clasped tenderly his wife's hand, saying, "O, what will you do without me?" His time and talents had been given to the cause he loved, and when it was also too late, he realized the unwisdom of leaving a family alone and destitute. Christian life was designed to be a perpetual ministry of love. "My little children let us not love in word, neither in tongue, but in deed and in truth." Christ's love is not unjustifiably expected to force your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. "Love much." There is no loss in freely giving; grace is it far to receive that love which your minister of life worth the living. Love on, through doubt and darkness, and believe, there is no thing, which love may not achieve.

Those who have made offerings in behalf of ministerial relief, will, I trust, find pleasure in reading the above tender message from a dear sister whose burdens were made lighter, because of the testimonial of love and remembrance, to which she so tenderly refers.

These gifts may not be very large, but they are none the less precious to those who receive them. In times of affliction and destitution, it makes us strong of heart to be assured that we are remembered by our brethren.

This dear sister was the wife of one of our most faithful preachers, and by her consecrated talents, contributed greatly to his success in the ministry, and by whose death, she was left with her little ones, destitute.

She is making a brave fight. She is feeble in health. She bears heavy burdens. She is worthy. "She is your sister in Christ. Do you love her? There is no bolier service than to help the helpless.

Our present needs are very urgent. Send offerings to my address.

A. M. Atkinson.

Wabash, Ind.


To our Advertisers:
The Southern Christian advertising rates are, at present, 50 cents per inch for each insertion.

Classified advertisements in this column, 1 line 50 cents a month; 2 or more lines 1 cent a line each insertion.

We prefer short-time contracts, as the steady increase of our circulation justifies a steady advance in our rates.

Under no circumstances will we make advertising contracts for more than twelve months.

We do not guarantee position, nor interfere with any classification we see proper to make in our columns.

ATLANTA PROOF-SHARING PRINTERS.

Send us orders for Job Printing. Prices include delivery to your address, cash to accompany the order.

Envelopes, white, No. 642: 250 $1.00 500 $1.50 1000 $2.50

Packet hands, 650: 250 $1.25 500 $1.75 1000 $2.75

Statements, 5½ x 3½:

250 $1.00 500 $1.50 1000 $2.50

Note heads, 5½ x 3½:

250 $1.00 500 $1.50 1000 $2.50

Letter heads 8½ x 11:

250 $2.25 500 $2.75 1000 $4.00

250 $1.00 500 $1.50 1000 $2.50

The Southern Christian P. O. Union.

959 East Hunter street, Atlanta, Georgia

DYSPEPSIA CURE. Ripana Tabules cure Dyspepsia.
In Memoriam.

While in the midst of a protracted meeting at Old Antioch the shadow of an unusually sad event has crept over this entire section, and death has taken of the best and most consecrated Christian women of the community in which she lived.

The subject of this sketch—Janie S. Foster, daughter of B. F. and Sarah Paxton Foster, of Walton county, Georgia, July 19, 1853, and at her home in Bishop, Oconee county, Georgia, August 1, 1896.

About the age of 17 she united with the Christian church under the preaching of the lamented P. F. Lamar and was baptized by Dr. M. B. Dexter in Big Flax Creek near her father's home. She afterwards at different times, held membership in the following congregations—Mt. Vernon and Union in Georgia and Walla, Washington—and in all of these churches she was an active worker, living a blameless life. She was a member of, and contributed to all the societies of her congregation. She was married to T. M. Foster, a Christian minister, September 22, 1874, Elder P. F. Lamar officiating. She was the mother of nine children—seven boys and two girls—and the two eldest, both boys, died when young. As a preacher's wife she was a model. None but the Master knows the days and nights she was alone with her little children while her devoted husband was away preaching, and often when the children were ill she would say to him—"Go and preach and I will take care of the children;" so that during the twenty-two years of their married life he never missed an appointment. The brightest manifestation of her christian life and character, perhaps, was seen in the training and managing of her children. Every week she took them to Sunday school and during the week she would read and have them read the word of God, and at night bow with them around the family altar. Her death was a great shock to the community and a terrible blow to Bro. Foster and the children. It was an event in his life and the number, I must be permitted to bring to Bro. Foster and the children. The works whose uniting labors contributed largely to the success of the meeting deserve a word of praise. With such active members as Brothers Florence, Turner, Fears, Minter, King and many others, the church at Berea will continue to hold her beacon light aloft, when the old patriarch of our beloved old "Uncle Buck" shall have been gathered home to rest.

The great success attending our meeting may be largely ascribed to the sweet songs that were sung by the good sisters. Bro. Brooks from Bethany led the music. But the sweetest melody in the Lord's service was made by female voices that rang out at every service. Our music is never a failure, at Berea, if Misses Sally and Lizzie are on hand, assisted by Misses Ada King and Birdie for the tenable little girls should be mentioned for contributing to the music.

There were a number of the brethren of the Baptist and Methodist brotherhood who joined in these services and all were made glad by attending this enjoyable meeting. W. T. G.

Annual Meeting at Berea.

It has been my privilege to attend many of the annual meetings that have been in the past at Berea, but the meeting that closed last night was one that rose to a higher plane in several respects. Surpassing any previous meeting that the church has been blessed with, Bro. Brindle's style of preaching was pathetic and earnest, more on the line of exhortation made in appeals to the sinner. His faithful labors for more than a week resulted in an accession of 15 members to the church. If all other meetings are fortunate enough to secure as good material as the young men and women uniting themselves with the church we may reason to rejoice in the results of the meeting. Among the number, I must be permitted to speak of Miss Cliff Moore, whose sweet song and glowing countenance clearly testified to the joy of heart she experienced in committing herself to the Lord's service and to the watch care of the church. With the Divine blessing she will make a bright and shining light that will be the means of piloting many of her comrades away from the paths of sin into the service of the church.

The workers whose uniting labors contributed largely to the success of the meeting deserve a word of praise. With such active members as Brothers Florence, Turner, Fears, Minter, King and many others, the church at Berea will continue to hold her beacon light aloft, when the old patriarch of our beloved old "Uncle Buck" shall have been gathered home to rest. During the time of this meeting he was permitted to hear several of his grandchildren confess Christ as their Saviour and go down into the waters of baptism and come up to walk in newness of life.

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Adapted for use as a constitution for a settlement under the new dispensation.

PREAMBLE.

THE EARTH IS JEHovaH’S.—Psalms.

If I were hungry I would not tell thee; for the world is mine—Deuteronomy.

The land shall not be sold for ever for the land is mine for ye are strangers and sojourners with me and to all the land of your possession ye shall have redemption for the land—Leviticus.

Every man shall eat and drink, and enjoy the good of ALL his labor, it is the gift of God—Excellences.

And behold I come quickly; and my reward come according to his work shall be.

—Revelation.

FUNDAMENTAL TRUTHS.

We declare it to be fundamental truth that:

1. Who produces, owns.

2. No man ever produced so much as one inch of land.

3. Therefore, no man can own land.

4. He may hold it in possession, but it BELONGS to its Creator alone, as He declares.

5. In our settlement there shall be no tax upon labor or upon the fruits of labor—whether under the guise of license, police power, or any other device: and instead thereof the whole rental value of the land, without regard to use, hereafter shall be put into the public treasury without putting the land to its best use. Any tax or license fee imposed upon any building, improvement, trade or occupation, by nation, state, or county, we will pay out of the public funds of the settlement derived from the rental of the land.

6. We will incur no debts. We will issue no bonds. There shall be no specific charge made to any one for the use and enjoyment of public conveniences and improvements. The rent of the land being in full for the free use of all that pertains to the land.

SOCIAL AND BUSINESS DISEASES.

And troubles come from our believing we actually "own" land, and that "we may do what will we will with our own." The truth is, as our Lord repeatedly tells us, the land is His, and we only "possess" it, and "shall grant a redemption," that is render an equivalent for it.

IMPERATIVE MANDATE.

In all the land of your possession, ye shall grant a redemption for the land.—Leviticus.

It is ours to aid one another to the best of our ability, to remove all segregation in our work, and to make this a place for all men to live and do their best work, and to love and respect all God’s children, and to love the land, the people and the nuts and bolts of the world. If you have a problem with this, you are not welcome here.


could not a righteous man live by obedience to laws made by direct, ye and nay, vote of the men and women citizens of the settlement, taken upon the call of five per cent of their number.

Public Bank at Town Hall.

A PUBLIC BANK AT TOWN HALL! SCIENTIFIC LABOR-MONEY.

Pay-rolls for all work done or materials furnished in the building maintaining and operating public rail, wagon, and other roads, public telegraph lines, public water works, public schools, hospitals, libraries, etc., public works for lighting our roads, streets and houses shall be made out, certified and deposited weekly at the town hall bank. The total amount of all pay-rolls shall be charged to the people and the amount of each item shall be placed to the credit of the worker, subject to his disposal. These credits, properly certified, shall be legal tender for all debts in our settlement, public and private.

CHARGES, CREDITS, DISTRIBUTION OF SURPLUS.

The credits received by the settlement for land rentals and in compensation for private use of natural opportunities and for carrying away any part of the land or any fish game or forest found therein shall be placed in the trust fund and shall not under the right of carrying away any part of the land, or any fish, game, or forest found therein, without compensation to the people of the settlement.

PUBLIC IMPROVEMENTS—INITIATIVE; REFERENDUM; DIRECT VOTE OF THE MEN AND WOMEN.

Universal Civil Service.

Civil service rules cover every public office in the settlement.

The removal of the holder of an office shall be by expiration of term, resignation, imperative mandate, conviction of crime, sickness, death. THEODORE W. SIDDALL.
absolutely painless.

work first· class and a written guarantee

compliments every wave of minor

A Christian home of culture and refining influence. A splendid equip-

testifying, and surprises

health, strength and beauty, as

manner, an old, chronic sufferer, by its timely price and perfor-

and all by its timely price and perfor-

of an ailing friend and all particu-

Troubles in every form.

will be of every class. stained

are the author of this volume of

index facilitates reference to the

Valuable work.

Another: “I am revitalized, and again have the vigor of youth.” (Pres.

domestic): “I have gained six pounds in seven weeks and daily walk two

This natural remedy restores health, strength and beauty, to

thousands of eured people are con-

and supplied with a handsome set of quarters, oak furniture new and complete.

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with Air, Violin, Piano and Vocal music—kindergartens and

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pages 8vo, well bound in

HAMILTON FEMALE COLLEGE,

LEXINGTON, KENTUCKY.

A boarding school of the Christian Church for the higher education of common-

man. A Christian home of culture and refining influence. A splendid equip-
Christian Woman's Board of Missions, GEORGIA.

C. W. B. M., Editor, Miss BUNNIE LOVE

The program of the C. W. B. M. presents the study of the Missions in India this month. Frances Ridley Havergal tells a most moving story of the first convert lay dying, and she tells how, as a flag, it is ever standing for me. Miss Havergal then describes how, as a flag, it is ever standing in honor of his new found Savior; so, while the watchers stood about his dying bed, he said: "I give my house to Jesus that He may always be a flag for Christ the Son of God, who gave Himself for me." Miss Havergal then describes how the house was dedicated to the service of the Lord, how, as a flag, it is ever standing, a shining light amid the heathen darkness. She continues: "First convert of Unistrino, Well hast thou led the way; Now, who will rise and follow?"

The ATLANTA BUSINESS COLLEGE

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