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### **Southern Christian, Volume 4, Number 49 (August 22, 1896)**

Charles P. Williamson

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# Southern Christian.

"All Things are Yours. - - Ye are Christ's."

VOLUME IV NUMBER 49.

ATLANTA, GA., AUGUST 22, 1896.

PRICE: \$1.00 PER ANNUM

## 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 succeed 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.

Georgia can ill afford to lose

## 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. The police force in Beaufort is composed of negroes, but all seem to be quiet and law abiding.

Beaufort is quite a summer

that I am the first Christian minister ever invited into a pulpit in Beaufort. Brother Ceruti ("Sincerity") rejoices over the kindness shown me there, and thinks a month spent there would result in great good. I agree with Bro. C., and trust that the time is not far ahead when one of our leading 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 Macon, 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 give my time to Georgia. Think I have done my best all the time, but regret that my best is not of a higher degree. I thank 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 grander 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 Sister Smith's article on Georgia Missions. (Concluded on page 8.)



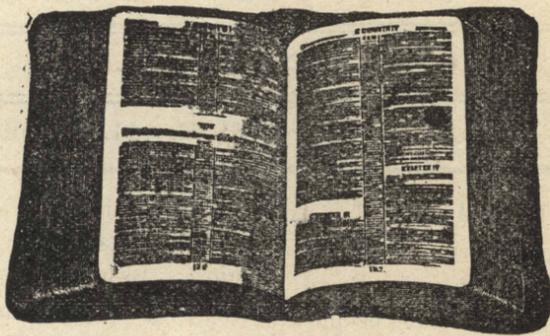
W. F. REAGOR.

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 pines for the old red hills of Georgia we have a warm welcome and outstretched arms for this 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.

Ripans Tabules cure indigestion.  
Ripans Tabules cure torpid liver.  
Ripans Tabules cure constipation.  
Ripans Tabules: pleasant laxative.

resort. It is a good place to get the seabreeze 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 earnest request of Bro. Williams I preached for him at night. I gave them a plain, simple sermon which received good attention and favorable comment. I was told

# THE SUNDAY SCHOOL.



## SEARCH THE SCRIPTURES EVERY DAY.

### THE SUNDAY SCHOOL.

LESSON VIII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 23.

Text of the Lesson, II Sam. xv, 1-12—Memory Verses, 4-6—Golden Text, Ex. xx, 12—Commentary by the Rev. D. M. Stearns.

1. "And it came to pass after this that Absalom prepared him chariots and horses and 50 men to run before him." Absalom was the third son of David, born in Hebron, and his mother was Maacah, daughter of the king of Geshur (II Sam. iii, 2, 3). Absalom signifies "father of peace," but his life would rather suggest one who was of his father the devil (John viii, 44). Because of the murder of his brother Amnon, David's firstborn, he fled to the king of Geshur and was there three years, but through the pleading of the wise woman of Tekoa, employed by Joab, he came back to Jerusalem and dwelt two years without reconciliation to his father, after which, through Joab's intercession, the king became reconciled to him, saw him and kissed him (chapter xiv, 28, 33).

2. "And Absalom rose up early and stood beside the way of the gate." The expression "rose up early" signifies great earnestness and is used many times in Jeremiah concerning God's unwearied earnestness in urging His people to repent and turn to Him. In Isa. v, 11, it is used, as here, concerning the earnestness of the wicked, for here we see Absalom in the place of public gatherings, kindly greeting the people who came to the king to have their wrongs righted and seeking to turn their hearts from his father to himself. The self seeking of the natural heart is often seen in those who seek to advance themselves, no matter who is overthrown, but when this is seen in a son against his own father then the devil is surely doing special work.

3, 4. "Absalom said, moreover, Oh, that I were made judge in the land." He speaks of the justice that he would show if he were made judge in the land, but it should not require much penetration to see that a man who would treat his own father as unjustly as he was now doing would not be likely to do justly by any one unless it might happen to serve his own ends. I heard only this week of a senator who said that no politician would take hold of a matter without considering how it might affect his own political prospects. It is the world's way to live unto oneself; it is only by the Spirit of God that we can deny self and live unto God.

5, 6. "So Absalom stole the hearts of the men of Israel." There was not a finer looking man in all Israel (chapter xiv, 25), but perhaps not one with a blacker heart. "Favor is deceitful and beauty is vain," but "a meek and quiet spirit is in the sight of God of great price," and it is the heart, not the outward appearance, that God looks upon (Prov. xxxi, 30; I Pet. iii, 4; I Sam. xvi, 7). When the king kissed Absalom (xiv, 33), it was the loving kiss of a heartbroken father welcoming his erring son, but these kisses of Absalom were more like the kiss of Judas when he betrayed his Master, for every one was a stab at his father's heart. There are those, even in this day, both in the church and out of it, who "by good words and fair speeches deceive the hearts of the simple."

7. "Let me go and pay my vow, which I have vowed unto the Lord in Hebron." The margin of the R. V. says probably after 4 years, not 40 years. But what a liar he was and how desperately wicked; there was murder in his heart, and that against his own father, yet he seeks to hide it under a pretense of paying a vow unto the Lord, while all his vows must have been to the devil rather than to the Lord. Hebron was his birthplace, but it

was also the place where the bodies of Abraham, Isaac and Jacob lay buried, and that his wicked heart could speak of Hebron, which signifies fellowship and carries us back to faithful Caleb, who followed the Lord fully, shows how hardened in sin he had become.

8. "If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." This, he said, was the vow which he had made to the Lord while in his banishment at Geshur. If David believed his son, as he seems to have done, how comforted he must have been by this evidence of his son's repentance. How little he thought that with such words from his son's lips the father of lies was in his heart.

9. "And the king said unto him, Go in peace." Believing him to be sincere he gives him a father's blessing, but there was no peace in that foul heart covered by so fair an exterior, for "There is no peace, saith the Lord to the wicked" (Isa. lvii, 21). Peace was within his reach, as it is within the reach of every one who has ever heard of the Prince of Peace, but it can only become the possession of those who are truly penitent and sincerely submit to Him as their Saviour and Lord. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever" (Isa. xxxii, 17). "So he arose and went to Hebron."

10. "Absalom reigneth in Hebron." With profession of devotion to God on his lips and his father's blessing sounding in his ears he goes forth to carry out his devilish designs against his father. The proclamation which he caused to be sounded forth was equal to his saying, "I hereby rebel against my father and drive him from his throne." David so understood it, for he said unto all his servants, "Arise and let us flee, for we shall not else escape from Absalom," and the servants said, "Behold thy servants are ready to do whatsoever my lord the king shall appoint" (verses 14, 15). Contrast the conduct of the king's son with that of his servants and of Ittai the Gittite in verses 19 to 21.

11. "They went in their simplicity, and they knew not anything." This is written of the 200 men out of Jerusalem who went with Absalom. If we would follow Jesus in this spirit, simply trusting, not knowing nor desiring anything but His will, what blessed people we would be and what glory He would get through us, but to follow a leader like Absalom thus blindly is the way to ruin. There are many nowadays who rebel against the word of God and yet have many followers who know nothing of God, but what they hear from others. They are too simple.

12. "The people increased continually with Absalom." How thoughtlessly the crowd will follow a popular leader. How multitudes turn away from the God of Truth and His dear Son to listen to an Ingersoll. In all directions and on all sides an increasing multitude is following the one whom Absalom followed and who would love to destroy Jesus Christ, the King of kings, and His followers. But the Lamb shall overcome and they who are with Him are called and chosen and faithful. David returned in due time, and so will the Lord Jesus. Let us be patient and faithful.

#### POLITICAL PLEASANTRIES.

The presidential boom is getting to be something that few men escape.—Washington Star

The Syracuse Post looks for the end of the world within a year. Here is the way it put it, "No one living will see a Democratic president elected in 1896."—Albany Argus.

The latest picture of the president and his cabinet reveals the fact that Dan Lammont is the only cabinet minister whose trousers are properly creased.—Chicago Record.

# THE SUNDAY SCHOOL.

LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 16.

Text of the Lesson, Ps. xxxii, 1-11—Memory Verses, 1-5—Golden Text, Ps. 11, 10—Commentary by the Rev. D. M. Stearns.

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 blottereth out thy transgressions for mine own sake and will not remember thy sins" (Isa. xliii, 25). A part of His name is "the Lord God, merciful and gracious, forgiving iniquity and transgression and sin" (Ex. xxxiv, 5-7). Instead of studying the story of David's great sin as recorded in the chapters in Samuel, following our last lesson, our attention is in this lesson called to David's penitence and forgiveness. While God hates sin and cannot look upon it, He is ever ready to forgive the true penitent and urges him to come in such words as Isa. i, 18; Jer. iii, 12; Hos. xiv, 1, 2. This Man still receiveth sinners.

2. "Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them (II Cor. v, 19). Abraham believed God and it was imputed unto him for righteousness, and he was called the Friend of God (Jas. ii, 23). This righteousness came not through any good works of Abraham, but wholly of grace (Rom. iv, 3-8). Transgression is a going beyond or doing what we should not do; sin is a coming short of what we should do, while iniquity is the root of the matter, but God for Christ's sake puts away the guilt of the whole business, for every true penitent who is without guile—that is, who sincerely turns to Him.

3. "When I kept silence, my bones waxed old through my roaring all the day long." Unconfessed sin, like a gathering wound, swells and torments. He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall obtain mercy (Prov. xxviii, 13). When our iniquities separate between us and our God and our sins hide His face from us (Isa. lix, 2), it is indeed dark with our souls, but what a comfort there is in this word, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John i, 9).

4. "For day and night Thy hand was heavy upon me. My moisture is turned into the drought of summer. Selah." It was the loving hand of a loving God longing for the fellowship of His child who had turned away from Him. Whatever God does, it is to lead us to Himself, for He willeth not the death of a sinner (II Pet. iii, 9). He does everything possible to deliver from the pit and to give life and peace (Job xxxiii, 23, 24, 29, 30). The word selah suggests that here we pause and meditate.

5. "I acknowledged my sin unto thee and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah." Spurgeon has said that confession is the lance which relieves the festering wound. Confession is deeper than merely asking forgiveness; the latter may be through fear of consequences, but the former shows true penitence. If we have wronged any one, confession and restitution must be made to them if possible, but first and always to God and as in His sight, for all sin is against Him. "Thou forgavest"—what a word to consider! Are you this moment rejoicing that God for Christ's sake has forgiven you? (Eph. iv, 32; I John ii, 12).

6. "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found." Every rejoicing forgiven one encourages others to come (Ps. li, 12, 13). There is a time and way to find Him and a time when He may not be found. See Isa. lv, 6; Jer. xxix, 13; Prov. 1, 28, 29. In the city of refuge the man who otherwise might have been put to death was perfectly safe. In Christ there is no condemnation, for He has been delivered for our offenses and raised again for our justification, and the sins cannot be found which by His blood have been blotted out (Rom. iv, 25; viii, 1).

7. "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance. Selah." See the three "Thous" in this verse. He is our Refuge, Preserver, Deliverer. It is Himself, not anything nor any one else. God is our refuge and strength; the Lord of Hosts is with us (Ps. xli, 1, 7). Rejoice in the Lord; bless the Lord; wait on thy God continually. My soul wait thou only upon God (Ps. xxxiii, 1; xxxiv, 1; lxii, 5; Hos. xii, 6).

8. "I will instruct thee and teach thee in the way which thou shalt go; I will

there forgiveness and safety, rest and peace, for all who turn to Him, but also sure guidance in all the affairs of life for all who are willing to be guided. The marginal reading, "I will counsel thee, mine eye shall be upon thee," tells us that not only will He direct us, but He will watch us to see that we get there. See also the very precious assurances of guidance in Isa. xxx, 21; xlvi, 17; lviii, 11.

9. "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." The R. V. says, "Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." As to these animals being guided by bit and bridle they are often more easily guided than their masters, but the thought of their coming near only as compelled by the circumstances of bit and bridle is very suggestive of many people who will not come near to God except as compelled by circumstances.

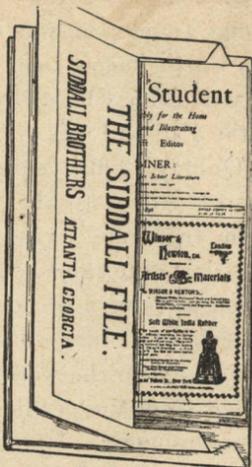
10. "Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about." This reference to the wicked must be taken in the light of all Scripture, which tells us elsewhere that sometimes the wicked prospereth in his way and bringeth wicked devices to pass. They are not in trouble as other men; their eyes stand out with fatness, they have more than heart could wish (Ps. xxxvii, 7; lxxlii, 5, 7). But they shall perish, they shall be cut off. Then their prosperity ends and their sorrows begin and shall never end.

11. "Be glad in the Lord and rejoice ye righteous, and shout for joy all ye that are upright in heart." No good thing is withheld from them that walk uprightly (Ps. lxxxiv, 11). He who spared not His own Son will with Him freely give us all things (Rom. viii, 32). It becomes us, therefore, to say that though all else fail, "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii, 18). The Lord Himself is our unchanging and unfailing portion. There is nothing that He cannot and will not do for those who trust in Him. Rejoice in the Lord always.

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The heavenly treasure.

secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so cloth the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7.

JUDGE not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek,

MATTHEW, 6.

Almsgiving, prayer and fasting.

said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER 6.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread: 12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in

SOUTHERN CHRISTIAN

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The union of all Christians in harmony with the prayer of Jesus The hearty co-operation of God's people in preaching the Gospel to the whole world.

The salvation of the home and the destruction of its greatest enemy—the saloon.

The week's meeting, at Austell, closed with 12 confessions.

\*\*\*

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

\*\*\*

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

\*\*\*

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

\*\*\*

D. A. Brindle 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 note of the same, and push the work.

\*\*\*

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

\*\*\*

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

\*\*\*

D. A. Brindle 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 enough when the question is not a religious one. I look out of my window and see people hurrying along with umbrellas up, and I make the remark: "I believe it is raining." I look a little more

carefully and actually see the rain drops falling, my belief is confirmed by further evidence. Now, if there has been a drought and I have a garden needing rain I may be glad. If on the other hand, I want to go out on a pleasure excursion, I shall probably be sorry. The point want to make is this: My belief in the fact of the rain falling is entirely distinct from my gladness or sorrow connected with that fact. The point is so clear, so simple as to seem too trite even to speak of.

But when it comes to apply these words, "belief," "sorrow," to religious ideas, some people seem to get into a fog at once.

Bro. William V. Arnold writes from Maxey's, Ga.: "Some people say they never heard of a believer who had not repented." Did such people ever hear of devils; for the scriptures declare they believe? But their repentance is not chronicled. Felix believed up to the trembling point; but he put off repentance to a more convenient season, which, in all probability, never came. Agrippa believed. Paul told him to his face that he believed. Agrippa did not deny it. On the contrary, he tacitly admits being a believer, by saying, "almost thou persuadest me to be a christian."

Inside and outside of scripture may be found numerous instances of people who believe the bible and its message to be true, and yet do not repent of their sins.

If belief and repentance are the same thing, or so inseparably connected that they are never found apart, why are men in scripture exhorted to both believe and repent? How people get mixed up on such a simple propo-

sition it is very difficult to understand. The New Testament very clearly exhorts us to believe, to repent and to be baptised. Three 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 Abou Ben Aden, who, awaking from his peaceful slumbers, saw an angel, who, with busy pen, was writing in his room.

"What writest thou," the watcher asked?

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

"And is mine there?"

"Nay!" To which Ben Aden replied:

"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, realizing in 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 alas too late, he realized the awfulness 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." "God is not unrighteous to forget 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; more blessed is it far than to receive. They who love much, find 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 holier service than to help the helpless.

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

A. M. ATKINSON,  
Wabash, Ind. Cor. Sec'y.

Ripans Tabules.  
Ripans Tabules: at druggists.  
Ripans Tabules cure dyspepsia.  
Ripans Tabules cure flatulence.

## 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 10 cents 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 PROFIT-SHARING PRINTERS.

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

Envelopes, white, No. 6½:					
250	\$1.00	500	\$1.50	1000	\$2.50
Packet heads, 6x9½:					
250	1.25	500	1.75	1000	2.75
Statements, 5½x8½:					
250	1.00	500	1.50	1000	2.50
Note heads, 5½x8½:					
250	1.00	500	1.50	1000	2.50
Letter heads 8½x11:					
250	1.50	500	2.25	1000	4.00
Infant statements, about 3x5:					
250	.65	500	.85	1000	1.25

The Southern Christian P.-S. Union  
49½ east Hunter street, Atlanta, Georgia

DYSPEPSIA CURE.  
Ripans 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 claimed one 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 Paxon—was born in Walton county, Georgia, July 19, 1853, and died at her home in Bishop, Oconee county, Georgia, August 4, 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. Doster in Big Flat Creek near her father's home. She afterwards at different times, held membership in three different congregations—Mt. Vernon and Union in Georgia and Walla-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 ministry for which he was totally unprepared having no occasion to give the matter special thought until Sunday night before she died on Tuesday. Her illness was brief and her suffering intense though much of the time she seem unconscious. She talked of dying without the indication of a single fear when she was interrogated on the subject.

The funeral service was held in

Mt. Vernon church, Walton county conducted by the writer, assisted by Bro. Stokes Walker, a Baptist minister, of Monroe. The scene in the church was a pathetic one. The brave soldier of the cross and consecrated minister of Christ, who had gone into so many homes to lighten their burdens and had stood at so many open graves to throw the light of the Gospel across the darkened horizon of those who wept, now sat with his lips closed, his head and heart bowed under his own great sorrow and expecting to receive consolation similar to that which he had so often given. I suppose any minister would have felt that he was unequal to the task. The text was i Cor. xv:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Notwithstanding the short notice given the people, a very large crowd was present to witness the last offices performed for this good woman and amid a profusion of sobs and tears she was laid to rest by the side of little Ernest and Henry who were the first to sleep in that city of the dead.

"Hear we may bear a heavy cross,  
Our hearts grow sore with pain and loss;  
But there in God's eternal day,  
His hand shall wipe all tears away."

W. A. CHASTAIN.

## 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 I have ever witnessed. 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 will have occasion 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 love of God 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 untiring 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 our beloved old "Uncle Buck" shall have been gathered home to his 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.

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 song service was made ay the female voices that rang out at every service. Our music is never a failure, at Berea, if Misses Sallie and Lizzie are on hand, assisted by Misses Ida King and Birdie Turner. Quite a number of the sweet lovable 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.

## Conyers, Ga.

Our meeting at Bethel, Rockdale county, closed Tuesday night, August 11th. It had been in progress eleven days, and five were added to the church, four from the various denominations and one by confession. Bro. J. A. Setliff, of Chattanooga, did most of the preaching and it was through his efforts these came into the church. Bro. Setliff is an excellent man, a splendid logician and a hard worker. We feel that the good he has done in strengthening the brethren, both at Bethel and Corinth, is great. So plain and so forcible are his sermons that "a wayfaring man, though a fool, need not err therein." We are indeed grateful to him for the good he has brought us, and may God continue with him in his labors, and abundantly reward him with many souls for his hire.

Our meeting at "Milton Chapel" near Reese, begins Saturday, August 15th. BELT WHITE.

## Chattanooga, Tenn.

Just returned from Georgia where I held two short meetings. One at Corinth, of nine days, with four additions. One at Bethel of

six days with five additions.

Corinth and Bethel are strong country churches. Corinth, numerically considered, is the strongest country church it has been our privilege to visit.

Bro. Belt White has been called to fill out Bro. Reagor's time. Bro. White is rapidly drawing the brethren to him. May the Lord bless him in his field of labor.

We enjoyed our visit with the brethren at Corinth and Bethel very much indeed.

J. A. SETLIFF.

## Kinston, N C.

I left Savannah, Ga., July 28th, with my family. We reached here the next day. An urgent message awaited me, to assist in a meeting in progress at Richlands, N. C. I left at once, and assisted until Sunday, four days. We closed with 19 additions. I helped to organize and build the church fifteen years ago, and we have enjoyed a happy reunion. Bro. S. W. Sumrell is doing a good work and is highly esteemed by all. Am now helping at Pleasant Hill, with 6 additions in six days, and a good interest.

I closed a meeting of one week last (2nd) Lord's day at Pleasant Hill church, Jones county, N. C. Ten were added to the church, all excellent material.

I am receiving more calls for meetings than I can accept. I will probably continue in this work until the State Convention in the last of October, when I will be ready for permanent work.

Bro. D. H. Petree, pastor of the Kinston church, has been assisting Bro. C. W. Howard in a meeting at Armenia, near this place, seven have been baptized. I have had the pleasure of spending one day at the meeting. I preached for Bro. Petree yesterday and met many friends of former years. The above is my address till September 15th.

H. C. BOWEN.

## Mount Zion, Jasper County, Ga.

A six days' meeting at Mt. Zion church, in Jasper county, resulted in adding 12 members to the roll, divided as follows: By confession, 7; by letter, 2; from the Baptists, 3.

Although this is the fourth successive meeting we have held at this place, we had the largest congregations and the best hearing in the history of this young church. Some of the additions were heads of the best and most influential families in the community. We predict a glorious future for these good people.

H. C. COMBS,

Hampton, Fla.

On Saturday night before the first Sunday in this month, the writer began a meeting at Lake Butler, and continued until Monday night, when Bro. J. J. Irvine, of Jacksonville, joined me and continued the meeting until the second Sunday night. Toward the latter part of the meeting the interest was good and the congregation large. And could we have continued another week, we believe the church would have been awakened and aroused, and sinners, no doubt, would have been converted. But Bro. Irvine received a telegram on 2nd Sunday morning to come home as his babe was very sick. So the meeting was compelled to close prematurely. We were all sorry, but such is life. W. E. DOUGHERTY.

BISHOP, GA., Aug. 6, '96.

Editor SOUTHERN CHRISTIAN:

DEAR BRO.—In the midst of our protracted meeting at Antioch, great sorrow has come upon us. Yesterday afternoon, at Mt. Vernon church, we buried the wife of our dear friend and brother, T. M. Foster, of Bishop. She was ill only a few days, and left seven children. The youngest—little Lois—is about two years old. This is a very sudden and unexpected trouble in Bro. Foster's busy life, and he needs our sympathy and prayers.

A suitable obituary will appear soon.

The meeting at Antioch will probably continue until Sunday. No additions. Good congregations and good attention.

W. A. CHASTAIN.

## Tired

Without exertion, weak, weary and depressed. This is the pitiable condition of thousands at this season. It is due to impoverished blood. The vital fluid has become loaded with impurities and depleted in quality. It leaves the system

## Weak

Because the blood is the means nature provides for supplying nerves, organs and tissues with nourishment, and health and vigor cannot be expected when the blood is thin and impure. Hood's Sarsaparilla is the remedy for this weakness, because it enriches the blood. It cures

## Nervous

Troubles by feeding the nerves upon pure, rich blood. It overcomes that tired feeling, creates an appetite and gives refreshing sleep. If you want to feel well you must have pure blood. You may have pure blood and good health by taking Hood's Sarsaparilla, which, by its unequalled record of cures has won the first place among medicines. Get only

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## PLATFORM OF EIGHTEEN NINETY-SIX.

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.—PSALMS.

The land shall not be sold for ever for the land is mine for ye are strangers and sojourners with me and in all the land of your possessions ye shall grant a redemption for the land.—LEVITICUS.

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

And behold I come quickly; and my reward is with me to give every man according as his work shall be.—REVELATION.

### FUNDAMENTAL TRUTHS.

We declare it to be fundamental truth that:

He who produces, owns. No man ever produced so much as one inch of land. Therefore no man can own land. He may hold it in possession, but it BELONGS to its Creator alone, as He declares. Taking the earnings of the individual, for public uses, is robbery. He who takes the redemption of the land for private use, steals from the Lord.

### SOCIAL AND BUSINESS DISEASES

And troubles come from our believing we actually "own" land, and that "we may do what 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.

### CONSTITUTION.

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 shall be taken for public use, without regard to whether the possessor of the land is or is not 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 rental of the land.

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.

### PUBLIC REVENUES, LAND TENURES, MINES, FISHERIES, FORESTS, ETC.

Any one shall have the right to place on file, in the town hall, a plan of any land, or a description of any natural opportunity in our settlement, he desires for private use; showing where located, dimensions, and the rental he is willing to pay monthly in advance for the use thereof. He shall thereupon take possession of such tract of land or natural opportunity upon paying into the town-hall bank the amount so fixed, to the credit of the people; together with the value of any private improvements which may be and remain thereon, to the credit of the owner thereof. The value of such private improvements may be settled by private agreement between the parties, failing which it shall be fixed by arbitration. *Provided* that when two or more desire the use of the same tract of land, or natural opportunity, the use shall be to him who is willing to pay the highest rental therefor; *and Provided* that the possession of the land shall not confer the right of carrying away any part of the land, or any fish, game, or forest found thereon, without compensation to the people of the settlement.

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

### IMPERATIVE MANDATE.

All public improvements and conveniences in the settlement shall be instituted and carried on in obedience to laws made by direct, yea and nay, vote of the men and women citizens of the settlement, taken upon the call of five per cent of their number.

### 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 the 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 thereon shall be applied to the extinguishment of the charges made against the people of the settlement, on account of the weekly pay-rolls. The surplus of credits shall be returned to the people of the settlement on the first of December each year. Every man woman and child shall receive an equal share.

### 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. Atlanta, Georgia, July 1896. THEODORE W. SIDDALL.

Spartansburg, S. C., Aug. 7th, '96  
Mr. Theo. W. Siddall, Dear Sir:

The SOUTHERN CHRISTIAN of July 25th with your letter came this morning: I am glad to see thought is being aroused to the true remedy for our evils.

You say most truly that acknowledgment that the earth is the Lord's must be at the beginning of any sound land policy: and for labor policy "All ye are brethren and one is your master even Christ.

I enclose a circular that has been issued by about two dozen

families of us: It means all it says.

A committee of three is to meet at Columbus, Ga. some time this month to examine a dozen different locations that have passed a preliminary examination. We expect to purchase by the first of September and get to work at once.

I send you a copy of a synopsis of the constitution which with some slight modifications will be acceptable to us all. We represent four separate centres of work:

George Howard Gibson,  
Lincoln, Nebraska.

Ralph Alburton, Coalville, N. C.

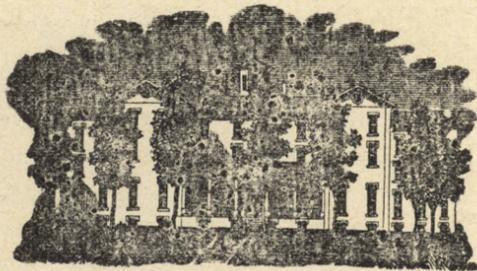
S. H. Comings, St. Joseph, Mich.  
John Chipman, (Box 144)

Spartansburg, S. C.  
The second and third, each with a good following, have joined since our circular was printed, otherwise their names would be in it; their circulars are somewhat different, their plans being recently changed to unite them with us.

If you would like further information I would be glad to give it you. \* \* \* Yours truly

JOHN CHIPMAN.

**THE BIBLE AND ITS STORY.**  
—This is just the book for a mother to get hold of as the children cluster round her knee and ask for a story. Here the whole Bible story is told in simple language with a picture on almost every page. Whilst the language is simple it is not babyish. The style is alluring so that the reader who takes up the book finds himself turning over page after page with delighted interest. This is not a book that suggests doubts or difficulties. It assumes a child-like faith in the Bible as the word of God. It tells the story in a way that is charming. No discussions, no notes, no apologies divert the reader's attention. The movement of the narrative is animated. Scene follows scene in brisk succession. The entire sacred story is thus reviewed from the creation to the Apocalypse, including an interesting epitome of the Apocryphal books. A copious index facilitates reference to the various subjects treated of. Two hundred and eighty pictures enliven the pages. An introductory chapter on "How the Bible came to us" passes in review the wonderful history of the sacred volume. Mrs. Josephine Pollard the well known young people's writer is the author of this volume of 558 pages 8vo, well bound in cloth, price \$1.50. Published by the Guide Publishing Company and can be had at the Atlanta agency of that house. Orders may also be sent to the office of this paper



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J. B. SKINNER, Pres't, Lexington, Ky.

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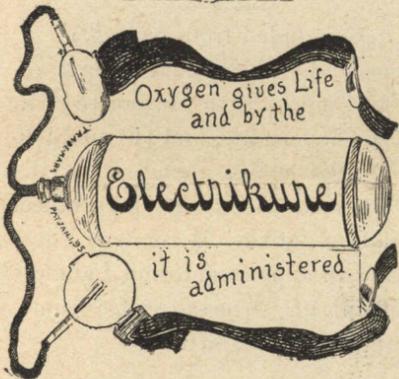
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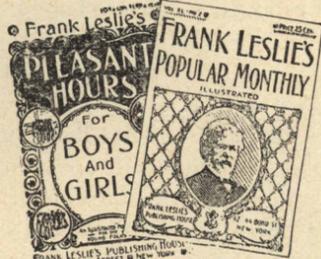
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**Condensed Schedule of Passenger Trains**

Northbound.	Ves. No. 38 Daily.	Est. M1 No. 36 Daily.	No. 12 Daily.	No. 13 Ex. Sun.
Lv. Atlanta, C. T.	12 00 m	11 15 p	7 50 a	4 35 p
" Atlanta, E. T.	1 00 p	12 15 a	8 50 a	5 35 p
" Norcross.....		12 50 a	10 38 a	6 28 p
" Buford.....			10 15 a	7 08 p
" Gainesville.....	2 28 p	2 01 a	10 42 a	7 48 p
" Lula.....	2 48 p	2 23 a	11 05 a	8 12 p
" Cornelia.....		2 46 a	11 27 a	8 33 p
" Mt. Airy.....		2 50 a	11 30 a	8 37 p
" Toccoa.....	3 35 p	3 17 a	11 53 a	
" Westminster.....		3 48 a	12 23 p	
" Seneca.....	4 18 p	4 05 a	12 41 p	
" Central.....	4 45 p	4 33 a	1 30 p	
" Greenville.....	5 30 p	5 25 a	2 18 p	
" Spartanburg.....	6 18 p	6 18 a	3 22 p	
" Gaffneys.....		6 53 a	4 11 p	
" Blacksburg.....	7 03 p	7 08 a	4 30 p	
" King's Mt.....		7 31 a	5 00 p	
" Gastonia.....		7 53 a	5 28 p	
Ar. Charlotte.....	8 20 p	8 33 a	6 20 p	
" Danville.....	12 00 a	1 30 p	11 25 p	
Ar. Richmond.....	6 00 a	6 40 p	6 00 a	
Ar. Washington.....	5 42 a	9 40 p		
" Balt'm'e PRR.....	8 05 a	11 25 p		
" Philadelphia.....	10 35 a	3 00 a		
" New York.....	12 53 m	6 20 a		

**Southbound.**

Ves. No. 37 Daily.	Est. M1 No. 35 Daily.	No. 14 Daily.	No. 17 Ex. Sun.
Lv. N. Y., P. R. R.	4 30 p	12 15 a	
" Philadelphia.....	6 55 p	3 50 a	
" Baltimore.....	9 20 p	6 23 a	
" Washington.....	10 43 p	11 15 a	
Lv. Richmond.....	2 00 a	12 55 p	2 00 a
Lv. Danville.....	5 50 a	6 05 p	6 40 a
" Charlotte.....	9 35 a	10 55 p	12 20 p
" Gastonia.....		11 30 p	1 10 p
" King's Mt.....			1 55 p
" Blacksburg.....	10 49 a	12 00 a	2 03 p
" Gaffneys.....		12 24 a	2 20 p
" Spartanburg.....	11 37 a	1 00 a	3 05 p
" Greenville.....	12 28 p	1 50 a	4 40 p
" Central.....	1 15 p	2 35 a	5 40 p
" Seneca.....	1 35 p	2 58 a	6 00 p
" Westminster.....			6 22 p
" Toccoa.....	2 18 p	3 50 a	6 58 p
" Mt. Airy.....		4 40 a	7 40 p
" Cornelia.....		4 21 a	7 45 p
" Lula.....	3 13 p	4 30 a	8 12 p
" Gainesville.....	3 31 p	4 57 a	8 36 p
" Buford.....			9 07 p
" Norcross.....			9 48 p
Ar. Atlanta, E. T.	4 55 p	6 20 a	10 30 p
Lv. Atlanta, C. T.	5 55 p	5 20 a	9 30 p

"A" a. m. "P" p. m. "M" noon. "N" night.

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S. H. HARDWICK, Ass't Gen'l Pass. Ag't., Atlanta, Ga.

The Air Line Belle train (Nos. 17 and 18) will on and after June 1st, 1896, be opened between Atlanta and Mt. Airy, daily.

THIS IS A STRANGE THING, That sensible young men and young women, well qualified, will wonder and wonder, what can I be at to earn money? when by simply writing bro. W. C. Hafley, Atlanta, Georgia, they can procure work, write at once, enclosing stamp, with references, as he wants active intelligent agents all over the state.

# 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 touching story of the first convert to Christianity in that land. She says the golden gates were opening to receive a ransomed heir of glory when this first convert lay dying, and she tells how, in his hour of death, he deplored that, while so many flags were raised in India in praise of powerless gods, no flag floated 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 it 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 Umritsur,  
Well hast thou led the way;  
Now, who will rise and follow?  
Who dares to answer 'Nay?'"

O children of salvation!  
O dwellers in the light!  
Have ye no flag for Jesus  
Far-waving, fair and bright?

Will ye not band together,  
And, working hand in hand,  
Set up a flag for Jesus  
In that wide heathen land?

In many an Indian city,  
Oh, let a standard wave,  
Our gift of love and honor  
To Him who came to save!

To Him beneath whose banner  
Of wondrous love we rest,  
Our Friend, the Friend of sinners,  
The Greatest and the Best."

It is cheering news we have to bring from the field this week. A nice long letter from Sister Sallie Florence, at Hampton, assures us that the work in the Griffin District is not dead, but on the contrary trying to be made ready for the State Convention.

Sister Lucy Lowe writes from Wintersville:

"Our dues for May, June and

July, have been collected and forwarded to Miss White. Amount, \$2.70. Success to C. W. B. M. column."

Sister Lucy is one of the most faithful secretaries in the State. She is always prompt to report.

From Toombsboro, Sister L. R. Cason, writes: "I send Miss White, to-day, \$3.40 for the Missionary fund, which I do hope will do great good."

Dear sister Cason may be sure it will do great good. It surely can do naught less, since 'tis "a gift of love and honor" for our dear Savior's sake."

Sister H. B. Joyner writes of a new Mission Band in Macon, with twenty-five bright and faithful little workers, organized by Sister A. W. Smith. Our dear little secretary at Athens, has been leading the banner band of Georgia, but I fear she will have to look to her laurels.

Sister Joyner sends the following report of her District Auxiliaries:

MACON.—We observed C. W. B. M. Day the first Sunday in July. Bro. Combs preached a most excellent sermon on the work, and explained it so thoroughly that I really wished more could have heard him. Collections amounted to eight dollars. Two new names were added to the roll that day and two more new members at the last meeting. Our meetings have been good, and while the attendance is not so large as we wish, still we find the sessions very interesting.

TENNILLE.—Sister Minta Jordan reports good meetings of the Auxiliary there; but she hopes to send even more encouraging reports soon, as sickness and the hot weather have prevented many from attending who otherwise would have given deeper interest to the society.

SANDERSVILLE.—Have not heard directly from this Auxiliary—only through our Secretary, Sister Minta Jordan. The dear sisters at Tennille and Sandersville have splendid auxiliaries, however, and they are faithful and loyal workers.

POPLAR SPRINGS.—A letter from one of the members who is a faithful little worker there, tells me the Auxiliary has drifted into an aid society, but she will assist me, and we hope to show the sisters there that there is time for C. W. B. M. work, even with the aid society.

TOOMSBORO.—I hope to be with this Auxiliary soon, and help them. Several of their members have moved away, and they seem somewhat discouraged. All will be well at Toombsboro, no doubt.

Davisboro, Wrightsville, Buckeye, Massey, Harrison, Eastman and Antioch have no Auxiliaries I find it a very difficult matter to organize through correspondence. We readily see the need of an organizer in this part of the State.

MRS. H. B. JOYNER,  
District Manager.

Atlanta, Athens and Bethel are the only churches yet reported in response to the request for the names of the officers of the Auxiliaries. Sisters, this is very important. Please send to the State Secretary the names of your officers as soon as possible. It is time to begin preparation for the National Convention.

### Death of Mrs. Foster.

Resolutions passed by the C. W. B. M. Auxiliary, at Union church, on the death of Mrs. T. M. Foster, wife of Elder T. M. Foster.

WHEREAS, It has pleased our Heavenly Father to take from our midst our beloved sister, Mrs. T. M. Foster, be it

RESOLVED 1st, That her family has lost a devoted wife and mother, the church at Union one of her most faithful members, the community a noble christian woman, who was ever ready to help in any good work.

2d, That the C. W. B. M. Auxiliary at Union, has lost a zealous member, one who always attended

its meetings, unless Providence prevented, and was always willing to do what she could.

3d, That we bow in humble submission to the will of our Father, recognizing his dominion over us all; knowing that He "doeth all things well," and that for some great purpose, this dear sister was taken from us.

4th, That we strive to imitate those Godly traits in her character which made her loved and admired by a large circle of relatives and friends.

5th, That we commend her bereaved ones to our wise Father, who "tempers the wind to the shorn lamb," and who will comfort them in this sad hour.

6th, That a copy of these resolutions be sent to the SOUTHERN CHRISTIAN, for publication.

Done by order of Auxiliary Society, August 11, 1896.

MRS. JAS. M. MAYNE,  
Secretary.

### West End.

The West End branch of the Hunter street church, will have a recess on Sunday, 23d inst. The Minister, Sunday-school Superintendent and many of the workers, will be at the Silver Lake chautauqua. The West End chapel will consequently be closed.

(Concluded from page 1.)

sions and Educational Work. I am more than interested in these movements, and I would to God that every member in the State could see their importance. Sending out the Missionary Pockets is an experiment, and I am yet hopeful of success. "Do something for Jesus, to-day."

Since writing the foregoing I have spent one week at Meldrim. Closed with nine additions. We now number about twenty-five, and we can speak of the Christian church in Meldrim, for we are organized. A suitable lot has been secured and efficient committees appointed, and money is being raised for a neat church building.

More about Meldrim, next week.

I am now at Guyton for four days. E. L. SHELLNUT.

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