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I have one of the choicest lots of property in the city, which I will sell on easy terms. Call or address, Royal A. Barney, Provo City, Utah. Get in before the boom begins. Correspondence solicited.

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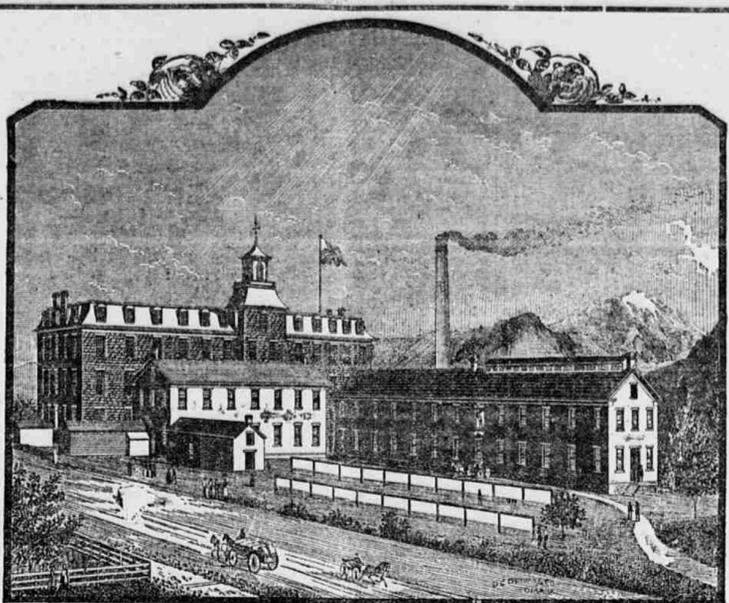
OF PROVO.

Capital \$50,000
Surplus 15,000
Directors: A. O. Street, president; T. R. Cutler, vice-president; H. H. Jones, John C. Graham, Reed Smoot, Walter H. Pike, PROVO CITY, UTAH.
W. H. DUSENBERRY, CASHIER.

PRETTY PROVO.

A representative of THE BEE visited Provo last week, and speaks authoritatively of its growth. There is no finer view of Provo. It is growing like a giant, and spreading itself by its own inherent power, like measles in a public school. Provo is situated in a beautiful valley, and viewed in the morning sunlight is as pretty a picture as ever came to us in our delightful dreams. It is an agricultural gem, occupying a central position in a horizon-limited landscape, fringed midsummer with groves and orchards, and with verdant fields and grassy meads, dotted here and there with vine-clad cottages, commodious barns and lowing herds. It is a daisy, and don't you forget it! The Wasatch valley, naturally beautiful, has become much improved at this point by the growth and development of a decade and a half since its first settlement. The farms surrounding Provo are in a high state of cultivation and the improvements are of a most substantial character. Provo has eight thousand inhabitants, every soul who believes as firmly and religiously in the future of the place as Daniel did in his God. They pray for the town morning and evening and sing its praises all day long. They are as loyal to it as were the ancient Romans to the city of Seven Hills, and for one to speak disparagingly of the place would be treason of the worst sort. The people are a wide-awake, thrifty class, and are bound to get there.

The corporate limits are extensive enough to encompass a population of seventy-five or eighty thousand, which it confidently expects to have inside of the next half decade. The process of filling in—solidifying as it were—is going rapidly on. There are a great many houses in process of erection at



PROVO WOOLEN MILLS.

Over to the southeast, across the lake, is the great Tintic mining district, rapidly coming into prominence as a great and rich mineral section. It promises to be the Comstock of Utah. Quarries of the finest granite, sandstone, marble and limestone are easy of access; while within three miles of Provo there are slate and serpentine quarries which are only awaiting a little capital and development to make them paying enterprises. Fourteen miles southeast of Provo are the great Asphalium mines of the North American Asphalt company, Adolphus Busch, the noted St. Louis brewer, is at the head of the company, and the works are now turning out large quantities of the refined material. It is the finest and most durable paving material in the world, and excels the imported Trinidad article, and the demand for it is already greater than the mill can supply. Provo will be the first town in the west to be supplied with asphalt sidewalks, the City Council having already made a contract with the company to lay them on the principal streets.

Climatically considered, the Utah Valley needs no other praise than that which is strictly truthful! Its distinctive qualities are due to its atmosphere, which is dry and pure, and the atmospheric peculiarities are due to its geographical position and elevation; the summer's heat is tempered by the mountain breeze; the air being dry and the nights cool there is perfect refreshment in sound sleep—a blessing unknown in hot and muggy climates—and the result is that throughout there is remarkable healthfulness. Three hundred and twenty-five days of sunshine in the year is the meteorological record of Utah Valley. Rarely does the mercury reach zero in the severest winter. Whatever your vocation in life, if you are coming west with an intention to settle, we can give no better advice than that you investigate the merits of the boundless resources and manifold opportunities of a section that has no equal even in favored Utah.

The present time, and from the new roofs to be seen on every hand it is evident that the good work has gone on all winter. Notwithstanding this building boom there are no vacant houses. The streets are wide and as clean as the face of a well-kent baby. The avenues are broad and elegantly shaded with rows of large cottonwoods, catalpas, locusts and walnuts, which afford ample protection from the summer sun, and gives the town an appearance not unlike some of the older cities of the Atlantic coast.

The soil of the Utah Valley is a rich sandy loam; it is the ideal fruit and agricultural district of Utah. Heavy crops of wheat, barley and oats are raised. Of potatoes, 700 bushels to the acre, single potatoes weighing as high as seven pounds. The Utah tomatoes are canned in large quantities at the Provo Canning Works and enjoy a reputation superior to any imported article. The fine size and rich flavor of the strawberry, grape, peach, plum, apple and pear will one day be utilized to their fullest extent, for fruit canning is an enterprise that capital will find safe and reasonably lucrative. Utah Valley vegetables are always in demand in Utah markets and for exportation to Colorado and other outside points. Hop culture is being successfully introduced on the mountain benches.

Limitless mineral resources are within this valley, the iron mines being capable of furnishing millions of tons of ore for the manufacture of iron. On a consolidation of several of these great mines the Utah Valley Iron Mining and Manufacturing company has been organized, and a wealthy foreign syndicate is now actively negotiating for the purchase of their property. The great coal measures of Pleasant Valley are near at hand and first class coke is assured, and there can be no question that Utah Valley is yet destined to be one of the greatest manufacturing centers of the country.

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Full line of home made suits constantly on hand. Suits made to order from the celebrated Provo Woolen Mills. Goods, samples of which sent on application. Try a pair of our all-wool Cassimere Pants at \$5. A. SINGLETON, Supl.

CHRISTIAN CHURCH CREEDS

Various Interpretations of the Teachings of the Messiah.

HOW TO WIN A GOLDEN CROWN.

Confessions of Faith of the Catholic, Episcopal, Lutheran, Baptist, Congregational, and the Methodist Churches.

A Comparison of Creeds.

Nothing so touches and appeals to the inner life of man as the subject of religion. Every person, whether a church member or a non-communicant, ponders sooner or later on this most important of all subjects, and feels the need of some belief of some kind. Many intelligent persons outside the pale of the church, whose lives show them to have religious instincts, give as their reasons for not belonging to any denomination the fact that they haven't time to study the various theologies and see where they belong. The faith of every church is necessarily comprehended in its creed and the list submitted to its readers the following synopsis of the various confessions of faith of the churches represented in Omaha, showing that a course in theology is not necessary for a person to come to an intelligent conviction as to which corps of the Lord's army he belongs. Below are contained the creeds of the Catholic, Episcopal, Evangelical, Lutheran, Baptist, Congregationalist, Presbyterian and Methodist Episcopal churches. Next Sunday will be presented a synopsis of the Jewish, United Presbyterian, Christian, Unitarian and Universalist churches, the lack of space forbidding their publication this week.

Catholic.

Rev. P. F. McCarthy, rector of St. Philomena's cathedral, submits the following as a summary of the things necessary of belief on the part of a person wishing to become a member of the Roman Catholic church:

1. The mystery of the Blessed Trinity; that is, there is but one God, and God, that is, three persons, the Father, the Son, and the Holy Ghost, who are all one and the same God.
2. The mystery of the incarnation; that is, that the son of God, the second person in the Blessed Trinity, became man, was born of the Blessed Virgin Mary, and has a body and soul like ours.
3. The mystery of redemption; that is, that the second person of the Blessed Trinity suffered a bloody sweat, sweating at the miller, crowning with thorns, and the carriage of his cross, upon which He died for our sins.
4. That the soul is endowed with understanding, free will, and is immortal, that is to say, can never die.
5. That we shall all rise again, with the same bodies, at the day of judgment.
6. That the good shall live forever happy in heaven, and that the wicked shall be punished forever in the flames of hell.
7. That without the help of God's grace we cannot do anything meritorious of eternal life.
8. That all the sacraments have power, from Christ's precious blood, to give grace, if we do duty prepared.
9. That sins are forgiven by the priest's absolution, joined with contrition, confession and satisfaction. Absolution is the remission of sins, which the priests impart, in virtue of the power he has received from Christ.
10. That the Holy Eucharist is the true body and blood, and divinity of Jesus Christ under the appearance of bread and wine.
11. That there is a purgatory; that is, a middle state of souls suffering for a time on account of venial sins, or who have not satisfied the justice of God for former transgressions.
12. That an indulgence is a releasing of

temporal punishment, which often remains due to an, after the guilt has been remitted by the sacrament of penance.

13. That we are to honor relics, crucifixes and images, and to venerate the saints, and His saints, and are memorials of them.

14. That there is in the church of God a communion of all holy persons in all holy things, in a country, in a city, in a town, in an island, in heaven as our fellow-members, and are helped by their prayers.

15. We should also know the Lord's Prayer and the ten commandments, the commandments of God and of the church, the sacraments, and the acts of faith, hope, love and contrition.

Episcopal.

Rev. Louis Zahner, pastor of All Saints Episcopal church, says that anyone who will accept the following creed cannot be refused admission to the Episcopal church.

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell, for the place of the dead; He ascended into heaven, and sits on the right hand of God and Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Or this: I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his father before all worlds, God of God, light of light, very God of very God, begotten, not made; being of one substance with the Father; by whom all things were made: who for us and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He was buried, and the third day he rose again according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father, and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

I believe in the Holy Ghost, the Lord, and giver of life, Who proceeds from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who speaks by the prophets. And I believe one catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead; and the life of the world to come. Amen.

Lutheran Evangelical.

Rev. Luther M. Kuhn, pastor of the Southwest Evangelical church, submits the paragraph below as an abstract of the faith of the Evangelical Lutheran church. He acknowledges to quote liberally from Dr. F. W. Conrad, a prominent divine in that church.

THE DOCTRINE.

The doctrines of the Lutheran church, set forth in the principal articles of the Augsburg confession, may be summarily stated thus: That there is but one God, who is God, and that yet there are three persons of the same essence, Father, Son and Holy Ghost, co-eternal and co-equal; that the Son of God took upon himself human nature, and suffered and died, that he might be a sacrifice for the sins of the world; that all men, being born into the world, are born in sin, that is, without the grace of God, and with carnal appetites, and that they cannot by their own powers exercise saving faith and bring forth works of true righteousness, without being born again and converted to God by the Holy Ghost; that man cannot be justified before God by his own works or merits, but is justified freely for Christ's sake through faith alone, which God imputes to him for righteousness; that this faith must bring forth good fruits or works, because God has commanded them, and not in the expectation of thereby meriting forgiveness and salvation; that the ministry has been appointed to preach the gospel and administer the sacraments; that through the word and the sacraments, and by instruments, the Holy Ghost

is given, who works faith and renews the heart; that through baptism grace is offered, and that children presented thereby to God are received into his fold; that "the body and blood of Christ are truly present and dispensed to the communicants in the sacrament of the Lord's Supper;" that the sacraments become efficacious not by the mere administration of them, but through the words of their institution and the promise of God attached thereto, apprehended and received by faith; that there is an ever will be one Holy Christ, and that the members of the church, that is, of believers, for the true unity of which, uniform ceremonies are not necessary, but only agreement concerning the doctrines of the gospel and the sacraments; that at the last day Christ shall appear in judgment, raise the dead, confer upon the godly and faithful of these confessions, Some years ago a statement of belief, popularly known as the "New Congregational Creed," was prepared and published by a large committee, the members of which were regarded as representative men. There was no intention that it should be imposed on the churches as a uniform creed. Some have adopted it, but the adoption of that or any other statement of doctrine is left to the united wisdom of the local church. The following creed is a fairly representative one:

Baptist.

"To become a member of the Baptist church," says Rev. Frank W. Foster of the Immanuel Baptist church, "one needs to believe in God as the creator and father, and the bible as His word, that man is a sinner, and to have a living lively faith in Jesus Christ as his Savior, and to be baptized in the name of the Father, Son and Holy Ghost."

"As believers are better instructed, they will accept the following as their belief, but the above sentence contains all that is necessary to salvation and to church membership:

1. There is one living God, holy, wise and benevolent, in the divine unity are three persons, Father, Son and Holy Ghost—Asa, 41-6; Isa. 47: 5; John 19: 30; John 15: 26.
2. The Scriptures are the word of God—2 Tim. 3: 16, 17; Acts 1: 1.
3. Man knowingly and wilfully has sinned and is under just condemnation of God—Gen. 1: 27; Rom. 5: 19.
4. Man may obtain salvation, forgiveness of sins, only through the sacrifice of Jesus Christ—John 3: 16; Isa. 53: 4; 1 Tim. 1: 15; Heb. 7: 25.
5. Through repentance and faith man is regenerated and walks in newness of life—Mark 1: 15; Acts 2: 38; Rom. 12: 11; John 3: 3-6; Gal. 4: 5, 6; Eph. 5: 9.
6. A gospel church is a congregation of true believers, and also through supernatural revelations made especially to a chosen people, and above all, when the fullness of time was come, through Jesus Christ, his Son.
7. We believe that the Scriptures of the Old and New Testaments are the record of the revelation of himself to the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make us unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.
8. We believe that the love of God to sinful man has found its highest expression in the redemption work of his Son; who became man, uniting his divine nature with the human nature in one person; who was tempted like other men, yet without sin; who by his humiliation, his holy obedience, his sacrifice on the cross, and his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the world, and who has made the way of redemption for all men.
9. We believe that Jesus Christ, after he has risen from the dead, ascended into heaven, where, as the one mediator between God and man, he carries forward his work in behalf of the church, and that the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness and are in Jesus Christ as their Redeemer, receive for his sake the forgiveness of their sins, and are made the children of God.
10. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the subduing of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is the preserving grace of God.
11. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and

Congregationalists.

"Congregational churches have a common polity, but no uniform creed, which all accept," says Dr. A. R. Fain of Plymouth Congregational church. "Congregational polity may be briefly expressed by two words—Independence and fellowship. Each local church conducts its own affairs in its own way, all important questions being decided by a majority vote of the members. Any church may call a council of sister churches to give advice and assistance in important matters, such as installing or disinstalling a pastor and the like, but the function of councils is to give advice, not to dictate."

"Each church is a complete democracy for all purposes of church government. But the churches are intimately bound together by Christian fellowship. They come together in local associations once or twice each year, in state associations once each year and in the national council of the Congregational churches of the United States

every three years. At these meetings questions of common interest are discussed, the benevolent societies sustained by the churches make reports, and the result is that the centrifugal force of the independence is corrected by the centripetal force of fellowship, and so the churches are bound together in a Congressional system, or dominion, but through the words of their institution and the promise of God attached thereto, apprehended and received by faith; that there is an ever will be one Holy Christ, and that the members of the church, that is, of believers, for the true unity of which, uniform ceremonies are not necessary, but only agreement concerning the doctrines of the gospel and the sacraments; that at the last day Christ shall appear in judgment, raise the dead, confer upon the godly and faithful of these confessions, Some years ago a statement of belief, popularly known as the "New Congregational Creed," was prepared and published by a large committee, the members of which were regarded as representative men. There was no intention that it should be imposed on the churches as a uniform creed. Some have adopted it, but the adoption of that or any other statement of doctrine is left to the united wisdom of the local church. The following creed is a fairly representative one:

1. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in Jesus Christ His only Son, our Lord, who is of one substance with the Father, by whom all things were made: who for us and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He was buried, and the third day he rose again according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father, and He shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

2. We believe that the Holy Spirit, the Lord, and giver of life, Who proceeds from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who speaks by the prophets. And I believe one catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead; and the life of the world to come. Amen.

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peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention; that the church is constituted by the faithful, and is bound together in a Congressional system, or dominion, but through the words of their institution and the promise of God attached thereto, apprehended and received by faith; that there is an ever will be one Holy Christ, and that the members of the church, that is, of believers, for the true unity of which, uniform ceremonies are not necessary, but only agreement concerning the doctrines of the gospel and the sacraments; that at the last day Christ shall appear in judgment, raise the dead, confer upon the godly and faithful of these confessions, Some years ago a statement of belief, popularly known as the "New Congregational Creed," was prepared and published by a large committee, the members of which were regarded as representative men. There was no intention that it should be imposed on the churches as a uniform creed. Some have adopted it, but the adoption of that or any other statement of doctrine is left to the united wisdom of the local church. The following creed is a fairly representative one:

11. We believe in the observance of the Lord's day as a day of holy rest and worship; in the ministry of the word; and in the two sacraments, which Christ has appointed for his church; baptism, to be administered to infants, and the Lord's Supper, to be administered to those who are members of the church; and in the impartation of the Holy Spirit; and the Lord's Supper as a symbol of his atoning sacrifice of the church.

12. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Father Jesus Christ; in the resurrection of the dead; and in the final judgment, the issues of which are everlasting punishment and everlasting life.

What Methodists Believe.

Rev. G. M. Brown, pastor of the Hanson Park M. Church, says: "In answer to your question, 'What must a person believe in order to become a member of the Methodist Episcopal church,' I submit the following: We have twenty-four articles of religion prepared by John Wesley and adopted by the church in 1784, and there has never been any need for a revision. Another article has been since added referring to the authority of the rulers of the United States, making it all twenty-five articles.

"All traces of Calvinism as well as Romish teachings are avoided. Several important protests against Pelagian, Romish and other errors are made prominent, as also those which are in accordance with the sentiments of the universal church. On the Trinity, the person and work of Christ, the Holy Spirit, the scripture canon, original sin, free grace and vicarious atonement by faith, vicarious atonement and good works they speak clearly and in the most orthodox language.

"Our theology from the beginning has been thoroughly American, as our articles on 'Free Will' and 'Original Sin' clearly demonstrate. We believe in the 'witness of the spirit' as it is defined—an inward impression on the soul whereby the spirit of God immediately and directly testifies with my spirit that I am a child of God; that all my sins are blotted out, and that I, even I, am reconciled to God." The possession of this assurance is taught to be the privilege of every believer, for it is written: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ, and which we have peace by the blood of his Son. Another doctrine that belongs to Methodism is sanctification, or, as Mr. Wesley preferred calling it, 'Christian perfection.' This there is a state attainable in this life, where we are free from sin, from imperfection, from sin, from temptation. But it does teach that the children of God may be so sustained by faith and so filled by the love of God that all the powers of the soul may be saved from a sinful condition and may be controlled in tenderness and love. We believe as it is written that if we walk in the light we are in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sin and that this is the Christian's privilege.

"Our method of receiving members is very simple. The disciple says: 'Let me be baptized in the name of the Father, the Son, and the Holy Spirit, and let me be enrolled as a probationer in the church unless he give satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people.'" The six months' probation required is greatly misunderstood by many members of other churches. It is

RELIGIOUS.

The Mississippi conference, at its last session was divided into the Mississippi and Upper Mississippi conferences.

A paper printed in Tamil and Telugu, published by the missionaries in Madras, India, has a circulation of 10,000 copies.

One of the popes in 1512 refused to sell a Hebrew Bible in the Vatican library for its weight in gold, of which \$100,000 would have been its equivalent.

The Congregationalist diagnoses the condition of many ministers and declares the sad result of continuing a new and very expensive word overestimated.

The Rev. D. J. MacMillan has been elected secretary of the Presbyterian board of home missions, and Rev. Frank R. Mansfield, of Minneapolis, secretary of the American Missionary association.

Pope Leo has just passed his eightieth birthday. His vigor and alertness do not

leave him with advancing years, and he now announces his intention to give earnest attention to the social question.

Mr. Spurgeon, in his new book entitled "Satan's Collar," ironically remarks that "grape juice kills more men than grape shot." He also advises each married man to keep his wife's husband out of public saloons.

There are three Roman Catholic and eight Protestant missions in the Congo territory. They support twenty-eight stations and ninety-five missionaries. The Protestant missions are supported by Americans, English and Swedes.

The Episcopal tract society, Philadelphia, founded in 1810, last year distributed 13,000 tracts and published six tracts and eight leaflets, the greater part being new. Some of the latter are very valuable for use in the parishes. Bishop Whitaker is president of the society.

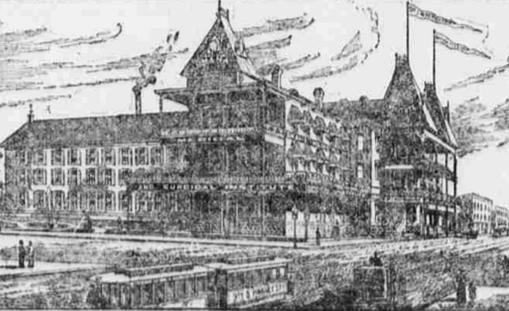
"There is no problem before the Christian church and the world," said Phillips Brooks, at the Plymouth church installation services, "that does not find its solution ultimately in the increased energy and power of the Christian ministry, and most largely the Christian's preachership."

Bishop McKenzie of Zululand, who died on February 9 of encephalitis, gave instructions previous to his demise that his corpse should be buried in Zulu fashion. Accordingly no coffin was used, but the body was tied up in a blanket in a kneeling position and was thus placed in a hole.

Says a most prominent clergyman: "The most marked outcome of the first century of Christianity was Gnosticism, while the most marked outcome of the nineteenth century is Agnosticism. In these two facts is contained the story of man's religious life. When he doesn't know what he thought he knew it all; and when he has come to know a great deal, though not all, he modestly declares he doesn't know anything. 'The more we know the less we think we know.'"

The Highbury Place Strict Baptist church, London, admitted to membership without regular immersion a lady afflicted with deformity, which made it almost impossible for her to undergo the ceremony of immersion. For this the church was expelled from the organization of strict Baptist churches, and, after a long fight, the congregation and elders have, in acknowledgment of their mistake in "having been too ready to accept the plea of impossibility," and the matter has been settled by the immersion of the lady seated in a specially constructed bath, and a dress specially designed for the occasion. Upon this the church has been restored to membership.

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