

and can do more for cancer than any physician I know.

Again thanking friends and relatives for favors, etc., I am as ever your brother,

E. A. SHIRLEY.

To the many readers of the CHRISTIAN HERALD I would say that I am well acquainted with Bro. E. A. Shirley, and frequently saw him while he was suffering with a cancer on his neck, and it was generally believed by myself and others that he would be compelled to die soon, for I thought that there was no power on earth that could cure him; but one day I visited him he told me that he had heard that Bro. Jacob Fees could cure cancers. I told him that I had no faith in Bro. Fees doing him any good. But I am now glad to say that he is a sound man; there is no mistake but that Bro. Jacob Fees, of Pine City, Whitman county, W. T., can and does cure cancer. I have but one object in writing this, and that is, to notify those who may be suffering with like disease, that they can be cured if they wish.

Yours truly,

C. J. WRIGHT.

Letter from T. J. Adams.

BETHANY, W. T.,

Feb. 21, 1884.

Dear Herald:

In your issue of January 11th, there appeared an article (written by J. W. Webb,) under the heading of "Church News and another plea against Divisions among the people of God." Before closing said article, Bro. Webb used the following language: "Oh how selfish, how unpatriotic, how inhuman, how God dishonoring, to think so much of isms, denominational pride and prejudice and the unscriptural things that keep us separate and destroy our moral and pecuniary power when the cry for union, judicious and incessant work in winning the world to Christ is long and loud and heart rending." Will Bro. Webb please state through the columns of the HERALD who he meant, or who were included in the little words us and our, as used in the above quotation. From the tone of his article I conclude that he meant denominations, or sectarians. If he did, let an humble Disciple of Christ remind him that Jesus never prayed for the union of the different denominations of the day. By reading 17th chapter of John, we learn who Jesus prayed for. It seems

from the statements of the writer of the article that he was first an Episcopalian, second a Baptist, third a Christian and fourth a Baptist. But he says, "To be simply a Christian is good enough, honor enough and Scriptural enough for me, and I feel that, except for the formal reuniting with the Christian church I am back again." Bro. Webb states that after he and his wife put their membership in a small Baptist church that he "still preached for and broke bread with the Christian brethren just as often as with the Baptist—indeed rather more often, and was consulted by and helped them as often as they desired." I should think that the Baptists and Christians too, in that part of the country must have had something about them resembling india rubber. May the Lord bless his people everywhere.

THOS. J. ADAMS.

From Jos. B. Royal.

VERMONT, ILL.,

Feb. 20, 1884.

Bro. Floyd:

Two additions by confession and baptism at Pleasant View, Illinois, since my last report, one an old man who had been a Methodist preacher for 30 years. He came up out of the water rejoicing, and now having learned the way of the Lord more perfect will preach the simple gospel of Christ.

Yours in the Lord,

J. B. ROYAL.

Correction.

CLENTON, W. T.,

Feb. 20, 1884.

Bro. Floyd:

Will you please insert this in your paper, to correct a mistake which appeared in the minutes of our Missionary Meeting, which was held at Eden Valley, W. T., Jan. 10, 1884. The last motion in those minutes should read, "Motion prevailed that we employ a preacher from abroad to preach at our next annual camp meeting."

Your brother in Christ,

A. J. GREEN.

From Bro. T. M. Morgan.

DAYTON, W. T.,

Feb. 27, 1884.

Bro. Floyd:

I would say that the brethren in the Palouse country have by some means failed to report to you a meeting held at Palouse City in January which resulted in 23 ac-

cessions and an organization of about 40 members. The meeting was conducted by their efficient Evangelist, Bro. C. J. Wright.

Also I was informed by a gentleman that chanced to be at our meeting in Dayton on Sunday night that lives in the Potlatch country that Bro. Amos Buchanan had been preaching there and had gathered in some fifty souls.

T. M. MORGAN.

A Question for Bro. Cheetham.

DRAIN, OR., Feb. 20, 1884.

Dear Bro. Floyd:

By your permission I will call the attention of Bro. Cheetham to a little matter I see in his report from Bethel. This will, possibly, seem like a small thing to you, but I think it is inconsistent, and therefore wish to see different teaching and practice. He says "two have made the confession." Now Bro. Cheetham, are persons saved from their past sins as soon as they make the confession? Please write a column or two in reply, and greatly oblige your Brother,

JESSE GROSS.

Daughter and Wife.

A bad daughter seldom makes a good wife. If a girl is ill-tempered at home, snarls at her parents, snaps at her brothers and sisters, and shirks her ordinary duties, the chances are ten to one that when she gets a home of her own she will make it wretched. There are girls who fancy themselves so far superior to their parents that the mere privilege of enjoying their society in the house ought to be all the old people ought to have the assurance to ask. While their mothers are busy with domestic duties they sit in the easiest chairs, or lie on the softest sofas, feeding on cheap and trashy novels, and cherish the notion that they are very literary individuals. The household drudgery is too coarse for such fine ladies as they. The business of their parents is to provide them with nice clothes, and to be content with admiring their handsome appearance in the intervals of labor. Girls of this sort are generally very anxious to be married, that they may escape the disagreeables of a home where they are held, more or less, under subjection; therefore are smiling enough to eligible bachelors, quickly smoothing down the ugly frowns which alone they give to the members of their own families. A call-

er who doesn't have a chance of seeing how they behave as daughters, may be excused for fancying them lovely and lovable beings; but one who does see it is foolish to commit himself by offering marriage to a girl of this sort. She is not fit to be the wife of a worthy man. If she will not assist her mother in the domestic labors, and badgers the servants, is she not liable to be equally slothful and ill-tempered when she marries? If she now thinks herself to fine to work, is it safe to expect that her views as to that matter will radically change if she becomes a wife?—*Ex.*

Prohibition in Georgia.

In Georgia there are ninety counties out of one hundred and thirty-six with partial or entire prohibition; but the question has never got into politics. No party can claim the credit of the work. We have accomplished it as citizens. Nor do we expect to cease our efforts till the sale of whisky is prohibited in every county in the State. The success of the movement has been so great here; so helpful to trade, to morals, to education, that it is hardly necessary to make an argument in favor of it in places where liquor is sold. Concrete arguments in favor of it are so numerous and commanding about us that we have only to point to those counties where it has been in operation a few years—their factories, their better schools, their improved farms, their increased trade—to settle it. There are counties in the State that, ten years ago, were noted for their ignorance and thriftlessness, which have absolutely been revolutionized in tone, in business, in appearance, by the influence of prohibition. Whenever prohibition is established in a town, first-class men are elected to the positions of mayor and aldermen. Loafers and "dead beats" either move away or go to work. The capital and labor utilized in the whisky business applied in more profitable and healthy lines of trade.

There is no longer any question among our people as to whether prohibition prohibits. We know that it does prohibit, not whisky simply, but vice, idleness, ignorance, and all other evils which go along with the liquor traffic.—*Rev. J. W. Lee, in New York Independent.*

A mine is a pit in which rich men may sink fortunes, and the most successful miner is one who makes them do it.