



SOUTHERN STATES.

A FOUR DAYS' DISCUSSION.

The Principles of the Gospel Defended by Elder McKendrick.

Great Interest Manifested in the Encounter Between Him and a "Christian" Minister.

Elder E. J. Smith, in a letter dated Chattanooga, Tenn., Feb. 8, sends the following report of a discussion between Elder McKendrick and a minister of the so-called "Christian" church. During the latter part of November, 1901, two North Alabama conference Elders met a young Christian minister in the vicinity of Teasdale, Miss. During their conversation with him they completely overcame him from a Biblical standpoint, greatly to the discomfort of his little flock. Steps were immediately taken by members of this church to get at the root of the matter and to see that the doubts and fears that had lodged in the hearts of many, lest they did not belong to the church which would bring them salvation in God's kingdom. The outgrowth of this movement resulted in Elder E. J. Smith, of the North Alabama conference, receiving a communication from Rev. Lee Jackson to the effect that the good people of Teasdale had made him acquainted with prevailing conditions and the causes of the same. Rev. Jackson desired to meet Elder Woolley, or one of his strongest Elders, in a four days' discussion. Elder Woolley immediately laid the matter before Pres. Rich, who, on receipt of his letter, communicated with Rev. Jackson to the effect that, as far as we were concerned, we had no fears as to the outcome of the discussion. Assuring him that we were always ready to meet any man in defense of our religion, using the Bible as our guide, we did seriously object to ridicule, falsehood and to being weighed in our own half-bushels; as so often had proven the case in these discussions. In a later communication Rev. Jackson assured Elder Rich that his sole object in pressing the matter was to give the people of that community a chance to compare "Mormonism" with what they had, also that he, too, would use the Bible as his guide and expected to treat his opponent as a gentleman in every respect. It was decided that inasmuch as it would be extremely doubtful as to whether Elder Woolley, with his other duties, would be able to give this discussion the proper amount of study and preparation, Elder W. M. McKendrick, who has been laboring in the Chattanooga office for the last seven months was appointed to take care of the end of the discussion.

Subsequent correspondence resulted in the following propositions: Elder McKendrick denying the first and third, affirming the second and fourth; 1st—The Church of Christ, with which I stand identified, is apostolic in name, origin, doctrine and practice.

2nd—The Church of Jesus Christ of Latter-day Saints, organized April 6, 1830, with which I stand identified, is apostolic in name, origin, doctrine and practice.

3rd—The Bible, containing the old and new scripture, furnishes all the revelation from God that is necessary to the continuation of the Church of Christ.

4th—Joseph Smith was an inspired prophet and receiver, and therefore, the Book of Mormon is the word of God.

ages to the satisfaction of his listeners.

Moderator Clegg now introduced Elder McKendrick, who in turn made a few remarks in regard to arrangements, then settled down to the business of the day, which was to prove that Rev. Jackson's church was not apostolic. After answering the arguments put forth by Rev. Jackson, Elder McKendrick denied and successfully disproved from the scripture that the Christian church was apostolic in origin. Rev. Jackson had failed to trace an unbroken succession through the dark ages and back to the Pentecostal Church and its origin is not apostolic by restoration, because Rev. Jackson denies revelation. It is not apostolic in practice inasmuch as it does not accept baptism, which is contrary to Paul's teachings, (I Cor., 12-13). It is not apostolic in doctrine because they do not conform their teachings and practices to the doctrine of Christ recorded in Heb. 6th; also because they teach one resurrection only, while the scriptures inform us that there will be two; and thus he continued with convincing logic and good delivery, scoring a victory at the outset.

With a short intermission for lunch, the afternoon session convened. A marked increase in the crowd was noticeable, and judging from the expression of faces, great interest was being created. Elder McKendrick spoke with much power; his comparisons were so marked and forcible that many at the close of the day's session were heard to express themselves as extremely doubtful as to the standing of the Christian church. Rev. Jackson, complained of Elder McKendrick going on the affirmative, and said he had McKendrick vs. McKendrick. Elder McKendrick in his next speech told the people they had come to learn something in relation to Rev. Jackson's creed, and as that gentleman, for some unknown reason, had failed to enlighten them in this respect, he considered it his duty to set the facts before them, which he had done to the best of his ability. An old gray-haired man was heard to remark that the "Mormon" Elder took the lead the first day, and held it throughout the entire debate.

The second day opened with Elder McKendrick in the affirmative, and he ably proved from scriptural as well as other authentic authorities, that a great apostasy was predicted and actually had taken place. Explaining from Nebuchadnezzar's dream that in the days of the ten kings the God of heaven should set up His kingdom, Rev. Jackson introduced several funny jokes into his remarks on this subject, greatly to the amusement of some who were present, but was reminded by Elder McKendrick that such were not arguments, neither would they be taken seriously by those who were seeking after truth.

The third day opened with Rev. Jackson on the affirmative. In his first speech he wanted it understood that his opponent was going to make an attack on the good old Bible. He quoted a great deal of scripture, much of which he had no bearing on the subject. All eyes were turned to Elder McKendrick as he arose. In his pleasing manner he assured them that neither he nor his people were attacking the Bible; that they were firm believers in its teachings, and for a while they more closely than any former people this day and age. He said: "I want it distinctly understood that I love the Bible, and have done so from my infancy; but when I am told it contains the word and will of God, then I must take issue, and I will bring my proof from the Bible itself." Here he named some 20 books spoken of in the Bible and not contained within its lids. He read from a work entitled, "How We Got Our Bible," published by a New York Bible Society, which had gone through sixteen editions, and was later-day Saints had nothing to do with its publication. Rev. Jackson at the close of this day's session addressed the people for a few moments, his object being to impress upon their minds the necessity of their coming on the morrow, as all depended on this one proposition. Furthermore, he made the Book of Mormon a study, and would prove Joseph Smith a false prophet from his own book.

Friday morning found a large crowd awaiting the opening hour, desirous of learning more of this book and its translator. Elder McKendrick was in the affirmative and delivered a powerful sermon on the Book of Mormon, showing from Old and New Testament quotations that such a book was to come forth. Then, coming to America and her antiquities for external evidence, which he brought forth in volumes greatly to the discomfort of his opponent. Rev. Jackson passed over this archeological evidence hurriedly, avoiding the main points of issue. His only remaining weapon was turned against the witnesses of the Book of Mormon in a vain effort to impeach their testimony. He maintained that inasmuch as they apostatized from the Church, their testimony was not valid. He laid great stress on this point, maintaining that it was ample evidence that the book was not of God. Elder McKendrick brought up David, Solomon, Peter and other Bible characters and explained the mistakes they made, asked if their writings must be expunged from the scriptures on account of their mistakes. This placed the matter in a different light, and Rev. Jackson discontinued his attack from this point.

Elder McKendrick bore a powerful testimony to the divinity and calling of Joseph Smith, and to the restoration of the Gospel. He told all present that his testimony would meet them on the judgment day, calling him Heaven as a witness to the truth of his remarks. He thanked the people in very expressive language for their attention; also extended our hearty thanks to the members of the church for the use of that edifice, and hoped good would be the result of the meeting.

We arrived at Harrison Station, Miss., Jan. 29, where we were met by Brother Buckley with a conveyance. A few arrangements, and we were off for Teasdale, seven miles out from the railroad. We found the Saints at that place feeling well in the Gospel, and looking forward to the coming encounter with no little amount of expectation.

The following morning we repaired to the Methodist church, the use of which by a majority vote of its members had been graciously proffered for this occasion. This being the first time a "Mormon" Elder had been permitted to expound the principles of life and salvation within the confines of its walls, itself a victory. We were met at the church by Rev. Jackson and Fuqua, the latter having been chosen by Rev. Jackson as his moderator; we in turn selected Elder Isaac Clegg as our moderator. Being unable to secure the services of a suitable man to act as third moderator this position was left vacant, it being understood that any disputed points should be left to the verdict of the people.

Arrangements were made for two sessions each day, each speaker to have 40 minutes in the first and two speeches each of 30 minutes in the afternoon session. Rev. Fuqua called the house to order, and read the first proposition—introduced Rev. Jackson as first speaker. Rev. Jackson was pleased to meet the good people once more, and wanted it understood that he was desirous of good order and attention throughout and that these men (the Mormon Elders) were gentlemen in every respect, and as such he commended them to the people. Rev. Jackson's remarks were very guarded, mixed with pleasanties, which had the effect of placing the audience in a good humor, but he failed to show his church was apostolic; neither did he trace its succession through the dark

At the close of the discussion each of the four Elders present thanked Rev. Jackson for the clean and friendly manner in which he had conducted his remarks, assuring him that this was seldom the case and that we appreciated very much. He was a gentleman from start to finish. Much credit is due Elder Clegg as a moderator and counselor. Elder Woolley was a prominent figure throughout the entire discussion, a valuable assistant to Elder McKendrick, always ready with Bible quotations at the proper moment—one of the first to grasp the magnitude of a point, and to bring forth substantial evidence to sustain it.

I consider from the actions of the people, the expressions of their faces and the friendly manner in which they received us after the first day, that a great victory had been won, and that the cause of truth made rapid strides in that vicinity during the four days' discussion. The few families of faithful Saints at Teasdale did all in their power for us, and took a lively interest in the proceedings.

This is the second time Elder McKendrick has had the privilege of defending the Gospel in this manner. The former occasion presented itself while he was canvassing Elder in the South Alabama conference, some ten months ago. On this occasion he met a Mr. Haynes, the biggest gun of the "Christian" church in Alabama, over whom he gained a complete victory. It is conceded that Rev. Jackson was the most gun of that faith in Mississippi.

TURKISH MISSION.

THE BRISTOL CONFERENCE.

Additions to the Church the Last Twelve Months.

Elder William G. Burton reports as follows, in a letter dated Cheltenham, Gloucester, England, Jan. 25:

A few words from the Bristol conference showing how the work of the Elders in this portion of the Lord's vineyard is progressing under the blessing of our heavenly Father. I am pleased to say that under the labors of Elder John Cook, of Taylorsville, twenty have been added to the Cheltenham branch during the past twelve months; also six at Shaftesbury through the labors of Elder Harry W. Matthews of Taylorsville. In Plymouth and neighborhood much prejudice has been removed and many friends have been made by Elders Burton, Weston and Matthews.

The Deseret News, Improvement Era and Millennial Star have a permanent place in the library and reading rooms of the Plymouth public library, and that they are read largely, we have found by conversations with parties who have no interest in the faith.

In the Channel Islands eight have been added to the conference during the year, and generally speaking the clouds of prejudice have to a great extent passed away.

All the Elders in the Bristol conference were well in their fields of labor. Our president, Elder William Horsley, of Birmingham City, we expect will soon be released to return home. This is his second mission to Great Britain.

Should there be any Saints in Utah who have labored in Cheltenham and neighborhood we would feel pleased to receive their addresses.

The European Mission.

[Millennial Star, Jan. 23.]

Elder John H. Wheeler, who, since his arrival here Dec. 13, 1901, has been confined to his bed by typhoid fever, was discharged from that institution Saturday last, and left Tuesday for Sheffield, in which conference he has been appointed to labor.

President Lyman returned from the continent on Monday last, looking and feeling well in his field of labor.

He says the meetings held in Germany, Switzerland, Belgium and Holland, were of a highly interesting character, and were unique in that very few of such meetings have ever been held in continental Europe. The idea of a general assembly of the elders President Lyman regards as a very happy one, and he looks for much good as a result of their deliberations. In all sections visited, the work is prospering exceedingly.

Release—Elder William Checketts, of the Birmingham conference, has been honorably released to return home per Liverpool Cambrian sailing from Liverpool on Tuesday, Feb. 11.

STAKE CONFERENCES.

Wasatch Stake.

The quarterly conference of the Wasatch Stake of Zion convened at Heber City Saturday, Feb. 8, at 10 a. m. Elder William H. Smart presiding. The following were among those in attendance at the meetings: Elder Teasdale, of the Council of the Apostles, and wife; Elder B. H. Roberts, of the First Council of the Seventy; the Stake presidency, eight patriarchs, and all the members of the High Council. The weather was good and the conference convened under most favorable conditions.

On Saturday reports were received from the members of the Stake presidency regarding the general condition of Stake matters, and also from the Bishops with reference to their respective wards, the reports indicating an excellent condition prevailing throughout the Stake. Encouraging remarks were also made by Elder Abraham Hatch.

Elder Teasdale offered timely instructions regarding the duties of the Saints, emphasizing the fact that the work is individual, and that each person must live the life of a Saint, in order to obtain the reward.

Sunday morning Elder B. H. Roberts addressed the congregation on the subject of proper amusements.

In the afternoon the General Authorities of the Church and the Stake officers were unanimously sustained by a vote of the people. A slight change was made in the Stake and thing clerks. Elders George J. Harbison and J. H. Moulton, who have served the people faithfully for a number of years in these respective positions, were honorably released, and Elder Joseph W. Musser sustained to fill the vacancies.

A S. S. union organization was also perfected in the stake.

A meeting with the officers of the Seventies quorums and also a general Seventies meeting was held during the day, at which instructions were given this grade of the Priesthood by Elders Teasdale and Roberts.

A conjoint M. L. meeting convened Sunday evening with a very good attendance. After hearing reports from the stake officers, Elder Leffia Teasdale addressed the people in a most interesting manner, followed by Elder Roberts, who discoursed upon the subject of the "Godhead," and the proper regards the Saints should show for houses of worship.

The meetings were all well attended, and a splendid spirit prevailed throughout. The choir did excellent work in the musical line.

Saturday afternoon Elder Smart entertained the Patriarchs of the stake, of whom there are nine, with their wives, and the visiting brethren. This was followed in the evening by an entertainment tendered the stake and ward officers by the stake and ward officers and speakers of the High Council, under direction of the Stake Amusement board. Between four and five hundred people were in attendance on this occasion, and the event was most enjoyable.

Summit Stake.

Coalville, Summit Co., Feb. 5, 1902.—The quarterly conference of the Summit Stake of Zion was held Sunday and Monday, February 2 and 3, 1902. On the stand were the Stake presidency, Apostles George Teasdale and Abraham Woodruff, and the High Council, Bishops and other leading brethren of the Priesthood.

At 10 o'clock a. m. Sunday, Feb. 2, the conference commenced, President Moses W. Taylor in his opening address gave briefly the condition of the Stake, and spoke of the unity existing with the presiding and High Council, as also that of the various organizations; said by some, he and his counselors are considered extremists, because of their firm stand taken in carrying out the desires and wishes of the leading Priesthood.

Supr. Wm. L. Hansen reported the labors of the Sunday schools.

Pres. Thos. L. Allen bore testimony to the truth of Pres. Taylor's report, and all the auxiliary organizations are doing very satisfactory work.

Pres. George W. Young followed with an expression of gratitude to the Father for His sustaining hand in aiding him and his associates in their labors among the people.

Pres. Ward E. Pack of the High Priests' quorum said he and his colleagues are laboring with the High Priests and organizing them, and many of them are now busily engaged assisting the Bishops in the various wards.

Apostle Woodruff commended the Saints for the liberality shown in erecting and furnishing a beautiful meeting house. Apostle Teasdale endorsed the remarks of the former speaker, and said when he joined the Church it was with the expected idea, that it was the only way he could be redeemed from death. He spoke of the necessity of being buried with Christ in baptism. He spoke in condemning terms on the practice of card-playing and dancing. He said that all are watchmen on the tower of Zion, and must be careful.

At 2 p. m. the sacrament was administered. Apostle Teasdale said while the beautiful strains of music were being dispensed his reflections were on our iniquity. How careful we should be to retain the Spirit, for if it leaves us we are left to ourselves, and are in danger of falling. We unto us, he said if we esteem highly the privilege of being members of the Church of Christ, the general and local authorities were unanimously sustained.

At the request of Apostle Teasdale Patriarch Thomas Ball addressed the conference.

"Mine always," or "For time and eternity," a solo was sung by Sister Lena Fisher.

Apostle Teasdale read several passages from the Scriptures, and then asked, "How are you to become kings and priests and queens and priestesses?" He testified that the man is not without the woman in the Lord, and that we are to be for time and all eternity. In speaking of temple work he said we there enter into the eternal covenant for the breaking of which there is no forgiveness; none should go then to the temple who are not worthy.

Pres. Taylor announced a joint meeting of the Y. M. and Y. W. M. L. associations to be held at 7:30 o'clock in the evening.

Monday, at 10 a. m.—Apostle Teasdale quoted from the Savior: "I give unto you all power, commandment, that ye love one another," and dwelt at some length on this theme. He showed the difference between the Catholic and Protestant religion, and then contrasted them with our faith. He said the rising generation must be tested to see if they are worthy to receive the promised blessings upon the presidency of the Stake, and all the auxiliary organizations, and the people.

Apostle Woodruff compared the first and second coming of the Lord Jesus Christ.

The conference was then adjourned for three months.

E. H. RHEAD, Stake Clerk.

Ward Organized.

Apostle J. W. Taylor while on his way to effect a ward organization at Cumberland held a meeting at Kemmerer, Feb. 2, 1902, at 2 p. m. Everyone appreciated his presence, which was shown by the exceptionally large congregation which greeted him. After the preliminary exercises Elder Taylor presented before the people the proposition of a ward organization which was unanimously sustained. He also, by the unanimous request of the Saints, dedicated the church building unto the Lord, which is a very beautiful structure, being built and paid for within 15 months. By ballot Bro. David McMillan was sustained Bishop of the ward organization, and Broos, W. F. Eynon and David A. Lewis were sustained as counselors, and J. W. Stringer was appointed clerk. The brethren were set apart for their offices.

Pres. Baxter, of Woodruff stake, made some very interesting and pleasing remarks in the presence of the officers of the branch of which he spoke very highly; also exhorted all to sustain and encourage the new officers in their positions.

Bishop McMillan then expressed his appreciation of the people of the ward. After the usual exercises the meeting was brought to a close, and then Apostle Taylor and other Saints took conveyance and proceeded to Cumberland. J. W. STRINGER, Ward Clerk.

Cassia Stake.

Oakley, Idaho, Feb. 11.—The quarterly conference of the Cassia Stake of Zion, convened at Oakley, Saturday and Sunday, Feb. 8, and 9.

We did not have the privilege of the presence of any of the General Church Authorities.

There were present upon the stand

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ALL GROCERS.

BEST CEREAL COFFEE

Saturday afternoon Elder Smart en-

the Stake presidency and representative brethren from all the wards but one. There was a very large attendance at every meeting. The reports of the Bishops showed a very marked awakening among the Saints. There has been quite a large increase in tithes in this Stake. Though in some wards the crops were very light, yet the Lord had blessed His people in other ways.

Reports were given from the High Priests' and Elders' quorums and the Sabbath schools, showing them increasing in good works.

The subject dwelt upon by the speakers were Tithes and Offerings, and the Word of Wisdom; proper respect for the Priesthood, profanity and its evil effects; record keeping, and the necessity of being educated in all good things.

The members of the Church as a rule are striving to live their religion. The officers of the different organizations are energetic in their duties and the Bishops and Stake authorities are greatly encouraged.

The General and Stake Authorities

were presented and unanimously sustained. The singing was beautiful. The health of the people throughout the Stake has been excellent during the last three months.

J. J. MILLARD, Stake Clerk.

Oacida Stake.

Preston, Idaho, Feb. 5, 1902.—

The regular quarterly conference of the Oacida Stake convened at Preston in the Stake academy Feb. 2 and 3, 1902.

On the stand were Apostles Mariner W. Merrill and Rudger Clawson; Elder Seymour B. Young of the First Council of Seventies, the Stake presidency; Patriarchs Samuel H. Parkinson and Niels Georgenson, and members of the High Council.

The Stake choir, under Edwin Cutler as leader, furnished the singing. The house was filled to its utmost capacity with attentive listeners, anxious to hear the word of the Lord through His servants.

Sunday afternoon the time was occupied by Elders Solomon H. Hale, Rudger Clawson and Seymour B. Young.

The Sunday evening meeting was held under the auspices of the Mutual Improvement association.

Elder William J. Henderson, a missionary in the interest of the Young Men, reported his labors, which were very encouraging.

Elder Clawson spoke upon the subject of "Priesthood."

Elder Seymour B. Young spoke upon the subject of "Revelation and the Fulfillment of Prophecy."

On Monday conference reconvened at 10 a. m. A part of this meeting was occupied in dividing the Preston ward. All of the Saints residing in the Preston ward were invited to stand, while they voted for or against the proposed division. It was decided by a large majority vote that the ward be divided into four wards, and that they be designated as the First, Second, Third and

most excellent condition.

Elder Clawson spoke upon the mission of the Holy Ghost.

Elder Young occupied the remainder of the time speaking on the subject of "Obedience."

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Vegetable Dishes, round or oblong.....	10c	Hair Ribbons, all colors, only.....	4c	Complete lamps.....	25c
Nice large Turkish towels.....	10c	Japanned Dust pans.....	10c	White Bowl and Pitcher.....	70c
Scrub Brushes.....	5c	Coffee Pots.....	10c	Plated Teaspoons, a set.....	10c
Good fire shov.....	5c	Floor Brushes.....	15c	Plated Tablespoons, a set.....	20c
Mens' Suspenders, worth 25c.....	15c	Good Stove Brushes.....	10c	White Cup and Saucer.....	8c
Mens' fast black socks, only.....	10c	Feather Dusters, good quality.....	15c	Good Stove Brushes.....	10c
Mens' White Handkerchiefs.....	5c	Best Vaseline, 1lb.....	5c	Extra Strong Potato Mashers.....	5c
Ladies' Fast Black Hose.....	10c	Red Fiber Lunch boxes.....	10c	Good Wire Hair Brushes.....	10c
Ladies' Finished Fast Black Hose.....	15c	Pretty Box.....	10c	White Wash Brushes.....	15c
Boys' or Girls' Ribbed Hose.....	10c	Best Envelopes, a package.....	5c	Clothes lines.....	8c

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POSITIVELY CURED BY THIS REMEDY EVEN AFTER OTHER METHODS HAVE FAILED.
STOPS ALL RHEUMATIC PAINS AT ONCE.

It will cure Rheumatism in any form—it does not matter whether you are suffering from Inflammation, Nervous, Muscular or Articular Rheumatism; whether your whole system is full of uric acid; whether every part of your body is aching and every joint is out of shape. Swanson's "5-DROPS" if used as directed, will positively give instant relief and effect a permanent cure. "5-DROPS" is nature's own remedy for purifying the blood and strengthening the system after excesses of this terrible malady. Stops a cough instantly and will cure a cold quicker than any other remedy ever discovered.

"5-DROPS" CURES COLDS, COUGHS AND GRIP, Lumbago, Sciatica, Asthma, Catarrh, Liver and Kid