

me, and wanted to have me expelled from Roumania. The four sisters, however, took my part and defended me against their brothers, and the Lord God was with me. When the son found out that he could not prevail against his mother and sisters, he went to a book store and bought a book, which had been published by our enemies, containing false reports about the real day of the Lord. This book he gave to his mother and sisters; they showed me the book, and I was fairly astonished over the false accounts concerning the church and the saints, and that much reports had found their way even into far-off Roumania. The book contained pictures of Brigham Young and his wives, and all manner of evil reports. Happily, I had found them in the morning, and there were many bad books in circulation, and that there was an effort set on foot to destroy the work of God. They read the book, but Satan got no power over them. I was during all that time, I was very much afraid, for I feared they would expel me from Roumania, and I became very much concerned about the welfare of these faithful souls. I was loth to leave them. I prayed and fasted before my Heavenly Father, and He heard my petitions. He softened the hearts of my enemies; these sisters prayed also to the Lord, and my enemies had to leave me alone. After that, the ladies were ready to be baptized; God opened the way, to find a suitable place for the performance of the baptism. They went forth with joyful hearts, and after that gave praise to our Heavenly Father. They had formerly been Baptists, and are well posted in the Scriptures. They are of the nation of the Saxons. With the help of God I have now baptized seven persons, one Roumanian, one Bulgarian, one Greek, and four Saxon sisters. All of these seven live in Bucharest, Roumania.

I am thankful to my Heavenly Father, and also to the Priesthood, that the Lord has inspired them to send me at this time on this mission, for I have great joy in the vineyard of the Lord. I, as a humble brother, have been counseled everywhere by the Sunday school, the theological class and the various meetings, wherein they may learn things concerning the Holy Scriptures, for that knowledge is indispensable for the missionaries. There are very many learned people in the world, and also the brethren and sisters from Roumania send their best greeting.

MISCHA MARKOV.

St. John, Kansas, Conference.

St. John, Kansas, March 28, 1900.

To the Editor:

The St. John, Kansas, conference convened in the Latter-day Saints meeting house on the 23rd, 24th and 25th of March. The weather was all that could be desired. All nature seemed to smile on the beautiful spot that had, a few years ago, been dedicated as a place of worship for the Saints. A different spirit was noticeable to that which exists in some of the localities, where the conferences have been held during the past six weeks. The fact that we have a living of our own to meet in is appreciated by the Saints who reside here, and the Elders laboring in this part of the Lord's vineyard. Seven public meetings were held in which the following Elders: M. F. Cowley, Wm. T. Jack, L. O. Larson, Wm. R. Palmer, Albert Kirby, R. W. Fuller, H. E. Harrison, S. Boice, J. P. Corry, O. H. Jepson and J. E. King set forth in plainness the principles of the restored Gospel. The powerful discourses delivered and the testimonies borne by Elders Cowley and Jack furnished food for thought to all who attended our meetings and afterwards were the theme of conversation on the streets of St. John by those not of our faith.

We met in Sunday school Sunday morning, and from that way the children sang the hymn, "In our lovely Deseret," and in concert recited the Articles of Faith, one could readily see that their teacher, L. O. Larson, had not been idle. The teachings given to the children by Elder Cowley will long be remembered by them. His presence with us helped to contribute to the success of our conference. We had been looking with fond anticipations to a visit by an Apostle.

There were in attendance twenty-one Elders; the Saints of this, and some from the neighboring counties, besides quite a number of the good people of this city.

Elders L. O. Larson and Albert Kirby were released to return home, the former having performed thirty, and the latter twenty-five months of honorable and useful missionary labor.

On the afternoon of the beautiful Sabbath day, four persons were added to the fold by baptism.

This conference is in a prosperous condition, and the Elders are laboring zealously to carry the Gospel message to all, and leave them without an excuse. They are meeting with fair success and will soon see the fruits of their labor.

Too much credit can not be given the Saints of St. John for their hospitality toward Elders and visiting Saints while here.

The "News" is a welcome visitor, and is doing much to allay prejudice among those who read it. We are sending it to as many homes as possible.

Your brother,

CALVIN HALL.

STAKE CONFERENCES.

Sevier Stake.

Richfield, March 26, 1900.

The general quarterly conference of the Sevier Stake of Zion was held here in the Stake Tabernacle Saturday and Sunday, the 24th and 25th, inst.

There were in attendance visiting brethren, Francis M. Lyman and A. H. Lund, of the Council of Apostles, Elder Andrew Jenson, of the Patriarch's office. The meetings on Saturday were not very well attended, while at the services on Sunday there was a fair attendance. On the first day of conference the Bishops reported the condition of the people in following words:

Richfield, Elsinore, Annabella, Monroe, Aurora, Sigurd, Redmond, Vermilion, Inverury and Glenwood. Elder Wm. H. Seemiller also made a report, but favorable report of the condition of the whole Stake. The remainder of the time was profitably occupied by Elders Lyman and Jenson.

On Sunday morning a session of the Sunday school was held in the Tabernacle, commencing at 10 o'clock.

During the same time Elders Andrew H. Lund and Andrew Jenson held a meeting with the Scandinavians in the Relief Society hall, where they laid before the brethren and sisters the matter of the proposed semi-centennial jubilee to be held in Salt Lake City next June, commemorative of the opening up of the Scandinavian mission in 1820 by Apostle Erastus Snow and the brethren who accompanied him. They invited all Scandinavians to take a lively interest in this matter, in order that the affair may be made a success. They said it is intended to publish a souvenir album, in which will be published a short sketch of the history of the Scandinavian mission, showing places of interest as well as photos of prominent Scandinavians in the country.

At the morning services of the conference the people were addressed by Elder A. H. Lund and Elder Richard R. Lyman, who encouraged all to bring their actions in conformity with the requirements of the gospel, and to go back again to the conditions in which they were found when the Gospel called them to repentance.

At the afternoon session the following named brethren were presented before the conference to be ordained to the office of High Priests, and the vote in favor of their ordination was unanimously. Oke Salsbury, Henry Bartlett and Thomas Ogden, Richfield; O. F. Peterson, Samuel J. Short and P. C. Petersen, of Glenwood; H. O. Magieby,

of Monroe, and Joseph F. Parker, of Joseph ward. It was also proposed that Brother H. O. Magieby be ordained a Patriarch.

Elder Andrew Jenson addressed the conference on the subject of genealogical records and history, and urged the people to purchase the "Church Chronology," the proceeds from which he for the erection of a suitable building for a Church Historical office.

Elder F. M. Lyman delivered a discourse on the subject of ordination to the various grades of the Priesthood. In relation to the law of tithing, Brother Lyman said that every member of the church who is a producer should be a tithing payer. He also said that it was the duty of every person in a congregation who was in sympathy with what a speaker said to respond with a hearty amen at the conclusion of the sermon.

Elder Lyman also urged very strongly upon the people during the conference to avoid getting into debt, and to get out of debt as fast as possible, and then live within their incomes.

Elder Anthony H. Lund delivered the closing remarks of conference upon the subject of Priesthood and revelation without which it would be impossible for the Church of Christ to exist.

The Stake clerk presented the General Church and Stake authorities, all of whom were unanimously sustained. James R. Morrison and Lauritz Lauritzen were sustained as members of the High Council.

The tabernacle choir, who rendered all the singing during conference, sang an anthem, "My Father, by Whose Almighty power," and conference was adjourned for three months. Patriarch Joseph S. Horne pronounced the benediction. SIMON CHRISTENSEN, Stake Clerk.

Bingham Stake.

The quarterly conference of the Bingham Stake of Zion was held at Ammon on Sunday and Monday, March 25th and 26th. Elder James E. Steele presided. Present at the stand were President Jas. E. Steele, First Counselor R. L. Bybee, Elder Rudger Clawson, of the Council of the Apostles; Elder Jonathan Golden Kimball, of the First Council of Seventies, and other leading members of the Priesthood. A portion of this session was occupied by the Sunday school. Elder Steele made a very favorable report of the Stake. He read the statistical report and a statement showing the income of the tithes. The balance of the time was spent in hearing reports from presidents of different quorums.

In the afternoon, after the administration of the Sacrament, the speakers were Elders Kimball and Clawson. Elder Kimball's remarks were especially upon the Seventies. Elder Clawson spoke upon the practical duties of every day life and the necessity of conforming to every requirement made of us that we might enjoy the Spirit of the Gospel.

Monday, 26th—After the opening exercises Elder Bybee made a very timely remarks and endorsed the report of the Stake as made by the president.

A number of the Bishops then reported their wards. A number of the other quorums were reported by their respective presidents.

On Monday afternoon, after the opening exercises, the general and local authorities were sustained. Alonzo Dabell then reported the High Priests' quorum. The remaining time was occupied by Elders Kimball and Clawson.

Their remarks were listened to with intense interest.

On Monday afternoon, after the opening exercises, the general and local authorities were sustained. Alonzo Dabell then reported the High Priests' quorum. The remaining time was occupied by Elders Kimball and Clawson.

The brethren gave a short account of their visit through Mexico.

Elder Steele made a few closing remarks. The kind word and loving counsel and a statement of God during the conference will not be forgotten, but will bear fruit.

H. L. HANSEN, Stake Clerk.

RETURNED MISSIONARIES

Elder Jewel Horton, of Glendale, Oneida county, Idaho, reports by letter that after having labored in North Carolina and Tennessee for five months he was released to return home on account of lung trouble. He left the field of labor in a prosperous condition, and was enjoying his labors very much. He says he found many good and sincere people that were seeking after the Gospel truths and many friends.

Elder John Phillips, of Logan, Cache county, left this city for a mission to the Northern States on the 13th of October, 1897. He labored in Indiana and Illinois, where, he says, he met with much success. He returned home on the 20th of March last, feeling well satisfied with his experiences in the mission field.

Elder Franklin Smith, of Centerville, Davis county, who was set apart on the 12th of January, 1898, for missionary work, has been laboring in Minnesota, from which part of the field he returned on the 23rd of March, last. He reports the mission there in a good condition in every respect.

Elder J. W. Orrock, of Richfield, Sevier county, was set apart on the 30th of March, 1898, for the mission field, and returned on the 30th of March this year. He has spent the time in the Northern States mission, principally in Springfield and Chicago, and he found the work in those places progressing nicely.

Elder T. C. Pectol, of Calneville, Wayne county, written under date of March 25, as follows:

"As I will be unable to come to Salt Lake, I will write you a few lines."

"Tap, tap all day at the machine until the head throbs with every tap. And when the machine stops for the day the throbbing still goes on. More than any other class of women the large army of women clerks needs to closely watch the health of the organs peculiarly womanly. For the general health will be disturbed just in proportion as the local health of the delicate, womanly organ is disordered. With irregularities there will come pains in the head, the back or side, nausea and general misery. The happiness of the future life of the wife and mother may be entirely ruined by neglect of the health at this critical period."

Women confined in offices, shut out from necessary exercise will find a faithful friend in Dr. Pierce's Favorite Prescription. It so regulates the womanly functions and so strengthens the delicate organs that pain from these causes will be absolutely done away with and future health be perfectly assured.

There is no opium, cocaine or other narcotic in "Favorite Prescription." Neither does it contain alcohol, whiskey or other intoxicant.

"I was so weak I did not have breath to walk across my room," writes Miss Abigail Miller, of New Providence, Calumet Co., Ky. "My periods occurred too often and the hemorrhage would be prolonged and the loss of blood very excessive. I also had spells which the doctor said were fainting fits. I could not tell where they were coming from, but they were very distressing. I would cramp until I could not straighten. This would last for several hours. I did not gain weight and was very weak all the time. I was advised by a kind friend to try Dr. Pierce's Favorite Prescription, and I have taken two bottles of it. I could now walk all day. I took in all six bottles of the 'Favorite Prescription' and I feel like a new woman. I have never had a return of this trouble since, and never can praise Dr. Pierce's medicines enough, for I know they saved my life."

People had hardly left off arguing for and against 1900 being the first year of the twentieth century, when we were threatened with another and somewhat similar discussion. When is Easter day this year? Until lately every one had content to extend the calendar, which all said Sunday, April 15. Then some one remembered that the prayer book, the authority on such a matter, distinctly says that Easter day is the Sunday following the first full moon after March 21, and that it

Lake on my return home from a mission in the Eastern States, I feel I would be doing the "News" an injustice if I did not extend my heartfelt appreciation for its comforting companionship while traveling among strangers in the east. It was a great source of comfort and pleasure to learn how the work of the Lord was progressing in all parts of the world. I was set apart for my mission on the 15th of October, 1897, and during my whole mission have labored in the Maryland conference comprising the whole of the States of Maryland, Delaware and part of West and Old Virginia. While on my mission I have greatly enjoyed my labors and feel that the work in that part of the vineyard is progressing nicely; there seems to be every prospect of a fruitful harvest. I am now on the train near Thistle Junction, where I will change cars for Richfield, from which place I travel by wagon 125 miles to Calneville, Wayne county, where I now reside."

Elder Reuben S. Hamilton, of River-ton, Salt Lake county, was set apart on the 2nd of March, 1898, for missionary labor in the South Western States mission. He traveled first in the Lone Star conference and then in the Austin, Texas conference, where he was quite successful. He baptized eleven persons while in the field. He returned home on the 25th of March last, feeling well in every respect.

Elder J. C. Rushton, of Iowa, Idaho, was set apart on the 1st of March, 1898, for a mission to Great Britain. He was assigned to the Manchester conference, where he remained the entire time, principally in the city of Manchester. He returned home on the 29th of March last. Elder Rushton states that he has been fairly successful in his mission. There is much indifference in Great Britain to religious topics, but occasionally the Elders find those who are willing to listen to their testimony.

Elder Thomas P. Thompson, of Ephraim, Sevier county, Idaho, returned home from a mission on the 4th of this month. He was set apart on the 10th of April, 1898, and has during his absence labored in the State of Wisconsin. He saved several conversions and baptisms have taken place in that part during his term of mission, and that the prospects for the future are promising.

Elder Joseph Morgan, of Samaria, Oneida county, Idaho, was set apart on the 20th of April, 1898, for missionary work in the Southern States. He was sent to the South Alabama conference, where he remained four months, and then he went to the North Alabama conference. He reports having enjoyed good health during his stay and says the mission is in a good condition. He returned home on the 5th of this month.

Elder David P. Christensen, of North Liberty, Bear Lake Co., Idaho, was set apart for a mission to the Scandinavian countries, on the 29th of Nov., 1897. He informs the "News" by letter that he returned home on the 27th of March last.

Elder David P. Smith, of Centerville, Davis Co., was set apart on the 13th of April, 1898, to labor as a missionary in Colorado. He visited various parts of that State and performed a successful mission. He returned home on the 30th of March, this year.

Elder J. Lorin Hatch, of Logan, Cache county, was set apart on the 22nd of Sept., 1897, for missionary labor in the Northern States mission. He was first assigned to Wisconsin and then to Nebraska, and for the last three months he acted as secretary of the mission, with headquarters in Chicago. Elder Hatch says the mission is in a flourishing condition. There are now about 300 Elders in the field, and they are all well and enjoying their labors. Elder Hatch returned home on the 2nd of this month.

Elder L. A. Kelach, president of the Northern States mission, is among the conference visitors. He speaks in encouraging terms of the mission field over which he presides. The late "crusade," he thinks, has done no harm to the cause of the restored Gospel, on the contrary. He says there is room for many more energetic Elders in the field.

THE WORLD'S TELEGRAPH.

Sixty Telegraph Companies Have a Clearing House at Bern.

"Although thousands of miles of line were in operation before 1865, the world telegraph as it exists today dates from that time and from a convention held in Paris to adopt regulations for international telegraphic operations.

Previously, in sending a message from one country to another, delays were encountered which made the telegraph little more expeditious than the post. In traveling across Europe a message not only occupied an exasperating amount of time, but also accumulated an appalling list of charges reckoned in different kinds of money for each country it had passed through. These charges could not be paid in advance, because the amount of them was not known at the point from which the message was sent. It may be imagined that under such conditions the telegraph was not generally employed in transacting business.

From the point of view of the private citizen, the most important work done by the Paris convention was to arrange a uniform schedule of telegraphic rates, and to provide that messages might be sent in code, or secret language, if desired. Arrangements were likewise made for the more rapid transmission of international messages.

"As a result of the work of this and succeeding conventions, we have the marvelously intricate yet simple system of sending telegraphic messages which prevails today. It is possible now to send a message from any village that can boast a telegraph office to any other point in the world that is reached by the far-reaching maze of wires. Moreover, the sender may feel assured that this message will go forward quickly, and it requires but a moment for the clerk to inform him as to its exact cost.

"Considering that the ownership of the various telegraph and cable lines of the world is divided between nearly forty different governments and half that number of private companies, this is a highly interesting example of business centralization. It has been brought about through the establishment of the International Bureau of Telegraphs at Bern, Switzerland. This bureau codified the charges of the many different countries subscribing to the union, using the franc as a basis for all rates. It has brought about many other changes calculated to extend and improve the telegraph business, its most recent undertaking being the compilation of a great dictionary, or international telegraphic code, containing some 300,000 terms, and from almost every language in existence."—Ainslie's Magazine.

WHEN IS EASTER?

Discussion in England as to Whether It Falls on April 15 or 22.

People had hardly left off arguing for and against 1900 being the first year of the twentieth century, when we were threatened with another and somewhat similar discussion. When is Easter day this year? Until lately every one had content to extend the calendar, which all said Sunday, April 15. Then some one remembered that the prayer book, the authority on such a matter, distinctly says that Easter day is the Sunday following the first full moon after March 21, and that it

the full moon is on a Sunday then Easter day is the Sunday following.

It happens this year that the moon is first at its full after March 21 just after 1 o'clock on Sunday morning, April 15, and consequently it was contended that Easter day would not be on the 15th, but the 22nd of April. The discovery disturbed the bankers in the city, who began to question whether they had any legal right to have assumed that April 16 would be the bank holiday. The law officers of the crown even began to consider the question, some people began to advocate a special legislation on the matter, and last night in the house of commons the attorney general settled the question.

Asked whether, having regard to the possibility of doubt arising as to when bills falling due on a day dependent on the date of Easter were legally payable, he would introduce a short bill to make April 15 Easter day this year in law as well as in the calendar, Sir Richard Webster made the mystery clear. He told the house that the statute to which reference had been made, "enacts that every one shall be content to extend the calendar, which all said Sunday, April 15. Then some one remembered that the prayer book, the authority on such a matter, distinctly says that Easter day is the Sunday following the first full moon after March 21, and that it

the statute is not the actual full moon—but the mean full moon—but a fictitious and statutory full moon, sometimes called the ecclesiastical full moon. As there is no possibility of doubt on the question, it is not proposed to introduce any legislation such as the honorable member suggests."—London Cor. Pittsburg Post.

JAPANESE TREATY REVISION.

It is true that for twenty-three years the Japanese had been clamoring in vain for a revision of the old treaties, and that they were perfectly justified in pressing this claim. On the other hand, the avowed object on the part of the Japanese was parasitically to bring foreign residents and visitors under Japanese jurisdiction—a demand which was absurd. This was the purpose of the first representative embassy under the Kuge Iwakura Tomomi, which reached Washington in 1873. Every intelligent man acquainted with the country opposed Japan's claims to be insulated with power over the life and property of a foreigner.

This opposition was based upon unanswerable reasons. The Japanese possessed no written codes, and in criminal cases torture was resorted to for many years to extract a confession. Besides this, the Jol, or anti-foreign spirit, was

YOU complain of fullness and pressure after eating; your head aches, usually in front. You are subject to the annoyance of bad breath and an unpleasant taste. You are hungry even after a good meal, and you keep thin and weak. These things affect your temper and disposition, and you are none too sweet to those around you.

That's Dyspepsia

"For two years I suffered from dyspepsia, until for days at a time I could not eat a thing. I had tried almost everything, but could not get relief. I then thought I would try Ayer's Sarsaparilla, and in one week I was a new man. My tired feelings were gone; I was stronger and better in every way. I believe now if it were not for this medicine I would be in a dying condition."—JOHN MACDONALD, Philadelphia, Pa., August 16, 1899.

"I was troubled with dyspepsia for over twenty years, and it got so bad I came near dying. I was then induced, as a last resort, to try Ayer's Sarsaparilla, and after using several bottles of it, I became entirely well, and have felt well and strong ever since. I have used it in my family the last fifteen years, during which time we have not required the services of a doctor."—L. B. WILLIAMS, Central Point, Ore., July 6, 1899.

Elder Joseph Morgan, of Samaria, Oneida county, Idaho, was set apart on the 20th of April, 1898, for missionary work in the Southern States. He was sent to the South Alabama conference, where he remained four months, and then he went to the North Alabama conference. He reports having enjoyed good health during his stay and says the mission is in a good condition. He returned home on the 5th of this month.

A Sarsaparilla made of chemically pure drugs, thoroughly examined, scientifically exhausted, and prepared with the utmost care.

That's AYER'S

Manufactured under the personal supervision of a graduate in pharmacy, a graduate in chemistry, and a graduate in medicine.

YOUR muscles are flabby and flat. Your shoulders stoop. You are weak, listless, and tired. You are too cold or too warm; short of breath. You are like an engine that needs more fuel. You are one day sick and one day well; yet one day's good work brings three days' weariness. You feel old and ready to drop all the time.

That's Starved Blood

"Last spring I could not walk, my feet were so swollen. I was emaciated and my blood was like water, it was so colorless and thin. Eight doctors tried to cure me, but they did me no good. A council of doctors said that I could not possibly live. Then I thought I would try Ayer's Sarsaparilla, as I had read so much about it. I took three bottles, and now I am perfectly well and weigh over 150 pounds."—Mrs. M. E. SLATER, Pulaski, N. Y., July 13, 1899.

For Biliousness, take Ayer's Pills. Take them with Ayer's Sarsaparilla; one aids the other.

YOU are as tired in the morning as you are at night. You do not know what it is to have sweet, refreshing sleep. You have an appetite, yet your food seems to do you no good. Your mind does not respond quickly and your memory fails you. You lack energy, the eyes droop, the head is tired and heavy. You want to do many things, yet do no one thing satisfactorily.

That's Overwork

"Last July my oldest daughter was taken sick, and I was on my feet, it seemed to me, night and day for weeks taking care of her. I had no other help than that which my husband gave me, and by the time daughter began to mend I was down sick myself. I was discouraged, and did not care much whether I lived or died. My husband got me a bottle of Ayer's Sarsaparilla, and its effects were magical. Two bottles of this medicine put me on my feet and made a well woman of me."—JANE M. BROWN, Bentonsport, Iowa, Jan. 19, 1900.

"In 1898 my daughter, after graduating, was taken down with nervous debility. She had no strength, no appetite; could not sleep, and doctors did not seem to do her any good. At last, by the advice of a friend, I gave her Ayer's Sarsaparilla. After taking two bottles of this medicine there was a decided improvement. We followed up this treatment for two months, and my daughter quickly recovered her health."—Mrs. OLLIE HELMICK, Gardiner, Ore., Dec. 20, 1899.

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