MORMON VIEW OF LIFE'S MISSION.

An Address Delivered by

ELDER GEORGE ALBERT SMITH.

In the Salt Lake Tabernacle, Sunday, May 31, 1908.

(Reported by F. W. Otterstrom,)

our brother, Mathonihah Thomas, regarding principles that apply to us in our lives here and will apply to us in the life that is to come.

Our understanding of life is somewhat different from the understanding of our brethren and sisters of othr faiths. Our comprehension of this er faiths. Our comprehension of the are living in eternity today as much as we ever will live in eternity. Our belief is that we lived before we came here; that which is intelligence, that which is spirit, did not have its beginning in this life. We believe that we received a spiritual tabernacle before we came into this world. That spiritual body was sent to this world, and here it received a physical tabernacle, the body which we see. The physical portion that we see is of earth earthy, but that portion which leaves the body when our lives go out is that which is spiritual, and it never dies. The physical tabernacle lies in the tomb—it is a portion of the earth and goes back to mother earth—but the intelligence that God has placed within it, that which has power to sing and to speak, knows no death; it simply passes from this ife is that it is eternal life-that we wer to sing and to speak, knows no ath; it simply passes from this here of eternal life, and awaits there e purification of the physical taberthe purification of the physical taber-pacle, until the time it will be reunited with this tabernacle, which will be glorified, even as the body of our risen Lord was glorified, if we have lived to be worthy of it.

ALL MEN ARE BROTHERS.

That being our comprehension and understanding of life, we look upon all men as our brothers, all women as our sisters; we look upon the face of every human being that is in the world as a child of our Father, and believe as a child of our Father, and better that as each is in the image of the Father, so also each possesses a spark of divinity that if developed will pre-pare us to return to His presence. We dieve that we are here because we spt our first estate and earned the ivilege of coming to this earth. We selieve that our very existence is a eward for our faithfulness before we ame here, and that we are enjoying on earth the fruits of our efforts in the spirit world. We also believe that we are sowing the seed today of a carvest that we will reap when we go from here. Eternal life is to us the um of pre-existence, present existence, and the continuation of life in mmortality, holding out to us the cover of endless progression and the continuation of the interview of endless progression and the continuation of ence, and the continuation of life in immortality, holding out to us the power of endless progression and increase. With that feeling and that assurance, we believe that "As man is, God once was, and as God is, man may become." Being created in the image of God, we believe that it is not improper, that it is not unrighteous, for us to hope that we may be permitted to partake of the attributes of delty and, if we are faithful, to become like unto God; for as we receive of and obey the natural laws of our Father that govern this life, we become more like Him; and as we take gdvantage of the opportunities placed within our reach, we prepare to receive greater opportunities in this life and in the Hife that is to come.

That is our understanding of the nurpose of our existence in the world, and explains our interest in our fellowmen. Many have supposed that we were exclusive in our lives, and some have thought that we were clannish. The fact is, we look upon every child that is born into the world, as a son or daughter of God, as our brother or our sister, and we feel that our happiness will not be complete in the kingdom of heaven unless we enjoy the companionship of our families and those of our friends and associates

HAVE enjoyed, as you no doubt with whom we have become acquainted and in whose interest we give so much of our time on earth. We feel that we will not rejoice in the future only so far as we are willing to share with our fellowmen the blessings of truth that our father has revealed in our day. So our light, such as God has given us, is disseminated so far as we have power to disseminate it, and it is curtained only to the extent that we have power to disseminate it, and it is curtailed only to the extent that those who misunderstand our mission, turn their backs upon us and close their ears to the gospel message; for its principles are being taught by the elders of the Church, in humility, in kindness, and in love—not to build up a great nation of religious worshipers in this world, but to prepage every in this world, but to prepare every child of our Father to go back into the presence of his Maker, worthy to receive eternal happiness at His hands. This is our mission, and to you within the fold. I say: Do not lose sight of your comportunities, and remember that your opportunities, and remember that it is the intelligence that you acquire that is eternal, the truth which you learn here and apply in your lives, the knowledge and experience you gain and profit by—these you will take with you when you go home.

SAVING PRINCIPLES OF THE

When Jesus was raised from the dead He became the first fruits of the resurrection. The spirit begotten of the Father (the intelligent part of His soul) reinhabited His earthly tabernacle which had been purified, and He became a glorified celestial being, and took His place, on the right hand of the Father, as one of the Godhead. He had complied with all the laws of His Father governing it; and having subdued death He turned the key whereby all mankind may be resurrected, and all may be glorified also by obeying His teachings, which are so simple that all may comply if they will. Faith, repentance and baptism by immersion, and the receiving of the Holy Ghost by the laying on of hands, Holy Ghost by the laying on of hands, will open the door to the kingdom of heaven, as provided by the Redeemer Himself. There is no other way, and the Master's words are: "Verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way the same is a thief up some other way, the same is a thick and a robber." He died that all might ive, and He marked the path that f followed will lead all to exaltation. His plan is not narrow, but contemplates the salvation of every soul and the exaltation, too, of every man and woman born into the world, but they must comply with the law and do the work upon which their salvation and exultation are predicated.

I read from a latter-day revelation

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more you can draw out, and the purer more you can draw out, and the purer becomes the contents of the reservoir; but if nothing is drawn out the well in time loses its virtue and the water that was so delightful to the taste becomes unfit for use. "We must use our talents or the law of nature (which is the law of God) will take them from us. The Savior illustrates this, as recorded in the twenty-fifth chapter of Matthew. Three men were each given corded in the twenty-fifth chapter or Matthew. Three men were each given talents. One received five, one received two, and the other only one. The first two men increased their talents and received the reward of faithfulness, but the last man failed to improve his opportunity, and it was taken from him.

We have all received talents, be they We have all received talents, be they few or many, and our reward will be in proportion to the use we make of them. By and by we will stand face to face with our Redeemer and give an account for the time spent in this life. Of those who have received many talents much will be expected, and those who have received few will be, added upon if they have been faithful. When our life here is ended and we return

talents much will be expected, and those who have received few will be added upon if they have been faithful. When our life here is ended and we return home, we will find credited to us there avery good act we have performed, every kindness we have done, every effort we have put forth to benefit our fellows. All the knowledge we have gained here will remain with us there and will be the foundation upon which we will build as we continue on under the tuition of our Lord.

What a happy people we should be with the knowledge we have that this probation is not to prepare us to die, but to live; that the Father's desire for us is that we may avoid every error and receive every truth, and by applying truth in our lives become more like Him, and become worthy to dwell with Him, which we cannot do until we have repented of our sins and forsaken error. Let us evidence our appreciation of what the Lord has given us by serving Him, and we are serving Him when we do good to His children. Freely we have received, now freely give. With hearts warmed with love and kindness for our fellow men, let us press steadily on until the final summons shall come, and we shall meet our record. Then, if we have improved our talents, if we have been honest, true, chaste, benevolent, and charitable, and have sought to uplift every soul with whom we have associated, if we have lived up to the light we have received, and disseminated that light whenever opportunity has presented, how happy we will be ard how our hearts will swell with gratitude when we receive from the Maker of heaven and earth that welcome plaudit: "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

I pray that this may be the welcome extended to you my brethren and sisters, and to all our Father's children, in all the world, in the name of Jesus Christ, Amen.

Jesus Christ, Amen.

RETURNED MISSIONARIES.

The following missionaries recently The following missionaries recently reported at the Church historian's office in this city their safe return from foreign and American mission fields. All bring spiendid reports of the progress of the gospel work in the various fields from which they hall:

May 1908-William Peterson of Lov ell, Big Horn county, Wyo., from the Central States mission; set apart Apri

David Peterson of Lyman, Wyo. from the Scandinavian mission; set apart July 3, 1906. Returned last Jan-uary on account of poor health.

June 5-Wiley M. Cragun of Pleas-ant View, Weber county, from the Northern States mission; set apart Sept. 26, 1905. Was president of the Northern Illinois conference the last

June 6—Leonard Olson of Smithfield, Cache county, from the Swedish mis-sion; set apart Oct. 16, 1906; returned on account of illness.

June 11—Thomas S. Court of the Third ward of Provo City, from the Samoan mission; set apart Sept. 2, 1994. He was president of the mission. During his administration meny hundreds of acres of land was purchased and leased and many of the native saints settled upon the same. The mission in the Togan group has been reopened, and is progressing nicely.

This is Elder Court's second mission to Robert E. Dimond of West Jordan,

Robert E. Dimond of West Jordan, Salt Lake county, from the Samoan mission; set apart June 15, 1906. This was his second mission to Samoa. Wilford A. Porter of Central ward. Arizona, from the Samoan mission; set apart Oct. 14, 1904. Presided over the Santi conference.

the Savati conference.

Lewtence C. Snow of St. George,
Washington county, from the Eastern States mission; set apart April 11, 1906.

David George Shorten of 521 Twenty-first street, Ogden, from the British mission; set apart March 14, 1906.

June 12—Samuel Henry Blake of Vineyard, Utah county, from the Brit-ish mission; set apart April 17, 1806. William H. Elkington of Tocele. Tocele county, from the Southern States mission; set apart June 6, 1808. Arvilla Child or Fairview, Unite Arvilla Child of Fairview, Uinta county, Wyo., from the Southern States mission; set apart April 4,

June 13.—George H. Hansen of American Fork, Utah county, from the Eastern States mission; set apart Jan. 23, 1967. Released on account of ill health, after a severe attack of typhold-pneumonia, and was accompanied home by Dr. Joseph S. Hickey of Philadelphia.

Arthur Shreeve, of Ogden, from the British mission; set apart. Nov. 1.

British mission; set apart Nov. 1, 1905. He left the mission field last October and has spent the time since in school at Chicago. George H. Dubois of Spanish Fork,

Utah county, from the Netherlands, Belgium mission; set apart Jan. 6, 1907; was president of the Liege conference, and was ill much of the time he was absent.

June 14.—Gavin Maxwell, 1126 Fourth avenue, Salt Lake City, from the Southern States mission, set apart Dec. 3, 1997; released on account of Dec. 3, 1907; released on account of pressing call from home.

Gustavious Williams of Teasdale, Wayne county, from the Southern States mission; set apart June 13, 1906; taught school part of the past year in east Tennessee.

June 15 .- Delbert Welker, of Saf-June 15.—Delibert Welker, of Sat-ford, Ariz., from the Eastern States mission; set apart April 11, 1906. Emery E. Huntsman of Enterprise, Washington county, from the Southern States mission; set apart June 19,

June 16 .- Fred Christensen, of Cove Bannock county, Ida., from the North-ern States mission; set apart Oct. 16, 1907; released on account of sick-ness, suffering from an attack of ap-

pendicitis.

Charles T. Pope of Vernal, Uintah county, Utah, from the Northern States mission; set apart June 6, 1906; was released to accompany home Elder Fred Christensen, who was the country of the

David E. Tracy of Yost, Boxelder county, from the Southern States mission; set apart Oct. 9, 1906.

Bert M. Crump, of Riverton, Salt Lake county, from the Southern States mission; set apart March 20, 1906.

Julius Jepson of Mink Creek, Oneida county, Ida., from the Southern States nission; set apart March 20, 1906. Rufus C. Long, of Preston, R. F. D. J. Oneida county, Ida., from the ithern States mission; set apart Jan. C. Walk, of this city,

(Brighton ward), from the Southern States mission; set apart April 16

June 17—Joseph R. Hooton, Jr., of Central, Sevier Co., Utah, from the Southern States mission; set apart April 2, 1907. Released on account of ill health.

June 20—Edward M. Rynearson, of Murray, Salt Lake county; from the British mission; set apart May 1, 1908.

James Ernest Frandsen of Redmond, Sevier Co., from the Scandinavian mission; set apart May 29, 1906.

Charles L. Norton of Lincoin, Bingham Co., Idaho, from the British mission; set apart May 2, 1906.

Peter M. Frandsen, of Iona, Bingham Co., Idaho, from the Scandinavian mission; set apart May 2, 1908.

Arthur A. Rowsell of West Jordan, Salt Lake Co., from the British mission; set apart July 3, 1906.

Thos. O. King, of Raymond, Alberta, Canada, from the British mission; set June 20-Edward M. Rynearson,

Canada, from the British mission; set apart April 17, 1906. He presided over the Nottingham conference. Jacob L. Hartvigsen of Downey, Ida. from the Scaudinavian mission:

from the Scandinavian mission; set apart April 16, 1996. Hyrum Larsen of Georgetown, Bear Lake Co., Ida., from the Scandinavian mission: set apart Nov. 27, 1996. James Harrop, of Butler ward, Salt Lake Co., from the British mission; set apart April 17, 1996, Ralph Harker, of Cardston, Alberta, Canada, from the British mission; set apart May I, 1996.

June 23-Milando Rich, of Paris Bear June 28—Milando Rich, of Paris,Bear Lake Co., from the Southern States mission; set apart Oct. 10, 1906. David Sessions of Menan, Fremont Co., Ida., from the Southern States mis-sion; set apart Dec. 4, 1906. Duncan Stewart of Meadow, Miliard Co., from the Southern States mission; set apart April 10, 1906.

ASSAULT ON A MORMON MISSIONARY IN IRELAND

While conducting an openair meetng in the city of Belfast, Ireland, on Wednesday evening, the 27th ult., an unprovoked assault was made by a drunken man upon Elder T. J. Bennett, president of the Irish conference, The meeting was held at the junction of Corn market and High street, and was attended by a large crowd of people, who gave respectful audience to the addresses of the brethren. Toward the close of the meeting a burly and irreverent fellow, who gave unmistakable signs of having imbibed freely in Irish whisky, stepped forward and dealt President Bennett two forcible blows on the neck and shoulder. Friends rushed to his assistance and grabbed his assaliant, and, a policeman appearing on the scene, he was turned over to the officer of the law, who, it is understood, soon after released him. Order was restored and Elder Bennett finished his discourse, at the close of which between 200 and 300 tracts were distributed and a large was attended by a large crowd of peoat the close of which between 200 and 300 tracts were distributed and a large number of books sold. Since then several largely-attended meetings have been held in Helfast without any opposition being manifested. At one of these, held on the 31st uit. 200 tracts were distributed and 30 books sold. Very encouraging reports are being received from elders laboring in other parts of the Irish conference. Elder Bennett says that considerable Church literature was distributed at an open air meeting held on Sunday, the 31st uit. in the city of Dublin. The saints of the Dublin branch are rendering the missionaries much assistance in their open air work, and the officers of their open air work, and the officers of the law have given them the assurance that they have protection in their proselyting campaigns.—Millennial Star.

CURED HEMORRHAGES CI. THE

LUNGS. "Several years since my lungs tere so badly affected that I had many het forthages," writes A. M. Ake, of Wood Ind. "I took treatment with several paysicians without any benefit. I then étarted to take Foley's Honey and Tar, and my lungs are new as sound as a billet. I recommend it in advanced stages of lung trouble." Foley's Honey and Tar stops the cough and heals the lungs; and prevents serious results from a cold, Refuse substitutes. For sale by F. J. Hill Drug Co., "The Never Substitutors."

The Temple Quarrymen

temple was dedicated in 1854, the work commenced on the quarry and continued periodically until '76, the great centennial That spring Brigham Young catled on the seventles to build the

temple.

Having been a member of that organization for 20 years, I, in obedience to the call, went to Sait Lake, taking little else but a sack of fleur. Bishop John Sharp, superintendent of the temple building, took me to see the temple grounds where I met James C. Livingston, director of the quarry work. Atriving at Little Cottonwood canyon I found nearly 40 non working up to the top of the mountain—quite different from the quarries in Aberdeen. Scotland, where I had seen them go down into the earth to quarry rock. Being furnished with hammer, drills and line, we put in slips and wedges, and burst the rock asunder. Upon the mountain we would dig to find suitable rock. Sometimes in response to the "O-hel" of our indomitable leader, Livingston, we would give one mighty lift, and send the immense rock to the quarry below to be cut into the exact proportions designated, then named and numbered.

Time passed on until October wher Time passed on until October, when the seventies met in conference in that old historic building, the Fourteenth ward assembly hall, the object being to report how the work was progressing. The first presidency of seventies—Jacob Gates, Horace Eldredge and John VanCott—called for an expression from those present, and informed us that we would be needed at the quarry till the capstone was laid on the temple, which even did not take place until 1890.

When our great temple founder died.

even did not take place until 1890.

When our great temple founder died, the quarrymen wished to show their appreciation of his inspired leadership. They accordingly quarried out a great granite slab, which taxed the carrying capacity of one of the railroad cars to take it to Salt Lake—but Livingston saw that it reached its destination. From there is was taken to the private cemetery and laid on the grave of Brigham Young.

might occur.

Phones 500. 20-26 South Main St.,

Work at the quarry continued in snow and sunshine—all barriers were pushed determinedly aside, and capacity for work increased. Hundreds of buildings could have been constructed from the left-over rock unfit for temple use—the Assembly hall on the temple use—the Assembly hall on the temple block having been built from such block having been built from such ck, and still hundreds of tons lay re-cted on both sides of the canyon-no onder the work continued so long and

Among the notable men still living who worked for nearly a quarter of a century in the temple quarry are the

President Gowans of Tooele stake Bishop Gillespie of Provo, Robert Morris of Salt Lake, David Cameron, Andrew Hansen of Granite, Bishop Murof Granite, Adam Duncan, A. M. Buchanan, James Burnett, the Muir brothers and James Sterling (historian's office). All are substantial men of the fice). All are substantial men of th

Thus you are reminded of those who stood shoulder to shoulder rolling the great rocks down the mountain side, making it possible to build massive walls with rock having neither blemish nor seam. They live to look with pride on the most durable structure in America.

JAMES GARDNER.

IN PLAIN TERMS.

"The ignorance of many persons touching the 'good old Anglo-Saxon speech we hear so much of in the magazines and newspapers," says a member of the faculty of Princetor 'is most amuseing at times. A mem ber of the bar in Philadelphia, a man more remarkable for the vigor of his addresses to juries than for his learn ing, was not long ago commenting of the proceedings of the other party to

suit under trial.

"I do not know what gloss," said
he, "my learned friends may put upon
this matter, but I will not mince my
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bowels move regularly. In this way they can keep themselves in good health and prolong life. The bowels are not as active in middle-life and old age as they are in youth, and with the majority there is a tendency to constitute the majority there.

is a tendency to constipation of a chronic and obstinate nature.

is a tendency to constipation of a chronic and obstinate nature.

To ward off the possibility of serious diseases use Dr. Caldwell's Syrup Pepsin, the great herb laxative compound. It is especially suited to the use of elderly people because it is prompt but gentle in action, and does its work without griping or weakening, as is the case with salts, purgative waters and cathartic tablets. These should not be used by children, women, old folks or weak people because they are too violent in action and generally gripe. Furthermore, the results are temporary as reaction sets in and the bowels are bound up more than ever.

A remedy like Dr. Caldwell's Syrup Pepsin is very gentle in action and yet thoroughly effective, and as it contains tone properties, it strengthens the system instead of weakening it. The results are permanent because gradual, and many can in a short time do away with the use of all laxatives. It will cure the most chronic constipation, dyspepsias, liver thouble, billousness, flathlency, sour stomach, weak stomach, bloating, drowsiness after eating and such other stomach, liver and bowel troubles.

To prove how effective it is in serious cases the extreme of Mr. Argustong of Docatur.

stomach, liver and bowel troubles.

To prove how effective it is in serious cases the experience of Mr. Armstrong, of Decatur, Ill., can be cited. He suffered from a gunshot wound during the Civil War which caused a partial paralysis of the bowels and he has had ever tince to use a laxative. He says he never found anything so effective, or which worked so near to nature, as Dr. Caidwell's Syrup Pepsin. Try it and you will say the same. The price is 50 cents or \$1 a bottle at any druggist.

ITELE TEST Those wishing to try Dr. Cald-well's Syrup Pepsin before buyIng can have a free sample bottle sent to their borne by
addressing the company. This offer is to prove that he
remedy will do as we claim, and is only open to those
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