NO SACRIFICE TO BE A LATTER-DAY SAINT

Discourse Delivered

BY ELDER DAVID McKENZIE,

In the Salt Lake Tabernacle, on the Occasion of the Pioneer Stake Conference, Sunday, October 26, 1907.

(Reported by F. W. Otterstrom.)

My beloved brethern and sisters and friends: In being called upon to occupy a portion of the time this afternoon, I was reminded of a little incident that occurred a short time ago. We were in a meeting capacity of the high council of the Pioneer Stake of Zion, and it may not be amiss to allude to that, inasmuch as this is a conference of the Pioneer stake: President McLachlan was evidently deeply interested in the welfare of the stake. We had been discussing how to best promote and advance the interests of the people there, and more directly in the regulation of instruction and amusement for the young. The president asked a question something like this: "I would like to ask you, my brethren, what would be best for the welfare of the people of the Pioneer stake." It came to me like an inspiration to say, "Communion with God." The following morning, in our office, Elder Cannon remarked, "You made my reply to the question of President McLachlan; I wanted to say, 'The Spirit of God.'" Thus both of us met the question of the president in a proper way. I think so yet, and although that was alluding to the Pioneer stake of Zion, yet it will apply, beyond peradventure, to the members of the various stakes of Zion as well, and to all who are interested in the welfare of the children of men, in this the dispensation of the fulness of times.

SCIENCE CONFIRMS REVELATION.

I desire to speak briefly of one matter upon which I have been led to reflect. I cannot help but notice that invention has made very great progress lately, and science in the abstract has not been behind the times. In the various branches of science, we have discoveries and conclusions reached—so far as science can reach them—of many principles that have been advanced by the Prophet Joseph Smith in this dispensation, among them: the eternity of matter, the eternity of life, the endless duration thereof, and many other truths, but time will not allow me to dwell upon these at any length. In that connection, however, I am reminded of one principle revealed to the Prophet Joseph. The Lord revealed to him that "all things are governed and controlled by law"—not that law is the governor and controller in the sense of being the creator, but law is the method by which the Creator works. Herbert Spencer, an agnostic, by the way who has little faith if any in revealed religion, has given a definition of eternal life, and when we read the writings of such a man, in which he lays it down in so plain a way that it is impossible to gainsay his arguments; and when we hear other scientists point out that there is only one system or code of laws for the reception of the natural life of man and also for the spiritual life of man—that there are not two distinct sets of laws, but that they are governed by the same law—namely, "Life can only come from antecedent life," how forcefully it brings to mind the necessity of that great principle of our holy religion—the gift of the Holy Ghost.

After faith and repentance—then baptism by water. For what purpose? For the remission of sins, that the candidate may stand before our Father in Heaven free from sin, for only in that condition can he receive spiritual life. I say it is with pleasure that I read that scientists conclude that there is but one way to communicate life, both the natural and the spiritual.

SIMILARITY OF THE SPIRITUAL AND NATURAL.

I have before me a revelation given to the Prophet Joseph Smith, in the year 1830, entitled, "The Book of Moses." I will read a very short paragraph:

"And the Lord spake unto Adam saying: Inasmuch as thy children are conceived in sin even so when they begin to grow up sin conceiveth in their hearts, and they taste the bitter that they may know to prize the good, and it is given unto them to know good from evil, wherefore they are agents unto themselves: and I have given you another law and commandment to teach these things freely unto your children saying: that by transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water and blood and the spirit which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven of water and of the spirit and be cleansed by blood," the same elements in which are comprehended the natural birth, the physical birth of the body, "and be cleansed by blood, even the blood of mine Only Begotten, that ye might be sanctified from all sins and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment, by the spirit ye are justified, and by the blood ye are sanctified: therefore it is given to you to abide in you the record of heaven, the Comforter, the peaceable things of immortal glory."

LIFE SHAPED BY ENVIRONMENT.

Here we see the same elements pertaining to the birth of the spiritual life that there are to the birth of the natural life, and inasmuch as the same fundamentals pertain to both, it is only reasonable to conclude that the same principles obtain throughout the growth and development of the spiritual life. Now let us reason upon this point: None of us can select our own parents—so far as we know at least. Heredity, then, is responsible for our birth, but after birth we have to be sustained. This life has to be nourished, cherished, and developed; and that is done by another principle outside of ourselves. The scientists call it "environment." That is a very expressive word, and we may as well use it as any other; it simply means all outside of ourselves, outside of our individuality. For example, we cannot continue to live unless we eat. If we fail to comply with that requirement of the body, death must follow. We could not continue to live (I am, of course, speaking of life pertaining to the human organism,) unless we could breathe, and unless we had air to breathe, unless we had the sun to give forth warmth, unless we had the water to drink, etc. These are environments, and they not only sustain us in life; but they develop our organism. We have been speaking now from a physical standpoint. We live and move and have our being in our surroundings, but from a moral standpoint these have also a great deal to do with us. The associates we keep company with, the schools we attend, the teachers who instruct us, the books we read—all these tend to make the human being what he is. We are influenced by those things to such a degree that that environment has almost everything to do with what we are, after we are born. It is verily so with the spiritual life; in order that we may attain to that development for which we were created, even to become as God our Father is, by a continued course of observing the commandments and laws that are instituted for that purpose. It is requisite first that we should be born the second time, to be free from the effects of the fall, for there is a "natural principle within man, continually operating upon him, dragging him down inch by inch to the mere animal plane—searing conscience, blinding reason, and paralyzing the will." This is the principle of sin that we receive from our first parents; but there is another principle, ordained of God, and that is the principle of salvation, which provides that by the exercise of our free agency, our willingness to comply with the terms thereof, we may overcome that principle of sin in our natures and become as God intended we should be; and that principle, the spiritual life that we receive from the second birth, is salvation. But, inasmuch as we are free agents, we have the conscious power of choice as to whom we shall serve. In the case of the air we breathe and the sun that warms us, we receive these almost automatically, but in the case of the spiritual growth and development, we have to deliberately choose which we shall serve—whether we will listen to the voice of evil, that corrupt principle that is within us which leads us to sin, or whether we will listen to that spirit which we received when we are pure by obeying the commandments of God, by faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost.

GIFT OF THE HOLY GHOST.

From this point of view we cannot fail to see how important is that ordinance that the Latter-day Saints teach to all mankind, and are willing to testify for themselves that they know by obedience thereto that they have received, through the laying on of hands, the gift of the Holy Ghost, even the power of God, the gift of spiritual life—the germ thereof planted within them; that they may develop it through communion with the Eternal One and grow day by day and year by year unto that fulness of everlasting life. Spiritual life is not the mere development of natural life. It is something distinct from that, and can only be received individually from God.

Not only do we have to be born again to obtain that principle within us, but we must go on from the day of that second birth, studying carefully the path that is marked out for us, so that we may keep the commandments of God, the requirements of heaven, in order to attain unto perfect salvation.

Let us consider what is required of us as Latter-day Saints. One of the first things that I was impressed to do, after I joined the Church, was to gather to the land of Zion. That was in 1854. Feeling as I did that I had entered the Church of Christ, I had no more reluctance about gathering to Zion than I would have about eating a meal of victuals when I was hungry and knew the necessity of it and the benefit that would grow therefrom. I came out here, to an unknown land. From one standpoint, this might be said to be a sacrifice on my part, for I gave up my home, my associations, and my occupation. I had come to a strange land with no probability of making any money at my profession. How would I live? O the Lord would provide. That is as far as I went, and I trusted Him. When we came here, I found we were expected to pay tithes. Why? In order that we might receive a blessing. All things are governed by law, and the law which is connected with that blessing is: "Pay your tithes and this will be a land of Zion unto you." It is a land of Zion unto every man and woman who complies with the requirements that are made and do it with a full understanding, in their hearts, of the purposes of the Almighty.

SACRIFICE BRINGS FORTH BLESSINGS.

I heard a brother talking about sacrifice the other day, and I could not help but think of a circumstance that occurred in our early settlement here. Our beloved President Woodruff—bless his memory—was telling about planting some potatoes just after his arrival here. He would have given almost anything to have eaten one of them; he was potato-hungry. But there were very few in the land, and rather than gratify his natural taste he put all the potatoes in the soil in order that he might get more hereafter. That was a sacrifice, wasn't it? In one sense, yes; but it was also a blessing, because for every potato he put in the land he got a crop therefrom, and this paid him for his sacrifice. So it is with all that we, as Latter-day Saints, are invited to do. The Holy Spirit of God, in whom we live and breathe and have a being, requires that we put ourselves in harmony with that Spirit, to so live that we can receive it in our heart of hearts, to be always in tune with it. When we partake of the Sacrament of the Lord's supper, we make use of words something like these: We witness unto Thee, O God, that we always remember Him"—always remember Him—"that we may always have His Spirit to be with us." Do we think of that when we partake of the Sacrament? How many there are who subordinate that glorious ordinance to mere formality and do not think of its true purpose and value. There is a natural law manifested in that ordinance; we are born again, and being born again, we have to be sustained after birth in the spiritual life, just as we have to be sustained after birth in the natural life. Therefore, in order that we may be sustained and developed spiritually we have to eat the bread of the Sacrament, and drink the water of the Sacrament, that we may increase in spiritual development, and by witness of the fact that we have obeyed the law, and that we always remember Jesus, we may always have His Spirit to be with us; for thus He says: "Therefore it is given to abide in you"—not to come like a dash from the clouds and disappear, but the Spirit is "given to abide in you, that you might be sanctified from all sin, enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal story."

Right here let me speak of other means of development. In the case of male members of the Church—if they are faithful, it is only a little while after baptism till the priesthood will be conferred upon them, first as deacons—the humblest work that can be performed by a youth, taking care of the meetinghouse and anything else that he may be called upon to do. That is the beginning of his development. Then comes the offices of teacher, priest, and elder. Everyone who holds this priesthood is required to magnify it, that is, to use it for their own benefit; yes, for their own benefit, but to benefit themselves only by benefitting others—unselfishness pure and undefiled; that is the way to promote our spiritual growth, our development; that is what the priesthood is for. When the boy grows to be a young man, you know that every day he is expecting to be called upon to leave his darling girl at home if he is not married, and go abroad to labor as a missionary; and if married, how often he is sent away almost immediately after the ceremony. I have seen it so often that I sometimes think it is done on purpose. And these young elders go away, without pay, where? To an ungodly world. What for? To preach an unpopular gospel; to be hooted and scoffed at; to be persecuted, perhaps put to death, as many of our elders have been, for the testimony of Jesus. Notwithstanding this, as a rule, they perform their labors gladly. Haven't you heard over and over again—I am sure I have, hundreds of times—young men who have returned from their missions, and, though they admit trouble and persecutions and all kinds of villification, they say that the time spent as missionaries has been the happiest time of their lives. Why certainly it is. When a man or woman steps forth and selects by choice the determination to serve God and keep His commandments, that will be the happiest period of that man's or that woman's life. And when we pay our tithing, there must not be any reluctance about it; it must come spontaneously from the heart, simply because it is the commandment of God; and that is the way you are willing to show by your works that you want to promote the growth and welfare of Israel, that you are willing the money God has placed in your hands, through His blessings, should be used for the education of the young, for the building of temples or meetinghouses, or for any other purpose to which the authority of heaven may see fit to devote it. As a people, we ought and do have this knowledge that it is for a wise and glorious purpose, and therefore I am happy to say that the principle of tithing is steadily on the increase, and I am assuredly correct when I say that in the same proportion the faith of the Latter-day Saints is increasing, and so is their unity one with another.

NO SACRIFICE TO BE A LATTER-DAY SAINT.

Now, I don't consider it any sacrifice to be a Latter-day Saint except in the sense that President Woodruff might have felt when he deprived himself of the potatoes that he might have them to put in the ground; it was for an ultimate blessing. But after he put them in the ground, he had to work. Oh, that was not all; it is not enough to come to meeting then go away and forget all about what was said to you, till the next meeting. When those potatoes were put in the ground, he had to hoe around them, to cut down the weeds, to loosen the soil, to give the tuber a chance to develop, and when the time came he had to irrigate, and take care of the seed and nourish it, that the fruit might come forth in abundance. So it is with everything we do in life. Our Father first requires a labor for us to perform, and that labor is the source of blessings when it is carried on in the way He requires; so that instead of grumbling about employment, about being overtasked to do the work that is assigned to us in a religious capacity, I say we should rejoice in the opportunity that is presented to us of not only gathering together but when we are here, to study each other's interests, remembering that to grow individually, we must look after the welfare of the children of men. Christ, our great archetype, gave us that example. He also said: "Without Me ye can do nothing," and that I am correct in this view of the matter of spiritual development, Jesus Himself said: "I have come that you might have life, and that you might have it more abundantly." Those people, to whom He spoke, were naturally living; of course they were, but that was not the kind of life he meant. He meant the spiritual life, and might have said: I am come that ye might have spiritual life; and that ye might have it more abundantly. "He that hath the Son hath life, and he that hath not the Son of God hath not life." Surely they might live as human beings, but they had not the spiritual life that Christ was speaking about. Then we read in second Nephi that "to be carnal-minded is death; but to be spiritual-minded is life eternal." Here is the difference, then, between natural life and spiritual life, and the trend of mankind is to follow the natural career; hence the Apostle Paul says: "The natural man receiveth not the things of God, the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." That is the difference between the Latter-day Saints and the people of the world.

My brethren and sisters, my time is up. Let us as Latter-day Saints remember that we must not be carried away by the things of the world, because we are in peace in Zion, and there is little to harrass or trouble our minds, but there is enough when we have to overcome this carnal nature that is within us, and when we know that it is our duty to develop the spirit life that we have received through the gift of the Holy Ghost.

I can only conclude by saying, my brethren and sisters, I am one with you in the testimony that I know Joseph Smith is a prophet of God. I know it as well as I know that I am standing here. It is no guess-work; I know it! I have heard thousands say the same, and it would be impossible for us to say the same without being actuated by the same Spirit, the Spirit of God. It is this Spirit which has convinced us of the truth, and it is a promise that God will give it to every one who will humble himself and repent, going forth like a little child to submission, knowing his utter helplessness in and of himself, but trusting in our Father in Heaven, who will most assuredly give this testimony to those who seek in faith, which is my testimony to you, in the name of Jesus Christ, Amen.

In the holiday season replete with good things to eat, fine pastries are important, the lightest and best are made from

HUSLER'S FLOUR.

Both 'phones 128.

GENEALOGY.

Potter Family Genealogy—Remarkable Perseverance in Search for Data Sigularly Rewarded—Encouraged by a Dream—St. George Temple Work.

All communications for this department should be addressed to Mrs. Elizabeth C. McCune, chairman Genealogical committee of the Daughters of the Pioneers, corner north Main and First North street, Salt Lake City, Utah.

The following letter will be of especial interest to readers who are engaged in temple work, and who have had difficulty in getting genealogical data, as it shows how the Father opens up the way when his children do their part in looking after their dead kindred:

Payson, Utah Co., Utah, Oct. 14, 1907.

Mrs. Elizabeth McCune, Dear Sister: As you have invited correspondence to your columns in the "News," I take this opportunity to write a few items of my experience in genealogical work. It might be faith-promoting to others. I commenced 40 years ago to gather names of my ancestors and it was a very hard, slow work. I would write to county clerks and they would say, "Send me $25 and I will send you your names on this record." So I worked in this way 20 years and the record was not satisfactory then for temple work. When I was about to despair, I prayed to the Lord to open my way. He answered my prayer in a mysterious way. I went to the postoffice one day and there was a letter from one Erastus Potter, from the state of Massachussetts, stating that he had just completed and published a book of 7,000 names all of the Potter families of the United States. This Erastus Potter had worked 25 years and had spent $20,000 in gathering names. He had searched six states, fror Rhode Island (where my grandfather's father was born) west, in all the states to Iowa. I found that all the names were on my direct line of genealogy, even all of my father's family were named in the book. Now I hailed this book as a gift of God sent from God to me. I did not waste any time in going to Manti temple. And there I engaged the help of Frank Dearns Farnsworth. He was one of the noblest and most faithful genealogical workers in the Church. We spent some weeks in drawing off on sheet-form all that were dead and when we got this all completed, I commenced the baptisms of 4,200 people.

After completing all of the baptisms and recording them on my Church temple record, I found that my work had just really commenced. The great work of the temple ordinances was on my hands. And now I had spent nearly all my means. So I became very depressed and sad. I went to my lodgings rather downcast and the tempter came to me and said: "You have done all this work in the dard; there is nothing to it. Men have persuaded you to do this to make money and you are deceived!" While in this state of mind I fell asleep! In a moment, a voice called me by name. I raised up and saw a person who stood by my bed. I asked him who he was; he said that he was my guardan angel. I asked him some questions and he said that he had preserved my life many times when I was near unto death, and then he said, "Come with me."

We went upward with the speed of electricity and I found myself on the Atlantic sea board and it was in the old Revolutionary times. My guide said that I was a missionary to that people. I found that a meeting was called in a large log house or school house. There was an oak table on a platform in one corner of the house, and tallow candles were burning in another corner—the house was packed full of people as we came in. I arose and sang a hymn and offered prayer, and then sang another hymn. I remember they were the same as we sang in the temple, and they all helped me to sing. I spoke about 40 minutes on the first principles of the Gospel and the redemption of the dead, and when I was through and had dismissed, I told them that I was traveling without purse or scrip, according to the ancient pattern that Christ set. Several people came to me and asked me to go home with them. There was one Erastus Potter, who said, "Come with me!" I went with him, and as we were all going along the road, I heard many of them talking; they said that they had never heard so much scripture quoted in a sermon as they had heard cited tonight, and they all agreed that it was truth. I noticed their clothing, and it was all homespun and home made, and the men had wolfskin caps on and the women had the same kind of capes on their shoulders, and they too, were homespun. We came to my friend's house and stopped at the gate; while the people passed by, my friend said to me, "do you know who all these people are, that you have preached to tonight?" I said, "no," and he continued, "these are all of those people that you were baptised for in the Manti temple today." After the crowd had passed by, we heard some nice singing, and two fine looking girls came up to us and asked, "Could you have been baptised for two more in the temple today?" I said "yes". "Well," said one of the girls, "my name is Mirandy Baird, and the other girl said, "My name is Elte Noble," and they passed on after the company. At this juncture my guide came and said, "We will go!" and in an instant I found myself in bed in Manti, and my guide was gone. I had been shown through my dream that all that I had done work for were glad to receive the gospel. I had seen them all and had heard their voices. I told my vision to President D. H. Wells and he said that it was a heavenly vision; and he told me to continue and give them their higher blessings. I have commenced this, and have got the temple work done for 884, and will work on as fast as I can. I am now 75 years old and am somewhat sickly; but will leave the work to my sons with all of the records of the dead, and will exact a promise that they will put in all their spare time in the temple.

AMASA POTTER.

TEMPLE WORK ALREADY DONE.

Following are the names of families already officiated for, in part, at least, in the St. George temple.

Parkes and Aston families of England, by Agnes E. P. Calkin, St. George.

Price and Hodge families of the Southern States, by John Price of Washington, Utah.

Frisbrey, Thompson and Jewett families of New England, by Miner G. Frisbrey of St. George.

Pimm, Donald and Shaw families of Scotland, by John Pimm of St. George.

Prior and McEwen families of Scotland and England, by George F. Jarvis, of St. George.

Pace, McCorcle and Macklin families of the United States, by James Pace of St. George.

Pendleton family of New England, by Benj. F. Pendleton, of St. George.

Pfister family of Switzerland, by Magdalena P. Wittwer of Santa Clara.

Pulsipher, Dution, Falcchild and Brown families of New England, by William Pulsipher.

Pace and Nichols families of New England, by Wilson D. Pace.

Perkins, York and Warren families of the Southern States, by Ute Perkins of St. George, Utah.

Picket and Attwicks families of England, by Hannah P. Attwicks.

Riddle, Riddell, Ridlon and Ridley families of New England, England, Ireland and America, by Isaac Riddle.

Rennow family of Denmark, by Chas. P. Rennow of Panacea, Nev.

Reber, Wintch and Muller families of Switzerland, by Samuel Reber of Santa Clara, Utah.

Rees and Williams families of Wales, by Watkin Rees of Beaver.

Rhoner and Niederer families of Switzerland, by Isaac Rhoner.

Ruesch and Niederer families of Switzerland, by Jacob Ruesch of Rockville, Utah.

Randell and Burdett families of England, by Jas. H. Randell of St. George, Utah.

Robbins, Jarvis and Simons families of New England, by Don C. Robbins of Salt Lake City.

Redd, Hardison and Chamberlain families of New England, by Lemuel H. Redd of Harmony, Utah.

Richey and Ridge families of Southern States, by William Richey of Circleville.

Raleigh family of New England, by Alonza H. Raleigh.

Riding, Dolbell and Lister families of Ireland and England, by Heber C. Riding of St. George.

Roskelly family of England, by Samuel Roskelly of Logan.

Rogers, Collins and Whitelaw families of New England, by Horatio Pickett of St. George.

Smith, Bellows and Dudley families of New England, by Lars J. Larson of St. George.

Savage and Brunnell families of the United States and England, by Levi Savage of Toquerville.

Stevens and Lemon families of the United States and England, by James A. Lemmon.

Sturzennegger and Niederer families of Switzerland, by Bartholomew-Sturzennegger of St. George.

Stanworth and Nutter families of England, by Samuel Stanworth of Toquerville.

Schultz family of Denmark, by James W. G. Nixon, of St. George.

Sullivan, Mathews and Calhoun families of Southern States and Scotland, by Jos. J. Sullivan of St. George.

Sylvester and Nicholson families of England, by Joshua W. Sylvester of Mesquiet, Lincoln Co., Nevada.

Stuckl and Stettler families of Switzerland, by Samuel Stuckl of Santa Clara, Utah.

Sprowl, Bobo and Alexander families of New England, by Andrew Sprowl, Washington.

Snow, Streeter, Mason and Shelders families of New England, by Erastus Snow of St. George.

Sanders, Fausett and McKee families of Wales, by Moses M. Sanders.

Stapley and Bryant families of England, by Chas. Stapley of Toquerville.

Savage family of England, by Nephi M. Savage of St. George.

Steel, Judd and Gaylord families of England and New England, by George E. Steel.

Tested and Proven.

There is a Heap of Solace in Being Able to Depend on a Well-Earned Reputation.

For months Salt Lake City readers have seen the constant expression of praise for Doan's Kidney Pills, and read about the good work they have done in this locality. Not another remedy ever produced such convincing proof of merit.

Mrs. Sarah Pearson, living at 542 Elizabeth St., Salt Lake City Utah, says: "I gave a statement recommending Doan's Kidney Pills in 1902 and at this time think just as highly of them. I have used them on many occasions during the past five years when suffering from attacks of kidney trouble and backache and they never fail to give the most satisfactory results. I think I can unhesitatingly recomend the remedy to others suffering from kidney trouble. I inherited my kidney trouble and suffered for many years. Sharp pains passed through my back and loins and there was a weakness of my kidneys. I procured a box of Doan's Kidney Pills at F. J. Hill's drug store and they gave me relief at once. I continued taking them and they cured me in every sense of the word. I advise anyone suffering from the same disease to take Doan's Kidney Pills.

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for United States.

Remember the name—Doan's—and take no other

HE VISITED SOME PATIENTS

(Chattanooga, Tenn., Daily News.)

A representative of the News has just returned from a very successful visit to California.

Concerning the reports that the long sought cure for Bright's Disease has been discovered, he took special pains to find out the truth of the matter, and came back fully convinced.

One lady, the wife of a San Francisco editor, not only told of her husband's remarkable recovery after physicians had given him up, but she rested off at no moment, the names of several they told of it who had recovered. One case was particularly interesting. It was a case of Bright's Disease in which the young man was so impressed that nothing could be done that he had to be tricked into taking the new specific. Each time a dose was administered a tablespoonful of his old medicine was secretly disposed of, thus allaying suspicions. To complicate matters as the young man recovered, the physician became elated, thinking he had discovered a cure for Bright's Disease. It was not until the patient was so well along toward recovery that there was no uncertainty about it that the whole plot was disclosed. One of San Francisco's pioneer druggists also confirmed his own recovery and made the astonishing statement that he had given it to between 40 and 50 and only knew of a few failures.—Chattanooga Daily News.

We sent for this treatment for patients here and will give full information.—F. J. Hill Drug Co., Salt Lake City.

How to Cure Constipation

Few people altogether escape a disorder of the bowels. You may catch cold, over-eat, over-drink, worry too much, not exercise enough or do a hundred and one other things that result in constipation or costiveness. When the trouble comes it is well to know what to do for it.

In the opinion of thousands there is no better cure for constipation than Dr. Caldwell's Syrup Pepsin, which anyone can obtain for 50 cents or $1 at a drug store. We all have constipation occasionally, and the sensible thing to do is to have a bottle of this remedy always in the house. You take it at night on retiring, for example, and when you wake up in the morning at your usual hour it produces its results.

Your stomach instantly becomes lighter, your head clearer, your eyes brighter, you feel active and spry once again, your appetite has returned and you are ready to work with enthusiasm and vigor. All this may not have taken more than a dose or two, at a cost not to exceed two or three cents. Can you afford to feel bad when you can feel good for so little?

Dr. Wilson Brown, of Metropolis, Ill., has no hesitancy in saying that Dr. Caldwell's Syrup Pepsin is the greatest of all laxatives and he frankly admits to his patients that if they used it when the stomach, liver or bowels got out of order they would have less need of him. It is without doubt the best cure for occasional or chronic constipation, dyspepsia, biliousness, jaundice, sour stomach, lazy liver, flatulency, diarrhea, and similar digestive ills in old or young. It is a thousand times better than salts or purgative waters, acts gently but surely, is pleasant to the taste, does not gripe, and cures permanently.

Go to your druggist and get a 50 cent or $1 bottle and see if our claims are not justified.

FREE TEST Those wishing to try Dr. Caldwell's Syrup Pepsin before buying can have a free sample bottle sent to their home by addressing the company. This offer is to prove that the remedy will do as we claim, and is only open to those who have never taken it. Send for it if you have any symptoms of stomach, liver or bowel disease. Gentlest yet most effective laxative for children, women and old folks. A guaranteed, permanent home cure. THE PUBLIC VERDICT: "No Laxative So Good and Sure as DR. CALDWELL'S SYRUP PEPSIN." This product bears purity guarantee No. 17, Washington, D. C.

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