CHRIST IS RISEN FROM THE DEAD.

A Discourse by

ELDER ANTHONY W. IVINS

Refore the Liberty Stake Conference, in the Tabernacle, Salt Lake City, April 19, 1908 (Easter Sunday).

Reported by F. W. Oterstrom.

have been thinking of the life, the ! es, the death, and the resurrecthat remarkable Man, who, if logy is not at fault, lived upearth nearly 2,000 years ago of how His life and teachings larly, how they had influenced lly; because I love the story life and teachings of the Savior

world. I always find inspiration of Him and contemplating I find hope in it; it gives gives me patlence; it gives and the assurance of Today, throughout the orid, men and women are world, men and women are His name, and among none gious denominations, among in the world, is the name of ore sacredly cherished, His devotedly loved, His ex-closely followed, notwithweaknesses. atter-day Saints. It ought this is His Church. If this h of Christ, if He has esin this dispensation, then has esin this dispensation, then
of every member of that
did be exemplified the decch we make to the world,
eve in God the Eternal Fabelieve in His Son Jesus
hat we believe in the Holy
emanates from our Faemanates from our Fa-en, and which, when be-men and women, gives

great events in the life of of the world which I have ng of, in contrast, this af-e undoubtedly, being dis-many pulpits; the joy of he hope that came into the He was born at Bethlehem the hope that came into the men He was born at Bethlehem the sorrow, the darkness, the present the sorrow, the darkness, the present the time of His death; the increased joy, the hope, assurance of eternal life, the that death was not the ultifof man, which came to them

gives them hope, gives ige of truth, and strength-

ies them against the sins

from the gospel of Saint the following:
we were in the same country biding in the field, keeping their flocks by night, the angel of the Lord came and the glory of the Lord beautiful them. about them; and they were

angel said unto them. Fear behold, I bring you good tid-eat joy, which shall be to all not to them alone, not only to men who tended their flocks nills in the immediate neigh-Bethlehem, but it was to be gs of great joy to all men, to you is born this day in the d a Savior, which is Christ

this shall be a sign unto you; s shall be a sign unto you, find the babe wrapped in clothes, lying in a manger, addenly there was with the pullitude of the heavenly host

sing God, and saying.

Nory to God in the highest, and earth peace, good will toward

was the message, my brethden sters, which came to the world e birth of Jesus Christ. He did as a gospel which was narrow, spel which was bigoted as had e religion and tradition of the et a gospel which sought only ation of the chosen people of but a gospel which came alike to Gentile, to heathen, to Pharisadusee and Scribe—calling Saddusee and Scribe—calling orld to repentance, and testify-his child which had been born, nt, and come as the Savior of the de human family. So the great an-neement was made. Jesus lived; grew to manhood. He was bap-



should understand that melancholia, commonly called "the suresymptom of some serious female ganic derangement and should ave immediate attention.

Women whose spirits are pressed, and who are ailing nd miserable, should rely upon

LYDIA E. PINKHAM'S VEGETABLE COMPOUND evidenced by following letters.

Mrs. F. Ellsworth, of Mayville, writes to Mrs. Pinkham: three years I was in an awful at and nervous condition female troubles. I was not anywhere, and was in such fear that something terrible ing to happen that it seemed as I should lose my mind. Lydia tham's Vegetable Compound has d my health, and I cannot say

Mary J. Williams, of Bridge-Ill., writes to Mrs. Pinkham: have been suffering from a female e, backache and headaches, and blue that I was simply indespair. t my duty as well as my pleasure you that Lydia E. Pinkham's ge in myappearance is wonderful, I wish every suffering woman

FACTS FOR SICK WOMEN. For thirty years Lydia E. Pink-am's Vegetable Compound, made from roots and herbs, has been the standard remedy for female ills, and has positively cured thousands of Women who have been troubled with displacements, inflammation, ulceration, irregularities, periodic palus, backache. Why don't you try it? tized of Pohn in the river Jordan, for He came into the world not only to bring to us this message of glad tidings, not only to bring peace and good will to all men, but He came to us as a living witness of the course that every human being must tread in order that he may be brought back into the presence of God.

MAN'S FREE AGENCY.

"Now, if may be said that this statement which I make does not correspond with the remark which I have made: that the gospel in its saving made: that the gospel in its saving principles is general; because I say just as He said: that unless you believe on the name of Jesus Christ, repent of your sins, and are baptized in similatude of His death, and come up out of the water in similitude of His resurrection from the dead—you cannot enter the kingdom of heaven. I say it because He said it, because He taught it; but the liberality of that doctrine is this: He leaves every man and woman but the liberality of that doctrine is this: He leaves every man and woman under heaven with the exercise of his own agency, his own will. He coerces none. He points out the way; He reaches out His arms to save. He invites us all to come, and if we come not, then are we responsible—not the word of the Lord. So He taught faith in His Father in heaven Whose will He had come to earth to do. So He organized His Church in the earth. Men were endowed with prophetic gifts, and they foresaw the great events that should transpire in the history of the world down until the end of time and while He was yet young, as He was coming into the vigor of manhood, then came that other great event in such came that other great event in such contrast, showing to us, as it does, the contrast which exists all around us. We contrast which exists all around us. We know that as the sun shines today, as everything is bright, just as the birds are singing without, just as all Nature rejoices in the coming of spring and in this beautiful sunshine, we know that the birds will be silent. We know that the hum of industry will cease. We know that mankind will seek their homes and that darkness will prevail in the earth. Thank the Lord, too, we homes and that darkness will prevail in the earth. Thank the Lord, too, we know that darkness will not always continue. So I praise the name of my Father in heaven that He has given to me and to you the assurance that the darkness which comes with death, when we shall have finished this temporal work, is only a temporary darkness; that after it the morning will come again; the sun will rise; the birds will sing; industry will come again; it come again; the sun will rise; the birds will sing; industry will come again; it will be day, and not always night. But Oh! what a night it was that came to the Savior of men! Let me read a little further, for those men who were acquainted with the facts to which I refer on fell them better than I not a compared to the savior of the sav efer can tell them better than I pos-

"And it was about the sixth hour

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

"And the sun was darkened, and the veil of the temple was rent in the midst.

"And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend my spirit; and having said thus He gave up the sheet." ing said thus. He gave up the ghost.
"Now when the centurion saw what was done, he glorified God, saying, Cer-

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

They knew when it was too late. They knew because of the manifestation of the power of God which was made at the time that Christ yielded up His Spirit, that He was in very deed what He had purported to be: the Son of God; and they repented of the evil that they had done, as we frequently repent of evil we have done, but it was too late. Christ had been betrayed. Four times He had been arraigned during the past 24 hours, befored ifferent tribunals, before sentence of death had finally been pased upon Him. I wish that every Latter-day Saint understood the beauties of the details of in dike manner as ye have seen him go into heaven."

This is only one of the very many passages of Scripture which make clear to us this last great truth to which I have referred, that a time is to come when Jesus Christ, whom we worship, whom we honor as the Savior of the world, whose gospel redeems us from sin and will bring us back into the presence of our Heavenly Father, He shall come again to earth—this same Man who was born of Mary in Bethlehem of Judea, to whom the angels sang praises and to whom the wise men of the east made offering; this Man who was accused by the high priests of the Jews and condemned by Pilate, the Roman procurator; this Man who was buried and whose tomb was sealed with a great stone and guarded by Roman soldiers. condemned by Printe, the Roman procurator; this Man who was buried and
whose tomb was sealed with a great
stone and guarded by Roman soldiers,
but who was raised from the dead and
appeared to Mary and to His disciples
and others and taught them; and whom
they finally saw ascend into heaven
with a cloud; He shall come again to
the earth. We are promised that He
shall come in the latter days, in the
clouds of heaven, with myriads of His
saints. He shall come to rule in power,
and by right, over this earth as its
Lord and King.

This is my faith; this is what the
gospel teaches me. This is what
gives me hope, for I believe as sincerely in the resurrection from the dead
—actual, material, resurrection—as I
believe in present life. Men professing to believe in the doctrine which
He taught, will tell you that this resurrection from the dead is the revival of
the spirit life in the individual, by
which faith in the Lord Jesus Christ is
created in our hearts and we are born
again to newness of life. It is very
true that through conversion and obedlence to His doctrines and through
baptism by immersion, we are born to
newness of life; the Spirit of Christ enters into our hearts, and we know as
we are known; we see as we are seen;
and we speak in the name of the Lord
without doubting. But, it is also a
truth, just as well established, that the
resurrection from the dead will be a
reuniting of the body with the spirit,
and that men and women who lay
down their lives in the service of God
our Eternal Father are heirs to this
resurrection and will be brought forth. stood the beauties of the details of his story. I wish they all knew just what transpired, as far as it is possible what transpired, as far as it is possible that we may know it, between the time that Jesus met witht His disciples and administered the sacrament to them, and went with them into the garden of Gethemane, where He prayed, until the hour of His crucifixion. Some of the most beautiful illustrations of the divinity of His characacter and the beauty of His doctrines are to be found. However, it is sufficient for me to call your attention to this fact: that He was betrayed; that He was tried; that He was finally condemned to death and executed; and then came the time of night to those who had followed Him. Then came a time of hopeless sorrow, for they bewho had followed Him. Then came a time of hopeless sorrow, for they beMeved that, after all, this man to Whom they had looked as their Redeemer was lost to them—this man Whom they had hoped would redeem Israel; this King Who was to come from the loins of David, and from Whom they had expected so much—
they saw Him crucified between thieves. They took down His body from the cross and laid it away in the tomb which had been hewn out of stone by Joseph of Arimathæea. A great rock was placed against the sepulchre, and Filate had his seal placed upon it and soldiers stationed to guard the place, because the high priests of the Jews said: "This man has preached this doctrine, that though he be killed, yet in three days will he live again. Now, therefore, put thy seal upon the tomb

lest His disciples come and steal His body away and claim that He has been raised from the dead."

CHRIST IS RISEN. My brethren and sisters, let me read a few paragraphs just succeed-ing those which I have already read

n three days will be live again. Now, herefore, put thy seal upon the tomb and place a guard there to watch it.

"Now, upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.

"And they found the stone rolled away from the sepulcher.

"And they entered in, and found not the body of the Lord Jesus.

"And it came to pass, as they were much perplexed thereabout, hehold, two men stood by them in shining garments:

"And as they were afraid and bow-ed down their faces to the earth, they said unto them, Why seek ye the liv-ing among the dead? "He is not here, but is risen

"He is not here, but is risen."

"He is not here, but is risen."

Those words have been sounded down through all the ages since that time:

"Christ is risen from the dead." bringing to the human heart this conviction, that if these words, which I have read, are true—if it is a fact that Christ is risen from the dead. so may it be a fact that you and I and all others of God's children may by faith be raised from the dead. We believe that these things are true; the spirit of the Lord bears witness to us that they are true. We put our faith in the promise that has been made. spirit of the Lord bears witness to us that they are true. We put our faith in the promise that has been made, and through that promise is the sting of death taken away; and the victory which the grave has gained over the human family, or which it appears to have gained, is lost. Because, after death comes life; and so as He is risen, my brethren and sisters, may we also rise from the dead.

BOOK OF MORMON CORROBORATES NEW TESTAMENT.

I shall not attempt this afternoon

GENEALOGY.

during the limited time which is at our disposal, to produce here the many evidences that we have of the truth of the Scripture which I have read. Four men here bear witness of it, each separately. The prophets foretold it in the beginning; and besides the evidences that are contained in this book, we know it is true because of the things that are written in the record of the ancient inhabitants of this continent, wherein we are told that Christ appeared here after He had been raised from the dead, that He taught His gospel here; that He organized and thoroughly established His Church here. There is evidence sufficient, so far as it is possible to produce evidence without actual oscular demonstration, there is evidence sufficient in this book to prove that Christ lived, to establish the fact of His death, and just as certainly to establish the fact of His resurrection from the dead.

CHRIST WILL COME AGAIN. All communications for this depart-partment should be addressed to the President of the Daughters of the Pio-neers, Mrs. Susa Young Gaues, 672 north First West street, Salt Lake City, It is very interesting to the genealog-

CHRIST WILL COME AGAIN

There is another thing in connec

"To whom also he showed himsel

the Holy Ghost not many days hence,

The glorious accomplishments, th

mighty manifestations of the day of Pentecost had not yet been realized, when these words were written.

the kingdom had not been restor

"And He said unto them, It is no

"And while they looked stradfastly toward heaven as he went up, behold, two men stood by them in white ap-

parel;
"Which also said. Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in tike manner as ye have seen him go into heaven."
This is only one of the year many

our Eternal Father are heirs to resurrection and will be brought fo clothed with glory, immortality eternal life at the time of His com-

clothed with giory, immortanty and eternal life at the time of His coming.

My brethren and sisters, Jesus was the Savior of the world. Obedience to His doctrines will bring to us eternal life; it cannot be obtained through faith in any other name, nor by following after any other doctrine. The world some day will know it, for we are told here that when He shall come, in the clouds of heaven, that every knee shall bow and every tongue confess that He is in very deed the Christ. I bear this witness to you this afternoon, in the humility of my soul, and I say to you that if you will believe and live according to the principles of His gospel, you shall know that these things are true, and hope of eternal life will be born in your hearts. May God bless us all, through Jesus Christ, Amen.

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Breuksood

taken up; and a out of their sight.

ist to follow the travels of the seed of

Ephraim, which can easily be done by observing the nations and tribes who accept this gospel. Few indeed of the Latin race can see the gospel light, few of them joining in the great reformation which swept over Europe four centuries ago; while many of the Saxon race, the English, German, and Scandinavian races with their descendants who came to America and became the Puritans of New England and the Dutch in New York, and those who settled New England, coming from Wales, Scotland, and England, but rarely any from Ireland, have accepted freely of the truths of the gospel. And again, it is very interesting to pick up a New England genealogy of any family, and find the intermatriages of all these strains who have representatives in this Church. One would almost conclude that the New England fami-Saxon race, the English, German, and tion with this, my brethren and sisters, which has always been a source of great hope and joy and satisfaction to me, and that is the other great fact not yet accomplished, but just as plainly indicated as these three incidents in the life, of the Savier to pleinly indicated as these three incidents in the life of the Savior, to which I have referred, and that is that in the day in which we live He will come again. His work is not yet finished. We know that He is the rightful King of this earth, and that eventually, when the day of rodemption shall come, Christ will reign personally upon the earth.

If I can turn to it, let me read to you the testimony of one of His own disciples in regard to these particular points to which I have just referred: conclude that the New England fami-lies would need to seek their final de-scendants in Utah instead of Massa-chusetts or New Hampshire.

scendants in Utah instead of Massachusetts or New Hampshire.

Another interesting point which is often a clue to research, is the matter of family names. In some families, for instance, in the Young family, there runs down Johns, Josephs, and Williams; in England, Richard being added to this list; among the Gates, there are the Stephens, the Simons and the Thomas with Johns and Jacobs by way of variety. In the Bigelow family, there are Asis, Daniels, Johns, Hirams and Jonathans. And this family paming is true of all the old families.

The story of the Bigelow genealogy, as told by that genial historian, Gliman Bigelow Howe, in his book published fifteen years ago, is very succient and careful. He details few and conflicting traditions of the supposed origin of the name, as no one can find a single Bigelow name, so spelled, in England. There are and were Beagleys and Baguleys. But so far, John Biglo's ancestry, he who was the first. American emigrant, is shrouded in mystery. Some stiggest a French Huguenot beginning for him, but Mr. Howe scouts that idea. The first mention of John Bigelow, or as he then spelled his own name, Biglo, is found in his marriage record in Watertown, Mass., in 1842. He married Mary Warren, who after bearing him four children, died; and he then married Elizabeth Butler, who bore him thirteen children, From that day to this, the Bigelows have been prolific, if nature be permitted to have her way.

From this one man has dexended all "To whom also he showed himselt alive after his passion by many infal-lible proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of God; "And heing assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. "When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" This is the question which had in-terested them. This is what they had expected. This is what they had hop-ed for, and it was in this that their disappointment had been greatest;

have her way.

From this one man has descended all the Bigelows and Biglers in the United States. John Biglo was one of the prominent men of Watertown, and in His own power.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. prominent men of Watertown, and died, leawing considerable property. The inventory appraises his estate at about four thousand dollars. The records of all the children of the emigrant John are carried carefully down in the history given in the Bigelow book. Quite a number of the families have been famous in civil and war have been famous in civil and war records of our country. They have been inventors, tradesmen, soldlers, writers, and statesmen. One of the emigrant's daughters married a Gates; emigrant's daughters married a Gates; another granddaughter, Mercy Bigelow, married a Lieut. Thomas Garfield, and these two were the direct ancestors of President Garfield. The Bigelows have inetrmarried with many Pratts, Riehards, very many Howes, Flaggs, Babcocks, Bakers, Barnes, Allens, Bartlett, Brigham, Brown, Chase, Clark, Cook, Curtis, Davis, many Smiths and indeed nearly all the original New England families are represented in this book.

book.

Another very famous character who is represented, through marriage, in this book, is Mis. Harriet Beecher Stowe. Her husband, Calvin Stowe, was the son of Hepstbah Bigelow Stowe. Mr. Stowe's grandfather, William Bigelow, was the original character in Mrs. Stowe's novel. "Old Town Folks." He and his wife appear as Decom and Grandmother, Badger as Deacon and Grandmother Badger the uncle is "Uncle Bill," and Mr. Stowe's own mother appears as 'Su-sy." The modern writer and traveler sy." The modern writer and traveler. Poultney Bigelow, is a direct descend-

The muiti-millionaire of Boston, Mr. Horace H. Bigelow, was the man who with his wealthy cousin, Lambert Bigelow, advanced the means for the publication of the history. Mrs. Bathsheba W. Smith, with her brother, Henry W. Bigler, are descended from the emigrant John. Mrs. Mary Lowe Neff is also a Bigelow on her mother's

Through Mary Warren, who married Through Mary Warren, who married the emigrant John, a line is traced, in this record, back through William De Warren, in the time of William the Congreror, back to Rollo, first Duke of Normandy, then to Rognwald, a Norwegian jarl; this in 900, on the Caeptian line, to Witkind, the Saxon, father of Robert the Strong, who died in France in 866. On the

Carlovingian line, it is traced clear back to Pepin of Heristal, and down to Louis IV, king of France, and to Charlemange. The lines run back to 639; and on the Saxon line, clear back to Cedrie the Saxon, who landed in England in 495. This may seem to some very far-fetched; but it is a truth that if not we, then our children will surely lite to see our lines connected back not only to these castly princes or conquerors, but back to Father Ephraim and to the house of Israel.

grant and pioneer, was one of the martyrs to the truth; knew and loved the prophet, passed through the mebbings and drivings of Kirtland and Nauvoo, and he died after some years of lingering sickness, of poisoned coffee given him in the troublous days of Nauvoo. He had a large family, all of whom foined the Church, and lave remained faithful. His descendants are scattered from Canada to Mexico. His daughters Lucy Bigelow, was the wife of President Brigham Young, and it was she who attended the Bigelow reunion in 1892, in Worcester, and obtained the family record or genealogy. She and her daughter were entertained at the home of the author of the book, and they have ever since been close friends of their kinsman and his wife. The Mormon emigrant Nahum married Mary Gibbs, whose sister, Rhoda Gibbs married a Mr. Ramsey, who was grandfather to the singer Emma Ramsey Morris. The whole Ramsey families were converted by Moroni Bigelow, who lest his life while returning from his mission. He was bringing home the gold for which he had sold his father's farm, and was stabbed and thrown into the Missouri river while crossing the river. The integrity, honesty, sobriety, and truthfulness of the Bigelow family are known wherever the rrant and ploneer, was one of the nartyrs to the truth; knew and loved bricty, and truthfulness of the Bige-low family are known wherever the family are known. Nahum himself was a "faith-doctor," years before he accepted the gospel. After that, he never used his gifts, except under the power of the priesthood.

'A singular circumstance connected with the temple work for this family was that after many hundreds of the

was that after many hundreds of then had been done and properly recorded the records of the work were lost in the Salt Lake Temple. But a grand daughter of the family, not now in the Church, is so converted to the temple work that she has spent years in rewriting every name in new record books, and these thousands of names now awalt the labors of the Bigelow family.

English books which can be pur-chased through the Genealogical soci-ety of Utah, address Joseph F. Smith secretary, historian's office Jr., Scretary, historian's other Lake City, Utah: HOLTE, \$7,50: HOPKINS, (of Mor mouth and Gloucester counties), \$7,50 HOPWOOD, \$4,50: HOVENDON, (c) Kent and Sussex counties), \$4.5 HOWARD, \$7.50; HOWORTH, a val and pedigrees, \$85; HUNTER, five lines of the family, \$8; HUSEY, 18 generations prior to 1692, \$8,50; INGALL, \$8; INNES, \$4,50; JANES, American family, New York, \$3,50; JOHNSTONE, collection of manuscripts and pamphlets of rare value; 11 in all, \$90; JOWITT, \$2,50; KEMP, general history and pedigrees of family in great Britand pedigrees of family in great Britand pedigrees. amily \$6; KER, elaborate collection family \$6; KER, elaborate collection of papers, consisting of 13 different claims, \$10; KING, \$1.50; KIRKLAND, (also BATE) \$4.50; KYSTON, also Gage family, \$6; LA BODERIE, Normandy, \$2.50; LAND, \$1.50; LASCIELLES, \$6.50; LAWSON, \$2.50; LEA, also Leighs, Leye and Lye of England and America, \$12; LEE of Virginia, \$4; LiEIGH of Warwick county, \$7.50; LEIGH, (of Surrey county, \$4; LIE NEVE, \$3.50; LESLIE, manuscripts, \$25; LESLIE, seven written pedigrees and one printed, \$16; LEVERING, Penn., U. S., \$7; LIBERTAT, French, \$6.50; LINDSAY, \$19; LINDSAY, folded pedigree, \$8.50; LOYD, \$3.50; LODEWYCX, French, also notices of Ridder and Van Weel families, \$4.50; LONG, \$7; LONGRIDGE, also genealogical notes of Fletcher and Hawkes families, \$6.50; LOWNDES, \$6.50; LOWN

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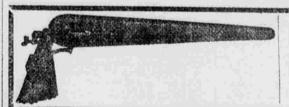


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