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Good Business Property.

126 1/2 x 165 feet on Second South Street, \$110 per front foot.
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115 1/2 x 165 corner Third South Street, \$325 per foot.

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Several whole blocks on North Bench, fine slightly residence property; will make from fourteen to twenty lots each. Prices from \$3,500 to \$5,000 per block. Fine slightly residence lots, good locations, from \$950 to \$1,000 per lot.

Good Acreage Property

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WE PLEASE OUR CUSTOMERS BY SELLING THEM BARGAINS.

TO BUY NOW IN TO MAKE MONEY.

We will furnish nice maps of city with properties marked, on application for 25 cents each.

MARKS & CASADAY.

TEMPERANCE.

BY MISS C. S. BURNETT.

LET HER DO WHAT SHE CAN.

BY EMILY J. BOGEE.

Let her do what she can for humanity's sake. Whatever the form that her service may take, whether high in the councils of church or of State, or down where the outcast and suffering wait; In the love-circled home, be it cottage or hall, In the school, where the seed in the soft ground may fall; In the African jungle far over the sea, Or here in the land through Christianity free.

Let her do what she can, for the world's pleading wall Rises up on the breeze, is abroad on the gale; If her heart for the good of her fellows be stirred, Restrain not her efforts, in deed or in word. Let her walk in her friendship, brother and friend, Wherever your steps for humanity trend. Turn not from the proffer of service aside, Let your strength to her wisdom and love be allied.

Let her girdle the world with her ribbons of love, And the White Cross all its plague-spots above; Let her scatter Christ's leaves from shore unto shore, Till wrong and oppression shall vex us no more. "She hath done what she could," said the sailor to men Who scoured at the service she rendered Him then; "She hath done what she could," be it said of us all, When the curtains of silence shall cover us fall.

Political Preaching.

How many times do we hear the cry from really good and sensible people, "You must not take politics into the pulpit." There never was a more absurd cry. Politics is the science of government, and the pulpit should be the most powerful factor in placing great moral issues before the people. The better the work of the churches, the more clearly will the issue be defined, and the stronger will the people rally to the side of reform.

As I study this great question involving the destruction, morally as well as financially, of thousands of men and women, but one verdict can be reached—the Christian church must come to the front, and help God put down the saloon curse, which now threatens the life of every institution in our land. There are over a million voters who are members of Christian churches. These hold the balance of power. If this force was unified, we could sweep the curse from our land and Christ's kingdom would go grandly on.

The St. Louis Christian Advocate says: "Temperance is not a political, but a moral question." A truer statement is, it is both political and moral. Because it is moral, it comes under the jurisdiction of the pulpit, and it is the duty of the minister to keep the subject before the people.

The Princeton Review says: "Prohibition stands as a civil measure on the same level as the tariff bill or free trade, and is as much out of place in the pulpit or church as a discussion on the fur trade would be." How absurd! The question of tariff does not affect the morals of our people, while the open saloon is a menace to every church and home in the land. To what straits are men driven to save or defend party? During the prohibition campaign in Texas, an ex-Senator said: "Let us whip the preachers back into their pulpits." He found it could not be done. Preachers are beginning to realize that the world is their field. They believe that every department of human affairs should be brought under domination of Christian truths. The secular press, too, has all at once become very pious. It deprecates political preaching, and talks of fanatics. How dreadful! It would be well for at least the Republican press to remember how it landed and cheered the pulpit of the north during the war, when it was indebted to it more than to all other influences for support and political success. The "party" was not offended at political preaching then; why now? Temperance is as much a political moral question as ever slavery was, and if a minister is true to his convictions of duty, he cannot evade the issue. If a minister does not consider temperance a theme for Sunday's service he must, to be consistent, stop praying for it.

Explanation.

Well, for once we feel bad. We have tried to live at peace with all men, but it seems that we have actually caused a saloon man to become angry over the frequent notices of temperance meetings in Salt Lake papers. We did not know it was wrong to hold a temperance meeting, or for a paper to print a notice of such a meeting. We have honestly believed that the Christian people, the wives and mothers, were entitled to as much space in a paper as saloon keepers, horse jockeys, baseball players, secret societies, pleasure seekers or any other of the many classes represented in the columns of a great newspaper. We did not know it was wrong to try to counteract the work done by the saloon. We really thought that some of the boys of Salt Lake ought to be saved from drink, and we wanted to try to reach them. Well, we are encouraged to go on, and, after careful consideration, we believe we will risk the combined wrath of the whole forty, and all we ask is that it be poured out on the women who are conducting the campaign, and not on the editors who are only doing what is done everywhere, giving a chance to all.

The Anti-Saloon Republican Convention.

Two hundred delegates, representing twenty States, composed this meeting at Cooper Union, New York. The true policy of the party was defined by Mrs. Foster as follows: "In some States local option; in others restriction; in others prohibition; in all, that the party will help the people to ciple, and finally destroy the saloon by whatever means the people choose." Dr. Carroll thus characterized the political parties: "The Democratic party is the party of 'Won't'; the Third party is the party of 'Can't'; the Republican party is the party of 'Can.' If it can, why doesn't it?"

Items.

The liquor traffic has greatly thriven

through the quasi participation of the government.

The innocence of the intention abates nothing of the mischief of the example.—Robert Hill.

To maintain the liquor saloons of the United States, over \$750,000,000 annually, or \$2,000,000 daily, are expended.

During his lifetime, John B. Gough lectured 8,500 times, to more than 8,500,000 people, and traveled 448,000 to do it.

It was a characteristic remark of President Lincoln about common people, that "God must like them because He makes so many of them."

For years, John B. Gough supported the widow and family of Mr. Stratton, the man who found him drunk in the streets of Worcester, Mass., and induced him to sign the pledge.

JOHN B. GOUGH said of the W. C. T. U.: "All the temperance societies in all the ages have never accomplished one-half what the white-ribbon women have in the past ten years."

CANON WILKERFORCE says the whisky bill of Ireland is \$12,230,000 more than the whole rental of the country. Then the Irish question is the whisky question, just as in our country the labor question is the whisky question.

A PARK CITY paper contains the following advertisement: "Wanted—A thousand boys and young men to drink the best beer and whisky ever brought to town." And the boys will be on hand, and the work of destruction will go right on.

The habit of intemperance by men in office has occasioned more injury to the public, and more trouble to me, than all other causes; and were I to commence my administration again, the first question I would ask respecting a candidate for office would be: "Does he use ardent spirits?"—Thomas Jefferson.

ANOTHER Juvenile Temperance Society was formed last week, in our city. This makes four, but there should be five times that many. Total abstinence principles should be instilled into the minds of all our youth. The fathers may be strong enough to drink or let it alone, but facts show that our young people do not or cannot so well control themselves.

One cannot violate physical law without violating moral law also, for we sin against God when we violate the physical laws of our beings. Such being the case, how doubly great is the sin of drunkenness! The violator of physical law in any particular should always bear this in mind. It is physically wrong and morally wrong to violate physical law. Penally follows the violation of moral law, and consequences the violation of physical law.

High license is not a temperance measure, it is a trap adroitly set for timid and half-informed temperance men. It was originally offered, and is now urged as a compromise by the influential political friends of the saloon. Their object is to kill the movement for prohibition, and prevent the threatened annihilation of the liquor traffic. He who is not against the saloon is for it. Whoever feels no interest in a contest so momentous is a traitor to himself, his fellow men and his God.

LAST week we enjoyed the great pleasure of a visit from Rev. and Mrs. Charles Wiles, of Queensland, Australia. Mrs. Wiles is president of the W. C. T. U. there, and an enthusiastic "white-ribboner." She is to study our methods of work in this country that she may the better do her work on her return. Dear sisters, I wish you all had a part in our great work of redeeming the home from the curse of drink. The World's W. C. T. U. is moving right on to complete organization.

WHILE coming from the postoffice, one day, a stranger stopped me and said: "I want to tell you women you have something else to do besides fighting the drinking habit of our people. The greatest danger, to-day, comes to our boys in the use of cigarettes. You ought to try to stop smoking." I was glad to be able to say that that was one department of our work, and we were pushing it quite vigorously. But I am free to confess it is a hard task to teach boys not to smoke when they see cigars in the mouths of nine-tenths of the men in town, including their fathers and Sunday school teachers. As a rule, example goes farther than precept.

An Assurance to Health.

Among the assurances of health afforded us by the regular discharge of the bodily functions, none is more important and reliable than that which regularity of the bowels gives us. If there is any—even a temporary interruption of this—the liver and the stomach suffer conjointly with inactive organs, and still greater mischief ensues if relief is not speedily obtained. A laxative above all cavi on the score of mineral composition or violent effect, is Hostetter's Stomach Bitters, approved by the medical profession, and a most important item of the family materia medica of American households. It is botanic, painless in action, and if persisted in, effectual. The stomach and liver, in no less degree and no less promptly and thoroughly than the bowels, are regulated and toned by it, and it is an admirable defense against malarial and rheumatic ailments, and a benign remedy for kidney complaints, nervousness and debility.

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