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CHARLES W. PENROSE, EDITOR.

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THE SALOON POWER IN LOCAL POLITICS.

On Sunday morning a discourse was preached in the First Presbyterian Church of this city, by Dr. R. G. McNiece, in which the saloon power in politics was held up as a public danger, and the religious people of Salt Lake were earnestly exhorted to oppose it in a practical manner. It was founded on the following:

"Text, II. Corinthians, vi, 17-18: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"

A full report of the sermon appears in the Tribune and we make our extracts from that, as the preacher has heretofore insisted with and supported the "Liberal" faction, and its organ has evidently been furnished with the manuscript of the discourse and is not likely to misrepresent him, however it may distort the speeches of "Mormon" ministers.

After explaining the application of the text to ancient Corinth, Galatia, Ephesus and other places, the speaker took up the question of the saloon power in modern cities, and finally its efforts in this city. He disclaimed any animosity against the men engaged in the liquor traffic, but expressed his abhorrence and hatred of the business in which they are engaged, as it had been the means of ruining so many persons, among them some of his own friends.

We will pass by the gentleman's remarks upon the class of persons who gain their living by this means, and come to the point which chiefly interests the public at this juncture. He said:

"Now one of the strongest things about this saloon power is its unspeakable audacious and greedy. It is the boss, and selfish purpose of the little squad of men to whom this saloon power is rented to enrich themselves at the expense of all the rest of us. They don't care one iota how many burdens and taxes they lay upon the rest of us who are taxpayers, to repair the mischief their saloon business is constantly doing."

This saloon power cares neither for God nor man; neither for the Church nor the Church; neither for morality nor decency. It has no more regard for law, human or divine, than those men not there in the penitentiary, except when the law lays its iron hand upon this power. It cares no more for morality than the occupants of those disreputable houses down yonder. It cares no more for free and worthy government in this city than a band of bank burglars. On the contrary the saloon power continues to hoodwink a mob, and marshals and rules its forces to a rule against morality, against worthy government, against the enforcement of law."

"Our interests in the free government seemed to be by such hardships and sufferings on the part of our forefathers might to unite in all Christian citizens against this power, which is the enemy of free government.

"The main question of government which towers over all others is this city now is this: Is the city going to control the saloon power, or is the saloon power going to control the city the next two years? How many social meetings were counselled by the saloon power a week ago last Friday night? In this Thirteenth ward the saloon power was not satisfied to have one of the three judges, but proceeded to monopolize the matter by editing two honest doubles on two of the three judges. I've never seen the cause of such impudent and deathsoring in this city as it is now."

"Look over the wards and precincts of the city. Out of the three men most likely to form the City Council the next two years, how many are you sure will not be with the saloon power every time? Can you count four? Very doubtful. But this is one of the things that will undermine the saloon power. In undertaking to bow everything, it will stir up a tremendous reaction. Can more for all good citizens for the next two years should be this: 'Let no man be enslaved of the saloon lot!'"

"Now, there are two ways in particular by which we can make our influence felt as Christian citizens against the saloon power. First, in the approaching city election there will be three tickets for consideration, with three names in combination. Now, if you are satisfied with your present saloon rule for 2, that out of the forty-six candidates for the Council is on each for the saloon monopoly men. What if there does it refer to you and you what political ends have to wanted to a member of the City Council provided on a reliable on moral and humane principles?"

One thing about Dr. McNiece we admire, and that is his courage and outspoken way of attacking that which he believes to be evil. We think he is in earnest in his opposition to the power which has held the balance of political control in this city. If we are right, he will be an earnest in opposition to the so-called "Liberal" combination that has, as he says in his sermon, for years ago. He understands as well as we do, that it is the advent of that faction into political domination which has fastened upon the city this power which he now so strongly assails. And it is only by the defeat of that organization at the polls that the saloon power can possibly be held in proper check.

We think we can understand its rating strength. Not only need the men engaged in the liquor traffic be taken into account, but large numbers of those who are regular resorters to the saloons, hangers-on and hangers-on who, on their inspiration and take their lead from the bar-room and the whisky barrel.

As to the "Sunday of taxes," it is not to the "Liberal" faction that we owe the heavy weight we have to bear! And does not the continuation of "Liberal" rule mean, not only the perpetuation and growth of the saloon power but the increase of the burden of taxation?

The only hope of redemption for the city, at this time, is a determination on the part of the respectable elements of society to vote solely for candidates who will not be under the dictation of the "Liberal" bosses. Whether on the general ticket or on the practical tickets, the election of a majority of "Liberal" candidates means the domination of the city by the "Liberal" faction, which cannot do without the saloon power and which is its ally and champion. Talk in the pulpit, earnest in the press, temperance lectures and platform demonstrations of strong drink and its long train of evils, will be as nothing by the side of ballots at the polls. They are what will count. Let the religious people and all the solid, respectable and permanent citizens of Salt Lake reject the faction which has supported vice, immorality, extravagance and dissipation, and vote for men who will not be controlled by it, and a reformation will not only be possible but almost certain.

That is the only way by which Dr. McNiece's denunciations and the desires of many good people of all classes can be made of practical effect. But while so-called "Christian" ministers identify themselves with the faction that is closely allied to the saloon power and bestow upon it for support, their homiletic talk will be but wind, and their influence in the direction of public virtue and public morality will be wasted upon the air.

EATING ITS OWN WORDS.

ALREADY the "Liberal" faction is called upon by the organ to reject one of its candidates for Councilman. It is in a damaging situation. He is in danger of a criminal indictment. How many more are of the same kidney does not at present appear. Two years ago the men whom the "Liberals" and their organ now spurn as scurrilous mention, except in disgust, were lauded to the skies as the very best men that could be selected in all the city. The same false praise has been showered by the same lace lips about the present "Liberal" nominees. Yesterday the "Liberal" organ said of the Orbit:

"From top to bottom it could not be improved if the town were searched over for candidates."

This morning it declares:

"Mr. George Orbon should get off the 'Liberal' ticket from the First Precinct. He should resign or be put off, or if he cannot be put off, then the voters should scratch his name on election day and see that he is defeated."

How many more weak places there are in the ticket which could not be imported if all the town were searched over, the organ does not appear to have found out. But what an insult even to the respectable citizens in the new ranks, is the statement that there are no better men in the city than Orbon and his associates on the "Liberal" ticket!

DEATH OF PRESENDIA KIMBALL.

THIS venerable and justly esteemed lady departed this life, at her residence, this morning, February 1st, at 7 o'clock.

She has gone to that sweet rest that remains to a Saint of God, for such indeed her works have proved her to be. After a long and useful life she has passed the ordeal that ushers the pure spirit into another and higher state of existence. For the following sketch of her life we are indebted to Sister Romaine B. Wells, editor of the Woman's Exponent.

Presendia Lathrop Huntington Smith Kimball was the daughter of Wm. Huntington and Zina Baker Huntington, and was born in Watertown, Jefferson County, New York, September 7th, 1816. She was of strictly Puritanical descent, her lineage having been traced to Simon Huntington, the Puritan emigrant who sailed from England in 1633. Of the illustrious ancestry of the Huntingtons was Samuel Huntington, one of the signers of the Declaration of Independence, Governor of Connecticut and President of the Continental Congress. Sister Kimball's grandfather served in the revolutionary war, and her father in the war of 1812. On her mother's side she was also descended from a distinguished line. Her maternal grandfather was one of the first physicians in New Hampshire, and was descended from the Dynevors of the Edward Dynevors, queen Elizabeth's chamberlain. Mrs. Kimball is said to have been the exact counterpart of Elder Huntington, whose blood she gave to the Huntington book as a type of the race. She combined the superlativeness of one of the dames of the olden times, having a large, full and majestic figure, dignified in manner, yet without so womanly and sympathetic—the embodiment of the motherly element, which endeared all who came within her influence.

Presendia Huntington was well trained in all domestic pursuits, and at the age of seventeen was married to Norman Smith, a fine, promising young man living in the same county. Their first child (Amy Irene) was born in Mansville, December 12th, 1835. After their marriage they moved to Pulaski, Lewis County, where they resided when news of the restoration of the Gospel came through the visit of her mother, who brought the Joseph Smith Book of Mormon. The following winter they sold their property and in the spring went to Kirtland, Ohio, where Sister Presendia was baptized on the 1st of June, 1836, and confirmed by Oliver Cowdery, and on the 8th of the same month her husband received the same ordinances.

Brother and Sister Smith went up to Missouri in the same company with the Prophet Joseph and family, and settled in Clay County, where they endured severe hardships, privations and persecutions. Her husband felt the difficulties were too much, and would have persuaded her, if possible, to leave the Church, but she remained firm and steadfast through all, though no tongue could describe or pen portray what the noble, self-sacrificing woman endured during that period of misery, especially as she had no unbelieving husband.

About this time Sister Smith's son Oliver was born, and she was left to shift for herself and entirely alone and friendless, "there was not at this time, one Saint in Missouri to my knowledge." This was just after the direct fat outrages perpetrated against the Saints. Sister Kimball has had a most eventful life; her wonderful experiences would fill volumes. Her visit to the Prophet in Liberty jail, on two occasions, is a matter of history; also the letter she received from Joseph Smith himself, the original of which has been preserved as a precious memento, dearer far than gold.

In the fall of 1840 Sister Presendia moved from Missouri to Illinois and settled between Quincy and Nauvoo. During the long years following, she visited Nauvoo frequently and especially the families of Joseph and Hyrum Smith and Father and Mother Smith. The Prophet himself taught her the principle of plural marriage.

After the exodus to Nauvoo, when the Prophetical Patriarch were martyred, and the Temple was finished, Sister Presendia became the wife of Apostle Heber C. Kimball. Next came the exodus from Nauvoo; Sister Kimball did not leave that city until the fall of May, 1846, and then it was positively a flight. Her brother William sent a messenger to tell her to come, and she walked out of the house leaving all behind her. A friend carried with her a sick child in her arms, and was entrusted by her oldest son Orange. She fainted and prayed for deliverance, falling here and there. One night she slept in a deep ravine with her sick child. No one can imagine what she then suffered. At last her brother Dimick sent his son to her rescue, and after much exposure she arrived safe at Mt. Pisgah, and subsequently reached Winter Quarters. Sister Kimball with her son Oliver came to the Valley in 1848—arriving here on the 22nd of September and settled first in the Old Fort.

January 5th, 1849, a daughter was born, and no daughter was ever more lovingly welcomed. She was called Presendia Celestia and was indeed like a celestial being. After the child had endeared itself to father, mother and every one in the Kimball household, her brother took her one day on a visit to President Young's and returning home he set her down a moment to cut a willow at the edge of City Creek and when he turned around she was gone. She had fallen into the stream and was drowned. Vilate Kimball, when she heard the shocking news, made the remark, "The flower of the flock is gone." One other child was born to Sister Kimball afterwards. It was named Joseph Smith Kimball. He is now the Bishop of Meadowville.

Sister Presendia's labors here in Utah have been in the House of the Lord and in the ordinances pertaining thereto, especially in administering to the sick and afflicted. Hundreds have asked for her presence and her name has been almost like that sweet name mother. Looking upon her life one cannot help saying, what a noble and heroic example for the daughters of Zion to follow.

She has lived more than four score years, and all that time has been passed in active service and more than half a century of it in the Church of which she was one of its most devoted members; faithful and true, fearless and independent in carrying out the principles of the faith she had embraced. A glorious life and a triumphant death.

The last few years she has suffered considerably from a fall, which prostrated her for some weeks, and in fact she has felt the effects of it quite more or less ever since.

Her last illness was of a different character. She had taken a severe cold, and was ailing for a few days, before her condition was thought to be serious. Her sister, Zina Young, feeling her quite ill, stayed with her constantly during the last two weeks. Her son, Heber Kimball, came up accompanied with her son, Dimick, from the Ward Bottom, and other relatives and tender friends. Her daughter, Celestia Snell, who resides in St. Joseph, Mo., was telegraphed to and expected to arrive today.

Although Sister Kimball suffered great pain during the last two or three weeks, she bore it with that remarkable patience and fortitude that characterized a true Saint, trusting in faith and the ordinances of the holy Priesthood, and was cheerful and at times her usual humor would show itself. She had no fear of death, she knew it was a triumph. She passed away like a child falling asleep, in the full hope and assurance of a part in the morning of the first resurrection.

The funeral service will be held in the Assembly Hall on Wednesday, February 3rd, at 11 a. m. All friends of the family and the public generally are invited to attend.

DEATH OF CHARLES H. SPURGEON.

THE dispatches bring the intelligence that Charles H. Spurgeon, the world-famed English preacher, died last night at Mentone, a town in Northern Italy. The event was not unlooked for, as the notable man has been seriously ill for the greater part of a year. A great many people in the Territory have heard him preach, and, in consequence, take a personal interest in his fate.

Charles Haddon Spurgeon was born at Kelvedon, Essex, June 19, 1834, was educated at Colchester, and became pastor in a school at New Market. Some of his relatives, who were Independents, proposed that he should enter one of their colleges, and undergo a training for the ministry; but as he held Arminian views, he joined the congregation which had been presided over by the late Robert Hall, at Cambridge. From this period he became a village preacher and tract distributer at Terrysham, a village near Cambridge; under the designation of "the Boy Preacher," delivered his first sermon; and shortly afterwards accepted an invitation to become pastor at a small Baptist chapel at Waterbeach. The hall of seventeen became a well-known charmer; the barn at Waterbeach was filled with auditors, while crowds contented themselves with listening to the sound of his voice from the outside. Invitations to preach were sent him from the surrounding places. In time reached London, and he was called to the chapel in New Park street, in Southwark, to which Dr. Rippon at one time preached. Mr. Spurgeon made his first appearance before a London congregation in 1853, with so much success, that one year passed elapsed, it was considered necessary to enlarge the building, pending which alteration he officiated for four months at Exeter Hall. That edifice was crowded, and hundreds were turned away from the doors. The enlargement of the chapel in Park street, however, proved insufficient, and his hearers multiplied with such rapidity, that it became expedient to engage the Surrey Music Hall. A lamentable accident having occurred within its walls in October, 1856, his followers erected for him a large new chapel called the "Tabernacle," in Newington Butts, which was publicly opened in 1861.

Spurgeon's Tabernacle was always crowded, not only because of the great preacher's popularity among the people of London, but visitors from abroad, as a rule, did not think they had entered all the leading features of the gigantic city if they failed to hear him deliver one of his attractive and eloquent sermons.

Although Mr. Spurgeon's lectures and sermons read well, the force of his thoughts depended to a large degree upon his personal presence and oral utterance. His figure was large and portly, and his head unusually massive and covered by a full almost hairy thrown growth. The forehead inclined to run outward from the eyebrows toward its upper part. His mouth was always partly open, showing the two upper front teeth, and his expression was habitually pleasant, especially when engaged in conversation, or while preaching. The whole countenance would then be illuminated by a soft white come from the condition of his heart and mind. His voice was superb in quality, clear, resonant and magnetic, and he had the rare oratorical faculty of commanding the attention, sympathy, and even the emotions of his audience; hence at one moment while his auditors intently listened to him, the tears would involuntarily leap into their eyes, and the next, they found it difficult to restrain themselves from breaking out into open laughter.

Mr. Spurgeon had, during his life, many callers who took an interest in his personal welfare, and he would relate the particulars of the most important of these interviews to his relatives and friends in conversation. On one occasion he told how he had been waited upon by two "Mormon" Elders, who were kindly received by him. He made the agreement with them that they should explain the principles of their religion to him, and he should follow and give an explanation of his views as to how salvation could be obtained. This was agreed to and carried out, after which the Elders took their leave.

He related an interview between himself and a Methodist Elder. The latter inclined on the degree of particular atonement in this life. Mr. Spurgeon argued and expressed himself in such a way as to amuse the auditors of the church. When this point was reached he exclaimed, Brother Spurgeon, "Now, I see I was right, there is no great mystery when you come to talk plain commonsense."

He received a $5 note from a lady offer from a lecture tour in the country to come to the United States and deliver a course of lectures, for which he was to receive ten thousand dollars. The next time he met his benefactress he told the matter before them and asked what they thought of it. "Use your talent," was the unanimous response. "So I thought, too, and have already done so." A few years ago he received from a university in this country a diploma, signifying that he had been, as we know, made a D. D. He returned the document with thanks accompanied with this statement: "I think I can get along without it."

Charles H. Spurgeon was a remarkable man. He exhibited throughout his life a high sense of morality, that not being exhibited not only in his teachings, but in his whole public and private life. He helped to make the world better by his presence in it, and those who love justice and virtue feel as if they had lost a friend by his departure.

EVANGELIZING CHINAMEN.

In almost every large city throughout the United States there exists what is known as a Chinese Sunday School. It is held at some central point, and generally in a church, or other building used for evangelical work. The teachers are young ladies from various churches. Each lady takes a Chinaman and sits apart with him, teaching him to read the Bible in English. Sometimes, it is said, the pupil calls during the week at the lady's residence to get further instruction.

A Methodist Episcopal preacher named Hamilton, in the New York Sun, makes a strong protest against this method of Christianizing celestials. He says the plan is improper and questionable. The Chinaman's chief aim is to learn to speak the English language. Mr. Hamilton deliberately suggests that improprieties may arise through these private associations, and he even relates an incident which came under his own observation. He knew a young lady who became very earnest in her desire to bring over a fat heathen to the true faith, so she said. So readily did the Chinaman fall in with the scheme, that his solitary association with the young specially wound up by that marriage.

Considering the fact that the sect to which Mr. Hamilton belongs is one of the most earnest and persistent in the field of Chinese mission work somewhat, it shows that the gentleman has a good deal of moral courage to raise his protest thus boldly. He thinks the young ladies could do more effective, more praiseworthy and more Christian work among the males of the Celestials, than among those of the Mongolian race.

The truth is that Johnny Chinaman is also personal and pecuniary advantages all the time, and that success in proselyting him at present is just about as probable as the radical conversion to austerian Christianity of a full-blooded son of Judah.

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Velvet Carpet	1 50	1 00
Tapestry Carpet	85	50
Tapestry Carpet	75	50
Union Ingrain Carpet	80	45
Union Ingrain Carpet	60	40
All Wool Extra Ingrain	75	50
All Wool Ingrain Carpet	85	60
Extra Super Ingrain Carpet	90	70
Thompson's Extra all Wool Carpet	1 00	80
Thompson's Extra all Wool Carpet	1 25	90
Brussels Carpet	90	55
Ingrain Mats	2 50	1 50
Ingrain Mats	3 00	2 00
Wadded Art Rugs	2 00	1 25
Smyrna Rugs, 18 x 36	1 00	75
Smyrna Rugs, 30 x 54	1 50	1 25
Smyrna Rugs, 36 x 72	3 00	1 95
Smyrna Rugs, 48 x 84	5 00	3 25
Smyrna Rugs, 30 x 60	2 50	2 25
Smyrna Rugs, 36 x 72	3 50	2 75

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75c Bleach Table Linen for	49c
75c Bleach Table Linen for	49c
Two Napkins Finish Table Linen for	50c
$1.00 Bleach Damask for	75c
$1.50 72-inch Double Damask for	95c
50c Cream White Table Linen for	35c
50c Cream White Table Linen for	35c
60c Cream White Table Linen for	40c
60c Cream White Table Linen for	40c
75c Cream White Table Linen for	50c
75c Cream White Table Linen for	50c
50c Twilled Crash for	3c
12½c Bleach Towelling for	7½c
15c Bleach Towelling for	9c
10c Huck Towels for	7c
15c Huck Towels for	10c
25c Bleach Cloth for	15c
Extra Heavy all Linen Twilled Crash for	10c
Turkish Bath Towels at	7½c per doz
Turkish Bath Towels at	50c per doz
Turkish Bath Towels at	10c each
Turkish Bath Towels at	15c each
Honeycomb Bath Towels at	25c each
Honeycomb Bath Towels at	50c per doz
Honeycomb Bath Towels at	10c each
50c size Huck Huck Towels with knotted fringe	35c each
40c size Huck Huck Towels with knotted fringe	25c each
Olive and cream Damask Towels at	35c each
50c Damask Table Cloth	35c per doz
$1.00 Damask Table Cloth	75c per doz
$1.50 Damask Table Cloth	$1.00 per doz
$2.00 Damask Table Cloth	$1.50 per doz
$2.75 Linen Napkins for	$1.95 per doz
$3.00 Linen Napkins for	$2.25 per doz
$3.50 Linen Napkins for	$2.50 per doz
$4.50 Linen Napkins for	$3.50 per doz
$5.75 Linen Napkins for	$4.50 per doz
25c Turkey red Table Covers for	15c
50c 6-4 Turkey red Table Covers for	35c
1.00 Turkey red Table Covers for	75c
$1.00 6-4 Colored Border Table Covers for	75c
$1.25 10-4 Colored Border Table Covers for	85c
$1.50 10-4 Colored Border Table Covers for	95c
$2.00 10-4 Colored Border Table Covers for	$1.25
$2.50 Damask Table Cover, 2 yards square for	$1.50
$3.00 Damask Table Cover, 2½ yards square for	$2.25

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