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10.30 a.m. 5.00 p.m. 3.30 a.m. 6.15 p.m. 6.40 p.m. 2.16 p.m. Daily connections made at Ogden with Cen-l Pacific R. R., with the Utah & Northern way, or points in Northern Utah, Idaho Montana, and with Utah Central road for Lake City and all points in Southerns

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ing cars can be secured.

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## CENTRAL RAILBOAD

PIONEER LINE OF UTAH. To take Effect January 20th, 1881

NAME OF STATION.	No. 1 Passescen	No. 3	FARE.
TRAINS LEAVE Salt Lake. *Wood*oCross. Centreville. Paspington Kayaville. ARBIVE AT Ogden.	7 35 7 35 7 50 8 10	3 40 4 05 4 15 4 30 4 50 5 40	100
NAME OF STATION.	No. 2 PARESTORS.	No. 4 PASSENGER.	FARE
TRAINS LEAVE Ogden Kaysville Farmington Centreville *Woods Cross ARRIVE AT Salt Lake	10 20 10 40 10 55 11 05	6 20 7 10 7 30 7 45 7 55 8 20	1 00 1 35 1 60 1 75

MIXED TRAINS Leaving Salt Lake City, at 8.30 a.m., arriving at Orden at 11.30 a.m., having Salt Lake at 5.05 p.m., arriving in Orden at 8.30 p.m., leaving Orden at 8.30 p.m., leaving Orden at 8.30 p.m., arriving in Salt Lake City at 10 a.m., leaving Orden at 8.30 p.m., arriving in Salt Lake City at 6.45 p.m.

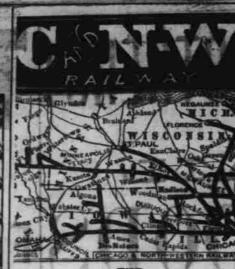
JOHN SHARP, JAMES SHARP, General Freight and Ticket Agent.

To Take Effect June 18, 1879. GOING SOUTH.

HAME OF STATION.	Na.	No. 1	
Salt Lake	7 00	15	
Morgan Germania Lovendahis Junction ARRIVE AS	T 30	8 00 8 10 8 30 8 30	MORE
Sandy Laaves Sandy Draper Leh American Fork	1 56 10 8 44 8	11 18 10 10 10 10 10 10 10 10 10 10 10 10 10	1
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Mona. Nephi ARRIVE AS Jush GOING NO	13 8	5 80	
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NAME OF STATEON.	- 4	B. t.	1	Through Tickets for sale at all Principal solute in the West, Ask for them via FORT WAYNE and PENNSYLVANIA LINE.	
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Provo Pleasant Grovo American Fork Lehi Drapor	-	BESS SEN	******	SAPONIFIE	
Sandy Linavisi Sandy Junetion Lovendahla Sermania Morgan America Ameri	1	SEMES 6	SESSI	PRESERVER OF FRESH FLOWERS.	

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Mouldings in Great Variety.

WINDOW GLASS.

Correspondence. FILLMORE CITY,
Millard County, U. T.,
June 14th, 1881.

for.

Besides our regular district school, divided into three grades, attended last winter by about 240 pupils, taught by four teachers, we have also a Presbyterian school, attended mostly by the children of the non-"Mormon" element; the teacher of said school appears to be a young lady of culture and education; her religious views are not endorsed by the "Liberals" as a general thing, but anything rather than "Mormonism," hence her bible teachings about the Savior, the atonement, etc., are tolerated, although by some of the "Liberals" considered as folly.

folly.

The course of conduct as taught by the authorities and adopted by the Saints here, is to treat all ladies and gentlemen as such, regardless of their religion or no religion, and not ridicule anyone because he or she does not believe as we do.

Your brother in the Gospel,

C. Anderson.

The Work of God in Germany. STUTTGART, May 24th, 1881.

Editor Descret News: It will not be amiss, I think, to give the many readers of your valuable paper, a few items concerning the work of the Lord in the southwest part of Germany.

Your correspondent was called, with others at the April Conference, 1880, to labor as a missionary in Germany. I started from my home in Payson on the 12th of April, and

we took farewell of the brethren deigned for the English and Danish ssions, and, in connection with three more brethren who were con-signed to the Swiss and German missions, I started for that country, and agrived at Bern on the 4th day

I was appointed by President Ballif to labor in this part of Germany, and visited first my relatives and friends in Wurtemberg—my old mother, some sisters and other relations. I was well received and kindly treated, but they are, through the craftiness of men, and especially their priests, so blinded and prejudiced that they dare not look the truth in the face, but condemn it without investigation; and some love their situations in Babylon too well to sacrifice them for the truth, even

the presidency of this conference. The brethren had, however, before my arrival, been treated with fine and imprisonment if they dared to hold meetings or perform any duties pertaining to the ministry. I, together with my co-laborars, was informed anew of this probabilities. was informed anew of this prohibition, and was not at all encouraged thereby. Elder Rosenbaum has already related this circumstance to you. We were compelled to labor quietly or be banished. Still we held meetings every Sunday, and occasionally during the week also, but we had to be very careful, so as not to be detected.

The progress of the work was, under these circumstances, very slow, and only now and then a few were added to the Church, but many had to be excommunicated on account of unbelief and apoetasy. At

had to be excommunicated on account of unbelief and apoetasy. At this the Devil felt to triumph, but we did not give up, we prayed to the Lord to bless our weak and humble labors, that our mission to the land of our birth might not be in vain, but that the way might be opened to preach the gospel of Jesus to the honest in heart, who now sit in darkness and seek for light from above: the Lord heard the prayers of His servants. of His servants.

Last fall, I with Bro. Resembaum, visited Stuttgart, the capital of my native country Wultemberg, and by some of my relatives we came in contact with some members of the Baptist denomination, the creed to Baptist denomination, the creed to which I had belonged some 20 years ago. The I and opened the heart of the of them to hear my tesumony, and after investigating the principles of the gospel, he himself, told some of his friends, who also commenced to read our pamphlets.

I made several more visits and in December baptized three persons, a number of other individuals commencing at the same time to invest

a number of other individuals commencing at the same time to investigate, and many houses were thrown open to receive me as a servant of God. On the 9th of April President Ballif came from Bern, and we organized a branch of the Church in Stuttgart with 16 members, with Brother Merkle as President. Since then I baptized 11 more persons, among whom was a Methodist preacher of long standing.

The Baints all rejoice in the truth, and a few have gathered in the May emigration, and a few more expect to emigrate in the fall. The prospects for the spreading of the work of ects for the spreading of the work of he Lord are good, and the spirit of

swer, that the Mormons were to be treated as socialists, and not allowed to hold meetings. The ofty director of Mannheim, seeing in this decision an acceptance by his superiors of his previous actions, thought to carry the oppression still further, and therefore he informed one of the local Elders, that if even four members of our Church could be discovered in the act of holding a meeting they would be fined 150

Millard County, U. T.,
June 14th, 1851.

Editor Descret News:

The people of this piace were called upon yeasterday to witness a rather singular event: two corposes the meeting-house at the same time. Bros. Orange Warner and Jutson having departed this fife, both firm in the principles of the Gospel and full of days, each of the Gospel and bence the meeting-house at the same time. Bros. Orange Warner and Jutson having departed this fife, both firm in the principles of the Gospel and full of days, each of the meeting house at the same time. Bros. Orange Warner and Jutson having departed this fife, both firm in the principles.

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Nimport Fills, New York, Philadelphia, Both Montrool, Tromate, Detroit, Gleedond, At Concell Bluff the Trains of the Chicage & North-Western and the U. P. Rys department, and bright hopes are seen pictured on their tom, krive at and use the same joint Uhion

At Chicago, close connections are made with the Lake Shore, Moligan Central, Battimore, Science of the Gospel and the U. P. Rys department, and Chicago, close connections are made to the thing of the precious as gold.

The school year has closed, and time the days and the sure shool selection passed off without popolition. Bro. H. J. McCullough was re-elected trustes, and a train of the precious as gold.

The school year has closed, and year the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dules of this great and holy calling. Still my dility to perform the dility of the man and understanding that I may fill my dility to perform the second and

Your brother in the gospel. CARL CHR. SCHRAMM.

Dress Parade on Sunday; Christianity vs. Dresstainty. SUGGESTED BY

seeing New York at her devotion for a decade of years.

Christianity.—A rare and precious jewel of which many of its professors take little or no care, and to which they attach no value.

Christianity—The shrine of the Great Omnipotent vouchsafed to mortals slumbering on the brink of eternal condemnation, by the matchless love of "Our Immanuel."

Christianity—A heavenly luminary which has shone with a steady and undiminished lustre since the "Man of Forrows," bruised and bleeding on the accursed tree, paid the price of redemption for a lost world—aye, and still shines, tho' many perceive not its brightness, nor walk in its light.

Christianity—The rod and staff of comfort, the still waters and continual green pastures, where the weary

in Payson on the 12th of April, and traveled to Liverpool in company with about 37 Elders. Arriving there "Christianity—The brightest con-Christianity—The brightest con-stellation formed by the hand of the Deity, whose sun is marred by no

spots, suffers no eclipse, but with a glory refulgent sheds its halo o'er the cross, while the gentle breathings of eternal love whisper in tender accents to the soul—"follow Christianty—Whereby the hum ble follower of Jesus is supported nursed, fed, guided and instructed

The sovereign balm that beals his would And drives away his fears."

Yea 'tis very heaven below. DRESS-TAINITY. "That drains the cellar dry, And kees the larder bare!"

Dress-isnity—That starves the inside for the outside, that says perish the immortal while I enjoy the mortal, that sells its birthright for a mortal, that sells its birthright for a mess of pottage; yet sits in the highest seats of the House of God, parading a counterfeit Christianity.

Dress-tainity—That converts the House of God into a magazine of fashion, and, while ostensibly praying, is taking comparative notes of others' attire.

Dress-tianity—That sweepeth the mire off the street with its trailing robes, yet "considereth not the poor

mire off the street with its trailing robes, yet "considereth not the poor and needy."

Dress-tianity—That lineal descendant of the Pharisee, ever murmuring a modification of his prayer: "God, I thank thee that I'm dressed better than others are!"

Dress-tianity—A true and faithful index to the mind, which, like the index to a book, describes the contents.

Dress-tianity—That points with an unerring finger to all that is vain, frivolous and worldly, that bows at the shrine of the God of mammon, but casts away the "Pearl of great

Dress-tianity — The usurper of Christianity, the bane of the rich and the curse of the poor; the false weight in the balance of human prediction, whereby the thoughts become of "the earth, earthy," additional productions of the earth, earthy, "and become of the earth, earthy," and the production of the earth, earthy, "and become of the earth, earthy, "and become of the earth, earthy," and the earth, earthy, "and the earth, earthy," and the earthy earth, earthy, eart mit of envy, malice, jealousy, repin-ing and evil speaking, it is the twin sister of intoxication and breedeth a varitable hell upon earth.

Now as the "reaper with his sickle keen" mows down the ripen ed grain and flowers between, and this life at the most is a dread uncertainty, is it not better to make our "calling and election sure" by choosing the better part."

New York, May 11, 1881.

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