A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE

CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line runs from Chicago to Council Bluffs and Omaha, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marengo, Brooklyn, Grinnell, and Des Moines, (the capital of Iowa) with branches from Bureau Junction to Peoria; Wilton Junction to Muscatine, Washington, Fairfield, Eldon, Belknap, Centreville, Princeton, Trenton, Gallatin, Cameron, Leavenworth and Atchison; Washington to Sigourney, Oskaloosa and Knoxville; Keokuk to Farmington, Bonaparte, Bentonsport, Independent, Eldon, Ottumwa, Eddyville, Oskaloosa, Pella, Monroe, and Des Moines; Des Moines to Indianola and Winterset; Atlantic to Audubon and Avoca to Harlan. This is positively the only Railroad which owns, controls and operates a through line between Chicago and Kansas.

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At LA SALLE, with Illinois Central R. R.
At PEORIA, with P. P. & J.; P. L. & D.; I. B. & W.; Ill. Midland; and T. P. & W. Railroads.
At ROCK ISLAND, with Western Union R. R. and Rock Island & Peoria Railroads.
At DAVENPORT, with the Davenport & North-Western R. R.
At WEST LIBERTY, with the Burlington, Cedar Rapids & Northern R. R.
At GRINNELL, with Central R. R. of Iowa.
At DES MOINES, with D. M. & Ft. Dodge R. R.
At COUNCIL BLUFFS, with Union Pacific R. R.
At OMAHA, with B. & Mo. R. R. R. (in Neb.)
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At OTTUMWA, with Central R. R. of Iowa; St. Louis, Kan. City & Northern and C., B. & Q. R. Rds.
At KEOKUK, with Toledo, Peoria and Warsaw; Wabash, and St. Louis, Keokuk & N.-W. R. Rds.
At BEVERLY, with Kan. City, St. J. & C. B. R. R.
At ATCHISON, with Atchison, Topeka & Santa Fe; Atchison & Neb. and Cen. Br. Union Pacific R. Rds.
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A. KIMBALL, Gen'l Superintendent.
E. ST. JOHN, Gen'l Tkt. and Pass'gr Agt., Chicago, Ill.

U. P. R. R.

UNTIL further notice trains will leave and arrive at Ogden daily as follows:

LEAVE.
Daily Express........10:30 a.m.
Mixed........5:00 p.m.
Freight........8:30 a.m.

ARRIVE.
Daily Express........8:15 p.m.
Mixed........5:40 p.m.
Freight........2:15 p.m.

Daily connections made at Ogden with Central Pacific R. R., with the Utah & Northern Railway for points in Northern Utah, Idaho and Montana, and with Utah Central road for Salt Lake City and all points in Southern Utah.

At Green River with stages for Sweet water mines.

At Cheyenne with the Colorado Division of the Union Pacific for Denver, Leadville, Central, Black Hawk, and all cities, mining camps and Pleasure resorts in Colorado.

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THOS. L. KIMBALL, Gen'l Ticket Agent, Omaha.
S. H. H. CLARK, Gen'l Supt. d60

UTAH CENTRAL RAILROAD.

Pioneer Line of Utah.

On and After November 4th, 1878.

Name of Station.	No. 1 Passenger.	No. 3 Passenger.	Fare.
Trains leave Salt Lake	7 00	3 40	
*Wood's Cross	7 25	4 08	60
Centreville	7 37	4 16	75
Farmington	7 50	4 33	1 00
Kaysville	8 12	4 52	1 25
Arrive at Ogden	9 00	5 40	2 00

Name of Station.	No. 2 Passenger.	No. 4 Passenger.	Fare.
Trains leave Ogden	9 40	6 29	
Kaysville	10 31	7 10	1 00
Farmington	10 52	7 31	1 35
Centerville	11 04	7 44	1 60
*Wood's Cross	11 13	7 53	1 75
Arrive at Salt Lake	11 40	8 20	2 00

*Passing places.

MIXED TRAINS

WILL RUN DAILY,
(Sundays Excepted,)

Leaving Salt Lake City, at 8.40 a.m., arriving in Ogden at 11.40 a.m.; Leaving Salt Lake at 5.05 p.m., arriving in Ogden at 8.20 p.m., leaving Ogden at 6.50 a.m., arriving in Salt Lake City at 10 a.m., leaving Ogden at 3.30 p.m., arriving in Salt Lake City at 6.45 p.m.

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5:15 p. m. Atlantic express, DAILY,

With Drawing Room and Hotel Car. Reaches Pittsburgh 12.15 p m; Harrisburg 10.55 p m; Philadelphia 3.35 a m; New York 6.45 a m; special Philadelphia sleeping car on this train, which remains in depot until 7.30 a m, affording Philadelphia passengers a full night's rest.

9:10 p. m. Night Express EXCEPT SATURDAY,

With Drawing Room Sleeping Car, Reaches Pittsburg 7.30 p m; Harrisburg 3.50 a m; Baltimore 7.45 a m; Washington 9.05 a m; Philadelphia 8.00 a m; New York 10.35 a m; Boston 8.40 p m. Through Baltimore and Washington sleeping car on this train.

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By ELDER GEO. REYNOLDS.

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SURPRISING CURE.

Gentlemen,—About twelve years ago, while travelling with Father Kemp's Old Folks Concert Troupe as a tenor singer, I took a severe cold and was laid up at Newark, N. J. This cold brought on a severe attack of Catarrh, which I battled with every known remedy for four weeks without avail, and was finally obliged to give up a most desirable position and return home, unable to sing a note. For three years afterwards I was unable to sing at all. The first attack of Catarrh had left my nasal organs and throat so sensitive that the slightest cold would bring on a fresh attack, leaving me prostrated. In this way I continued to suffer. The last attack, the severest I ever had, was terrible. I suffered the most excruciating pain in my head, was so hoarse as to be scarcely able to speak, and coughed incessantly. I thought I was going into quick consumption, and I firmly believe that had the symptoms continued without relief they would have rendered me an easy victim. When in this distressing condition, I commenced the use of SANFORD'S RADICAL CURE FOR CATARRH, very reluctantly, I confess, as I had tried all the advertised remedies without benefit. The first dose of this wonderful medicine gave me the greatest relief. It is hardly possible for one whose head, throat, eyes, ache, who can scarcely articulate distinctly on account of the choking accumulations in his throat, to realize how much relief I obtained from the first application of SANFORD'S RADICAL CURE. Under its influence, both internal and external, I rapidly recovered, and by an occasional use of the remedy since, have been entirely free from Catarrh, for the first time in twelve years.

Respectfully yours, GEO. W. HOLBROOK.
WALTHAM, MASS., Jan. 8, 1879.

P. S.—I purchased the RADICAL CURE of GEO. H. ROGERS, Druggist, Rumford Building.

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DISCUSSION

BETWEEN

Prof. Orson Pratt

AND THE

Rev. Dr. J. P. Newman

On the Subject,

DOES THE BIBLE SANCTION POLYGAMY?

Held in the New Tabernacle, Salt Lake City, August 12th, 13th and 14th, 1870.

To which is added the Correspondence prior to the Discussion between the Rev. Dr. J. P. Newman and President Brigham Young. Also

DR. NEWMAN'S MARGINAL LAW

—AND—

THREE DISCOURSES

On the same subject, by *President Geo. A. Smith and Elders Orson Pratt and Geo. Q. Cannon.*

PRICE - - 50 Cents

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EVENING NEWS.

Monday, - - June 16, 1879.

Correspondence.

VAN ZANT STORE,
Fannin County, Ga.,
June 2nd, 1879.

Editors Deseret News:

On the 4th of April, Elder C. W. Hardy and I organized the sisters of the Varnell Branch into a Relief Society, with Sister Elizabeth Eldedge president, and Sisters Sarah Fullbright and Sarah Kaneaster counselors; Sister E. L. Loggins secretary. A good feeling was manifest among the sisters and they felt to encourage and sustain each other until the time shall come that they may gather to the body of the Church.

Leaving Varnell Station on the 8th of April we arrived at this address on the 12th, coming a distance of 70 miles over a rough mountainous country. Here we found a good opening, made by President Morgan a month previous.

On the 16th of April Elder Hardy left me to return home, having been released. This was by no means pleasant to my feelings; for not only had I become greatly attached to Brother Hardy, but here were scores of people seemingly interested in the gospel, and it now devolved upon me to teach and instruct them. Mr. Henry McDaniel opened his house for preaching and since coming here up to date have held some three meetings a week, which have been well attended.

About five miles from McDaniel's and over a rugged mountain I was invited to come and hold a meeting in a Baptist Church. An appointment having been given out, I went. Arriving at the Church I found a large crowd gathered, part of whom were not in favor of letting me preach in the house. Those who had done the most in putting the building up and were not church members were in my favor, and if I had said, We'll hold meeting in the house, a hand to hand fight would have ensued. As it was, we retired to the woods, where there were some seats and a stand, which is used in hot weather, and I enjoyed great liberty in talking to them. After meeting I learned that a half-witted fellow had got behind the door in the church, and with a club in hand would have knocked me down had I gone in, and no arrest would have been made, as dozens would testify to the man's insanity.

As we are but gleaners, it is not to be expected that a general rush will be made for the water as soon as two or three sermons are preached. But, to the contrary, much patience must be exercised. Most anybody can believe an untruth, but when truth is presented, then comes "the tug of war."

On the 4th of May I baptized a man and his wife. On the 14th Elder Rudgar Clawson arrived. Since then we have labored together much to my satisfaction. Recently we took a trip into North Carolina and had a pleasant visit of three days with Elders Parry, Higham and Edlefsen. These brethren were well and in good spirits and with a fair prospect of doing much good. At Morganton, on our return, we were invited to tarry over night and hold meeting in the Court House. This we did, and as court was in session many people from the "regions round about" were in town, so that we had the privilege of addressing an audience of from 250 to 300 persons. At least fifteen preachers were present, besides lawyers and doctors. The judge himself had the curiosity to come and hear. The jury were in an adjoining room "hanging" on a case, but as the "Mormons" were now the topic, and as curiosity must be gratified, the door between the audience room and where the jury were deliberating was opened, and judge, lawyers and jurymen had an opportunity of testing whether or no "Mormon" Elders teach as the Scribes and Pharisees.

On the 25th we baptized two women, and on the 1st of June we organized a branch of six members. We ordained Cornelius Jasper Stover an Elder and set him apart to preside. The name of the branch is the Stock Hill Branch of the Church of Jesus Christ of Latter-day Saints.

There are others interested, and we anticipate that this branch will grow in numbers. Those who have received the word are firm in the faith.

The Saints in this land are generally poor and are dependent upon the Elders for reading matter, being unable to buy our books, papers, etc. When the Elders leave for new fields, they of course take with them their books, leaving the Saints destitute.

There are doubtless many in Zion who have old copies of Spencer's Letters, The Voice of Warning, old edition Doctrine and Covenants, old edition Hymn Books, papers with sermons, pamphlets on first principles, etc., etc., which they will not care to read again. If these were mailed to the Elders they could be distributed among the Saints and great good would thus be done.

Yours in the gospel,
JOS. STANDING.

A MODERN SERMON.

The following, says an English paper, exhibits the method upon which some parsons nowadays construct their delectable discourses:

"Brethren, the words of my text are:

'Old Mother Hubbard, she went to the cupboard,
To get her poor dog a bone;
But when she got there the cupboard was bare,
And so the poor dog had none.'

"These beautiful words, dear friends, carry with them a solemn lesson. I propose this evening to analyze their meaning, and to attempt to apply it, lofty as it may be, to our every-day life.

'Old Mother Hubbard, she went to cupboard,
To get her poor dog a bone.'

"Mother Hubbard, you see, was old; there being no mention of others, we may presume that she was alone; a widow—a friendless old solitary widow. Yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! *she went to the cupboard.* And here observe that she *went* to the cupboard. She did not hop, or skip, or run, or jump, or use any peripatetic artifice; she solely and merely *went* to the cupboard.

"We have seen that she was old and lonely; and we now further see that she was poor. For mark the words are '*the* cupboard.' Not 'one of the cupboards,' or the 'right-hand cupboard,' or the 'left-hand cupboard,' or the one above, or the one below, or the one under the floor, but just *the* cupboard. The one humble little cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? *It was to get her poor dog a bone!* Not only was the widow poor, but her dog, the sole prop of her age, was poor too. We can imagine the scene. The poor dog crouching in the corner, looking wistfully at the solitary cupboard, and the widow going to that cupboard—in hope, in expectation, may be—to open it, although we are not distinctly told that it was not half open or ajar, to open it for that poor dog.

'But when she got there, the cupboard was bare,
And so the poor dog had none.'

"'When she got there!' You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. She got there! There were no turnings and twistings, no slippings or slidings, no leaning to the right or falterings to the left. With glorious simplicity we are told *she got there.*

"And how was her noble effort rewarded?

"'The cupboard was bare!' It was bare. There were to be found neither apples, nor oranges, nor cheese-cakes, nor penny-buns, nor gingerbread, nor crackers, nor nuts, nor lucifer matches. The cupboard was bare! There was but one, only one solitary cupboard in the whole of that cottage, and that one, the sole hope of the widow, and the glorious loadstar of the poor dog, was bare! Had there been a leg of mutton, a loin of lamb, a fillet of veal, even an ice from Gunter's, the case would have been different, the incident would have been otherwise. But it was bare, my brethren, bare as a bald head, bare as an infant born without a caul.

"Many of you will probably say, with all the pride of worldly sophistry—'The widow, no doubt, went out and bought a dog biscuit.' Ah, no! Far removed from these earthly ideas, these mundane desires, poor mother Hubbard, the widow, whom many thoughtless worldlings would despise, in that she only owned one cupboard, perceived—or I might even say saw—at once the relentless logic of the situation, and yielded to it with all the heroism of that nature which had enabled her without deviation to reach the barren cupboard. She did not attempt, like the stiffnecked scoffers of this generation, to war against the inevitable; she did not try, like the so-called men of science, to explain what she did not understand. She did nothing. 'The poor dog had none!' And then, at this point our information ceases. But do we not know sufficient? Are we not cognizant of enough?

"Who would dare to pierce the veil that shrouds the ulterior fate of old Mother Hubbard, her poor dog, the cupboard, or the bone that was not there? Must we imagine her still standing at the open cupboard door; depict to ourselves the dog still drooping his disappointed tail upon the floor; the sought for bone still remaining somewhere else? Ah, no, my dear brethren, we are not so permitted to attempt to read the future. Suffice it for us to glean from this beautiful story its many lessons; suffice it for us to apply them, to study them as far as in us lies, and bearing in mind the natural frailty of our nature, to avoid being widows; to shun the patronymic of Hubbard; to have, if our means afford it, more than one cupboard in the house; and to keep stores in them all. And, oh, dear friends, keeping in recollection what we have learned this day, let us avoid keeping dogs that are fond of bones. But, brethren, if we do—if fate has ordained that we should do any of these things, let us then go, as Mother Hubbard did, straight without curveting or prancing, to our cupboard, empty though it be; let us, like her, accept the inevitable with calm steadfastness; and should we, like her, ever be left a hungry dog and an empty cupboard, may future chronicles be able to write also of us, in the beautiful words of our text:

"And so the poor dog had none."

THE SUMMER TERM OF

Mrs. M. E. RANDALL'S School

Will commence on Tuesday, June 3rd, 1879, in MORGAN'S College.

Also Evening Classes at same place.

For Terms, etc., apply to

M. E. RANDALL, PRINCIPAL.
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WEBER COAL,

At the City Meat Market, West Temple St., where he will be pleased to see old and new friends and customers. His prices will be: A ton delivered, $8.75. A ton at his new depot, $8.25. (Part in good Storepay.)

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PULLMAN HOTEL CARS are run along by it through between

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No other road runs Pullman Hotel Cars, or any other form of Hotel Cars, through between the Missouri River and Chicago.

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Passengers by this route have choice of FIVE DIFFERENT ROUTES and the advantage of Eight Daily Lines Palace Sleeping Cars from CHICAGO to

PHILADELPHIA AND NEW YORK, AND OTHER EASTERN POINTS.

Insist that the Ticket Agent sells you tickets by the North-Western Road. Examine your Tickets, and refuse to buy if they do not read over this Road.

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Through Tickets via this Route to all Eastern Points can be procured at all Coupon Ticket Offices of Union Pacific, and all Western Railroads.

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For rates or information not attainable from your home ticket agents, apply to

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If the Stomach is Wrong all is wrong.

Tarrants Effervescent Seltzer Aperient,

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The Builder and Supporter of Brain Power.

Fellows' Compound Syrup is composed of Ingredients identical with those which constitute Healthy Blood, Muscle and Nerve and Brain Substance, while life itself is directly dependent upon some of them.

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Do not be deceived by remedies bearing a similar name, no other preparation is a substitute for this under any circumstances.

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Price, $1.50 per Bottle, six for $7.50.

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Each book is furnished with a title page, on which the person owning the record can enter his or her name. An explanation of the forms, or instructions how to keep the record is also printed in each book.

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