THE EVENING NEWS.

Thursday, June 27, 1872.

THE HARDEST TIME OF ALL.

There are days of deepest sorrow
In the seasons of our life;
There are wild, despairing moments,
There are hours of mental strife.
There are times of stony anguish,
When the tears refuse to fall,
But the waiting time, my brother,
Is the hardest time of all.

Youth and love are off impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it learns what life can teach.
For, before the fruit be gathered,
We must see the blossoms fall;
And the waiting time, my brothers,
Is the hardest time of all.

Loving once, and loving ever,
It is sad to watch for years
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours to evenfall;
O the waiting time, my brothers,
Is the hardest time of all.

We can bear the heat of conflict,
Though the sudden crushing blow,
Beating back our gathered forces,
For a moment lay us low.
We may rise again beneath it;
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wear the stone,
And hope's gorgeous garb grows threadbare,
Till its brightest tints are gone.
Then amid youth's radiant tresses,
Silent snows begin to fall;
O the waiting time, my brothers,
Is the hardest time of all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For, perchance, a day is coming,
Coming, though it may be late,
When our hearts will thank Him meekly
That he taught us how to wait.

REFORM IN RELIGION.

CHEATING AND STEALING THE VICE OF OUR TIME — THE METHODIST CONFERENCE AND BOOK-ROOM FRAUDS — SATAN AMONG THE CLERGY.

The reasons assigned by members of conference for not re-electing Dr. Lanahan are worth study. They are that his charges have been extravagant and his general behavior "violent." He has been, it is said, "too violent for his own good;" his conduct has been "impolitic, to say the least," and so on. These phrases explain the spirit in which the whole investigation into these frauds has been carried on, and the nature of the difficulties with which Dr. Lanahan has had to contend. As we pointed out when we commented on this matter over a year ago, that feeling which his charges have excited in the body seems to have been not so much horror, or disgust, or anxiety to learn whether they were true, as grief and indignation over the "scandal" they were sure to cause; and Dr. Lanahan has evidently, from first to last, been judged not as an investigator, but as a stirrer up of strife. In fact it is impossible for anybody who has followed the history of the affair from the beginning to resist the conclusion that the ideal church of most of those who have taken part in these proceedings is not a church of unquestioned purity, but a church in which there is no dissension, and that would rather bear with the thefts, frauds, false entries, and erasures in the Book Concern than with the violence and uproar attendant on bringing them to light. We venture to say that nothing more discouraging has turned up in "politics" within the last five years, and this is saying a good deal. For it must be remembered that the Methodist Church is the one Protestant denomination in this country and in England which can be said to retain any firm hold on what is called the masses. It is the only Protestant denomination which in any country, enters into anything like real competition with the Church of Rome in bringing religion home to the common run of men as a rule for daily conduct. It is said to muster over twelve million members and it grows apace. The spirit by which such a body is animated is, in our day, of the last importance. It must, of course, have its vices, like all organizations made up of men, but it is rather disheartening to find that they are the very vices of the society which it is expected to reform.

The great vice of our time is not licentiousness, as was that of ancient Rome, or highway robbery, as was that of the Middle Ages. It is simply cheating and stealing, and the necessary accompaniment of lying. The business world is acknowledged to be in a bad way in this particular field of iniquity; and, if we are not mistaken, the weaknesses, base compliances, rascalities and frauds of business men are a favorite pulpit topic at Christmas, Thanksgiving and other great Christian feasts and anniversaries. One would, therefore naturally expect that when the church undertook to do business—that is, to buy and sell and manufacture commodities—it would do it in a way that would furnish business men with a model. The Catholic Church has, of late years, at least, been on this point purity itself. It gets money in some queer ways, but its accounts will bear examination. The quarters of the servant girls go where they were intended to go without sticking to anybody's palms. Doubtless rogues sometimes turn up among the administrators, but they disappear under swift and savage condemnation. There is a careful avoidance of scandal and prodigious mystery about the machinery, but there is no tenderness for a thief. People thought they might expect the same spirit from the Methodists, but they have been disappointed. The church went into business in the Book Concern, and achieved a prodigious success, but Satan got hold of the books and falsified the entries, stole goods and sold them on his own account, pocketed commissions to which he was not entitled, and, in fact, reproduced on a small scale the very operations he was carrying on in the City Hall. When Dr. Lanahan got in he found him out and collared him, and was trying to drag him to the police-station, but the old culprit was actually able to get the clergy and laity about him, persuade them not to examine his books or the contents of his bag, and to give his accuser into custody on a charge of brawling and disorderly conduct.—*New York Nation.*

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Pioneer Line of Utah.

ON AND AFTER

MONDAY, JULY 17th

1871.

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MIXED TRAINS

WILL RUN

DAILY, SUNDAYS EXCEPTED

Leaving Salt Lake City at 5.30 p.m. and Ogden at 5 a.m.

Passengers will please purchase their ticket at the offices. Fifty cents additional will be charged when the fare is collected on the train.

For all information concerning Freight or Passage, apply to

M. H. DAVIS, Freight and Freight Agent.

JOHN SHARP, SUPERINTENDENT.

411-1y

UTAH SOUTHERN RAILROAD!

ON AND AFTER JAN. 21, 1872,

MIXED TRAINS

WILL RUN

DAILY,

Leaving the Utah Central Depot, Salt Lake City at 7.10 a.m.; Draper 5.45 p.m., and Sandy Station (nearest point to Little Cottonwood Canyon,) at 6.20 p.m.

AN EXTRA TRAIN WILL RUN ON

SUNDAYS

Leaving Draper at 8.40 a.m.; Sandy, 9.10 a.m. Salt Lake City, 4.10 p.m.

FARES:

Salt Lake to	Big Cottonwood Station		50 cts
"	Little "	"	50 "
"	Sandy	"	$1.00
"	Draper	"	1.25

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FERAMORZ LITTLE, SUPERINTENDENT.

4343 tf

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for

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FARE: $1.50 Each Way.

REDUCED RATES TO EXCURSION PARTIES.

Passengers will please purchase their Tickets at the Company's Office.

d183

C. P. R. R.

February 5th, 1872.

San Francisco and Sacramento.

Leave going East.			Arrive from East	
*4.30 p m	7.00 a m	San Fran	8.30 p m	†2.20 p m
4.35 "	7.35 "	Oakland	8.00 "	1.50 "
4.10 "	7.05 "	San Jose	8.30 "	2.10 "
5.55 "	8.55 "	Niles	7.05 "	12.45 "
8.25 "	11.38 "	Lathrop	4.41 "	9.41 "
8.48 "	11.50 "	Stockt'n	4.07 "	9.07 "
10.45 p m	1.45 p m	Sacra'to	2.30 p m	7.15 a m
Arrive from the West			Leave the West	

Sacramento, Colfax, Reno & Ogden.

*Leave going East			Arrive from East
	2.00 p m	Sacra'to	2.00 p m
	5.40 "	Colfax	10.20 a m
	1.00 a m	Reno	2.10 "
	9.10 "	Winnemucca	4.10 p m
	12.00 m	Battle Mt	1.35 "
	4.40 p m	Elko	8.45 a m
	6.20 a m	Ogden	5.20 p m
Arrive from West			Leave going West

Explanation.

For trains running from San Francisco, take the left hand columns and read downwards.

For trains running towards San Francisco, take the right hand columns and read upwards.

*Sundays excepted. †Sundays only.

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1,500 barrels other popular brands,
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Also in Store and Bond:

255¼ casks assorted brands French brandy
200 octaves " " " "
60 pipes assorted brands Holland Gin,
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175 octaves casks Port Wine " " "
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d187

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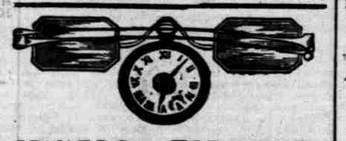

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d182 3m

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FISHING and Shooting Tackle, Breech Load, loading Implements and Fixed Ammunition. Pistol Cartridges, Gunpowder, Shot, Lead Blasting Powder, Safety Fuse. A general assortment of

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H. S. ELDRIDGE, Agent. SALT LAKE CITY UTAH

d182 1y

NOTICE.

TO ALL WHOM IT MAY CONCERN. That I will appear on Saturday, the 20th day of July next, at 10 o'clock a. m., at the U. S. Land Office, in Salt Lake City, U. T., to make cash entry No. 635, for the lowments of Bear river City, embracing the following described lands, to wit: SE¼ and E½ of NE¼ of Section 13, Township 10 North, Range 3 West, also lots 1 and 2 Section 7, Township 10 North, Range 2 West, consisting 300¾ acres.

To establish pre-emption right by law, and show that I am entitled to have the entry made under "An Act of Congress, for the relief of the inhabitants of cities and towns upon the public lands," approved March 2d, 1867, and "An Act amendatory thereof," approved June 8th, 1868, for the use and benefit of the inhabitants thereof, at which time and place any person claiming adversely can appear and show cause if any there be, why such entry should not be made.

SAMUEL SMITH.

Probate Judge, Box Elder Co.

Brigham City, June 13, 1872. d173 1m