

Written for this Paper.

## THE COMING CHANGE.

How easily and imperceptibly men become accustomed to a change of surroundings! Nay, it is even possible for a person to chafe if unable to become as others in a similar situation. This thought was renewed after reflecting on prison life as experienced by quite a few of this community. They accepted the inevitable with its control and restraint, its discipline and deprivation, as if nothing more had ever been known. There was an unresisting adaptation to association, labor and demand, which surprised each man for himself. Even in the matter of clothing, to be without the prison garb was an annoyance, because its absence rendered a man conspicuous, mayhap as much so as one in stripes would be in the everyday haunts of men.

One raised under depressing circumstances, of poverty, ignorance or crime, when lifted up from his surroundings may become refined, intelligent, honest or reliable. But somehow human nature seems to go down more easily than it goes upward. Men fall easily, almost insensibly, into bad habits. Depravity seems to be more potent; and a low level of morals and manners is acquired without that effort which seems requisite in the better direction.

"Evil communication corrupts good manners," said an old authority, and theologians have always asserted an innate drift toward evil in the very constitution of man. Without accepting this in its full professional presentation, enough is known of human nature to assert that the down-hill of travel is easier apparently, and when some men—some women—fall and glide, it can easily be assumed that all "the ways" of life seem specially greased for the occasion.

John Bunyan, of immortal memory, claimed that the time would come when it would be "easier to go up hill than to go down." But his prophetic eye must have pierced beyond the mists and storms of present human experience. He must have discerned afar off, either a revolution in human nature or the removal of ten thousand barriers, allurements and temptations in inner and outer forms—which in the main many cannot at present resist. The seers of all time have detected through the haze of ages this advanced possibility; prophets have said a mighty change would assuredly be brought to pass. "The word of the Lord" has been given, and a condition of rule, government and society has been foreshadowed, which embodies all the elements of order, beauty, poetry and right. Nay, an inspiration has rested upon the hearts of multitudes who spiritually discovered "the bow of promise" as it bent over a sin-sick world. Yet they and their generations have "died without the sight," and their dreams with them are as the dust which is blown away.

Not a few even now who have had the same ideal, whose souls have been touched by "the live coal" from the same altar, silently acquiesce in the wondrous question, "Where is now the promise of His coming, for since the fathers fell asleep, have not

all things continued even as they were?" Can it not be asserted that the majority of this community, gathered as they are from all the nations of the earth, are in many respects discouraged, partly with circumstances, partly with their associates, and partly with themselves? Is it not realized that these circumstances, and combinations thereof, make men selfish and avaricious, that every thing and every body is secondary to themselves? That they are prone to forget the requirements and covenants of their faith? That opportunity and speculation are nearly as potent among the Saints as among those who "know not God and are not familiar with His ways?" Are we not tinctured with the spirit of the fathers? Is it not realized that tradition, custom, training, education, have left, upon the older members of the Church at least, their almost ineffaceable brand or fingermarks? That the will is fitful, that the spirit of self-restraint is weak, that in trade and traffic and deal, "the old Adam" crops out involuntarily as it were? And that hundreds have "made shipwreck of their faith," given up their grand ideals, become insensible to the spirit of brotherhood, and lost reverence for the tone and glory of undying Truth?

Samson shorn of his locks and "weak as other men," was a significant illustration which has been repeated a myriad times, all of which shows the grand philosophy of the gathering, the erection of a better environment, the multiplication of a seed with weakened drift toward tradition and the customs of an ancient civilization. It is to the youth that prophecy will look. It is through them that the unseen forces of the universe will work; by them that "Zion will be established," and in their posterity that "the universal reign of righteousness and peace shall be ushered in!"

"My people shall be willing in the day of my power;" "new wine will not be put into old bottles," the garments worn for centuries will not be patched with the "new cloth" woven in our Father's loom. This experiment was tried of early Christianity, when worldly wisdom presided at its nuptials with paganism, for that marriage, although consecrated by diplomacy, was but an alliance of the virgin with the roue, and their posterity were tainted in the blood, until all the features of the bride have become near obliterated, and "the mark of the beast" prevails in Christendom at least. "Come out of her, Oh my people, that ye receive not of her sins, nor partake of her plagues!" "How far?" the world inquires, and the query is repeated among those who have been obedient to the call. Quite a few though, yet want the customs of Babylon, its style and fashion, its amusements and entertainments, its goodwill and association, its methods of life and ways of trade. They love its dash, its gaiety, its gold. They prefer its rule, its assistance, and its appropriations; its education, its art and literature, its schools and culture, its spirit and its inspiration. It is not seen that these are all to be supplanted; that they cannot accomplish the design; that "every plant which my Father hath not planted shall be rooted up," and that "Ichabod" is yet

to be written on the civilizations of this day, as it has been written on the historic tablets of nations, whose proud prominence was in their estimation as much beyond the purview of Omnipotence as impregnable to the corroding force of Time.

Reconstruction from the old material is not the intent of the Architect or the builders. "Untempered mortar" will not bind together the superstructure of our God, nor will the works of men endure if they essay to build thereon any element unsuitable, or of man's device. Supervision will be more keen and critical even than was the vision of President Young; yet he, deeming the foundation of the present Temple unworthy of its character, had that torn up and replaced beyond the possibility of query or suspicion. Nevertheless that edifice and its authoritative supervision is but a symbol of that grander edifice of human society which is to be erected through the Latter-day Saints. Yet the Temple required a variety of labor, every grade of faculty and accomplishment—each workman certainly contributed to it, according to his own special gift or appointed duty; from the man who by sheer force of muscle toiled in the excavation, to the one who blasted the rock and drove the half-mired team on the State road in 1855-6-7; from the carving of the tablets of the earth, to the gilding of the angel; from the one who labored on the brazen font, to the decoration of the grandest room—everyone in his sphere was a worker on that Temple of our God; and none could say to another "I have no need of thee." So is the grander work of which this is but a symbol; while "some men labored and others entered therein," all were in the main animated in that labor by the Divine Spirit; and whatsoever of cultured intellect, of mental grasp, of spiritual powers, of breadth of knowledge, and fullest application to the demands of complete and perfect salvation may be needed in the exacting future, that education, training, qualification will come from use of facility in plastic soul impervious to tradition and human schools; for it shall come to pass that "every man shall be taught of God." Then it will be known that art, science, literature, trade, social life, religious worship, and all human interest, effort and success will depend upon the transfusion of that spirit and power which cometh only from above!

## BUSY SANPETE.

The new county road from Ephraim to Castle Dale, Emery county, is to be pushed to a finish as soon as workmen can get into the canyon. The live citizens of this county are anxious to see it completed, for it will greatly benefit both counties, and will make of Ephraim more than ever a junction city.

The recent action of the Governor giving Manti one term of the First district court meets with general satisfaction through the county, for the people are tired of having to travel all the way to Provo every time there is any little dispute to be settled.

Can any other of the cities of Utah boast of a guitar factory? True, its works are not extensive, but such as