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## REFORMATION VS. PROCRASTINATION

[BY S. W. RICHARDS.]

Right and wrong, good and evil, happiness and misery, are terms applicable to the acts and conditions of human life, determined and adjudged to man, both by law and conscience.

The conditions are that the right and good bring happiness, and the opposites eternal misery. These results are inevitable.

Man's moral judgments, rightly developed, teach him there are things he should do and some things he should not do. Men seek after happiness, and conscience demonstrates to them the fact that they must find it in the true and right—never in wrong. The term happiness implies something more than a mere gratification of passion, which is merely flitting. I mean that happiness that is derived from having done an act and pursued a course that can be approved by the closest scrutiny of both law and conscience, constituting perpetual approbation—a perpetual freedom from all condemnation. In this condition there is no remorse, no sting of sin, no wages earned that death can pay. It is a condition above all, most desirable for all, and makes life a joy even amidst the conflicting powers of wrong and error that have sought the misery, overthrow and extermination of the human race.

This desirable condition is obtainable, otherwise man's aspirations are in vain; and if attainable, how? is the question of our theme.

Man is conscious of the fact that his powers, both physical and mental, are for development and progress; that in this direction, which is one of truth and right, his being and happiness are promoted. While he is on the retrograde, which is the result of the influence of wrong and error, his life is a restless, unhappy one, daily increasing his degeneracy, and the reproach of a guilty conscience.

There is perhaps no day in a man's life that he cannot with careful thought discover that it might have been improved either to himself, or by some generous, kindly act he could have benefited and made happier some one in need of like development with himself. Whenever this discovery is made it demands immediate reformation. Procrastination or delay is not permissible. From the

hour that a wrong is discovered in one's habit of life until it is forsaken is time spent under condemnation, and for which we must account. When truth and right are discernible to a human being, the law of intelligence demands their immediate adoption, and that one hour of delay is the hour of his sin, which must be accounted for.

As we approach the time of some eventful period of our life we determine in our minds that we will do better, that we will improve our habits and conduct. The improvement needed is plainly discernible; we confess the past wrong, but we determine we will not forsake and reform until that chosen day arrives as an event to be commemorated.

The conclusion is, we have sinned in the past and we will sin a little longer; we love too well the pleasures of sin to abandon them at once, and a day for reformation is fixed upon that may never come.

Who has assured you that you shall ever see that looked-for coming day, or even another tomorrow, in which to work your reformation? The procrastination of one day even may bring you into the presence of your Maker with all your sins upon you.

What a fearful thought to be so beguiled by that soul-debasing monster—procrastination.

Now is the accepted time, now is the day of your salvation, if you will use it. No other period of time can be relied upon with any degree of certainty. The very hour in every day of life in which a wrong or error is discovered, whether of omission or commission, is the time for reformation, to free one's self from the power of evil before indulgence has secured a claim upon our powers that we cannot easily resist, knowing full well as we do that if we do not conquer we shall be conquered by an evil-unrelenting power that seeks to consummate the degeneracy of man.

If we in view of the fact can say, as did the young man of Scripture notoriety when the law was expounded to him, "All these have I kept from my youth up," there is still room for doing good, still room for the exercise of that sympathy which purifies the affections and makes them susceptible of the love of God towards all His creatures. Words and acts of kindness we may impart to others, if we have not much to sell to give to the poor.

Foolish habits of either taste or mind

and that enslave must be abandoned. They are opposed to life and development.

Evil speaking and the use of profane language are violations of positive law; are sins that conquer the soul's best energies, and dim the lustre of its brightest virtues. They should be no part of human utterance.

Angry passions must be subdued; they are destructive of peace both within and without, and where they are, that love which is the fulfilling of the law never comes.

All the evil propensities of our nature are to be subdued, while the virtues of life we are bound to cultivate.

Benevolence, sobriety, mercy and charity, are qualities of the soul to be cherished—traits that bring honor to man, and glory to his God.

Reformation may demand that we adopt all these, and even more, in our good resolves, while procrastination steals the time in which it should be done. It is the demon of man's progress, the evil genius of his life that never forsakes him while hesitancy and indecision permit its presence.

Let us search diligently for the words of life—for the law of God, and if we have trespassed in the past, let us this day choose and give evidence as to whom we shall henceforth serve. If we have served mammon too much, serve it less; if we have served God too indifferently, let us serve Him with greater diligence. If we have had little regard for a fellow man, we may try to love our neighbors as ourselves. If we have not sought diligently to abandon errors of faith and acts of wrong, let us search for the truth and do the right, and our path shall be ever onward and upward—the path of the just, shining brighter and brighter till the perfect day and man is developed in all the powers that make sons of God, to His everlasting honor.

## THE AGRICULTURAL COLLEGE.

At the unseasonable hour of 7 o'clock Thursday morning the train bearing the legislative body, with visitors and reporters, pulled out of the Union Pacific depot.

The faces of most of the party indicated that the clutch of Morpheus had not been entirely shaken off, and that the sudden change from the down quilt to a poorly heated passenger coach was not an agreeable transition.