DESERET EVENING NEWS.

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THE BRIDGES CASE.

Regrettable as the last story is, there is little surprise at the verdict of acquittal in the Nicols bribery case. Those who have kept themselves informed as to the various steps and stages of the trial, long since reached the conclusion that no matter how positive might be the belief of bribery, bribing and official corruption on the part of the candidates, the prisoners would not yet hold that would receive them. In the case of Joseph H. Morris, there was a momentary prospect of conviction when his accomplice, the man Hayden, made good his threat to turn state's evidence. But when even that testimony came to be impartially examined, it was found to be prejudiced, incomplete and lacking in many of the elements of sincerity. The witness successfully showed that while he felt no mercy for Morris, he was not so uncharitable as to admit, His anxiety to send one to jail and shield another from even the taint of suspicion, was too transparent to be considered. In a word, he impressed as one with the belief that he was making an absolutely clean breast of all the transactions pertaining to this infamous furniture scandal. We cannot blame the jury, therefore, for their refusal to convict on such a showing, nor the court for the charge under which the jury were sent out. It is a serious thing to render men to prison on the testimony of a confessed rascal who is generally believed to be withholding part of the truth. There were men on this jury whom the commonest interpretation of honor and honest if applied to themselves would have prevented from remaining in the box; their previous associations with the accused should have convinced them that their verdict would be suspected. At the same time, we believe, as already stated, that almost any jury would have brought in the same verdict, according to all the evidence and circumstances in the case.

What about Morris? The law declares him not guilty and such he probably must be considered. Not one citizen in ten, however, believes that the ends of justice have been conserved. Not an honest man in this county but is pained at the result. Not a secondary in official life or with hope of pilfering in the future, but feels encouraged and emboldened by it. Morris may congratulate himself on the escape and firmly think his reputation is cleared. Others who have not passed through a service on school may have had night visited their hands with more glee and perhaps had a better sleep than has been his for two or more months past with the shadow of the penitentiary looming up before them. But if they are so imbecilic they must know what the community is prone to think of them. If they are still conceitedly put to showed we they have shown themselves to be, they know that every sane person is satisfied there was outrageous fraud, shameless theft and leading corruption in this furniture deal. If they are not strangers to the swelling knowledge of honest men and have many sleepless nights and hours of anxious thinking before them, they will be to open eyes. All men are not built on the same lines nor animated by the same sentiment, but there are honest souls who would rather lose a leaving the prison stripes and then making a speedy an atonement in some slight degree for their crimes, than live a shamefaced, suspected, distrusted life of freedom among those whom they know they have wronged. It is a sorry day for any community when fraudulent that is acquitted for the exact time the big rogues go unweighed of justice.

SABBATH OBSERVANCE.

A law that is given to the Christian day Saints is that they shall "observe the Sabbath day and keep it holy." The effect of this law is to direct the Saints so that the day assigned as the Sabbath is to be devoted to the worship of the Most High. The Saints are commanded to offer up their vows of righteousness on all days and at all times, but on the Sabbath, which is designated as "the Lord's day," they are required to go to the house of prayer" and there offer up their sacrifices on that day which is given unto you to look from your labors, and to rest the days given to the Most High."

The Sabbath is primarily a day of worship and instruction in things that pertain to spiritual welfare. This is the social feature of this day. While the spiritual element—that which comes within the purview of what is commonly called religious teaching and observance—has its sacred every day of the week, and Christian security either a measure of allegiance each day and each hour, the Sabbath is ordained as fitting for a special observance of the needs of that spiritual nature, and as such that day the temporal secondary wants come chief attention in work days also much over the weekly, the singing body of the Sabbath now solicitous of attention to temporal affairs, but it does make from subservient to the religious requirement, to the extent that performing unnecessary work on the Sabbath is forbidden as displeasing in the sight of the Lord.

This requirement to refrain from unnecessary labor marks the Sabbath as a day of rest from ordinary earthly employments except such as must be performed for the comfort and abundance of the individual on that day. The rule of one day in seven was fixed on Saturday under the Jewish dispensation; it is Sunday, adopted by the primitive Church and in later times reaffirmed by the world of the Lord in the Church in the latter-day dispensation. The manner of its observance has been marked out clearly as an occasion of joyfulness and peace, of praise to God for His mercies, of prayer for His guidance, and of instruction from Him concerning the pathway in life that leads to a higher and better state than that ordinarily enjoyed by mortals. The Sabbath day of rest is not a day of idleness but of that rest which shields man from a change in employment to which the spiritual activities predominate.

In times past, and often at the present day, the observance of the Sabbath is marked upon by many in a form that makes it a day of dissatisfaction, restless, of gloom, and in many cases of hypocritical appearance; some people are taught to regard it as sinful to laugh or even to smile on that day, when on the contrary, it ought to be one of the happiest of days, and for amusements and worthy pleasures, but for culture that bring people into closer communion with divine influences and sensibilities. It is not a day for games, or excursions, or the like, any more than it is a time for people to carry their chins away down on their necks. A graveyard Sunday and a graveyard religion are not of the highest benefit to man, and the endeavor to compel them in people has done its share in making the progress of religion; with a pleasure-seeking, boisterous, irreligious Sunday is depending to humanities. Neither is the Sabbath a time of idleness or idleness, to lie in bed till noon and then get up in sheer self-idleness and lounge away the rest of the hours till night comes. It is a time to make souls happy, to lift burdens off the afflicted, to bring comfort to the mourner and joy to the depressed one, even though the accomplishment of such ends requires a considerable measure of moral and physical activity. "It is lawful to do good on the Sabbath day;" and doing good is embraced wholly in those thoughts and actions which lead to association with divine things, and exclude the selfish propensity of minding to desire for pleasure without tendency, both as to example and direct effect, far away from religious influences. The dignity and importance of the past and the increased previous of the present also are indices to the true spirit of the Christian Sabbath. The Lord requires a service of the whole heart, for peace and good will to all, performed with cheerful hearts and glad countenances that witness the real joy we have in worshiping as that the Sabbath is truly a day of holiness in all things.

THE MONEY WASTED.

Perhaps somebody may take the position that the means spent in the recent prosecutions in the furniture robbery business has been "wasted good money after bad." Such a view is, we believe, superficial, to say the least. Of course it was known that no matter what might be accomplished in the prosecution, the money taken from the county could not be recovered; yet there was a possibility that the dishonest parties could be placed in jail. On this possibility it was the duty of the present solicitors and county attorney to do their best toward that end. This duty was performed in the interest of the public, and has been performed with fidelity. Against the most hostile opposition from some quarters where sentiment might have been reasonably stayed off, the county officials engaged in the prosecution have worked long, hard and persistently. There were placed in their path, by some very close to official relations, obstacles that at times seemed sufficient to block the way, and there have been displayed by determination and secrecy, not unlike that of it to punish the suspected parties from the vortices where business has been shown so little the people in a way to arouse every person of no figures to astonished, and sorry when it was accomplished. This result alone is sufficient to justify the expenditure made—in fact the officers would have been culpable if they had not proved the matter with all attention at their command. That [illegible]

[illegible] the people in this county, right or wrong, to see the people in the other, which with such unmistakable care and clearness the individual character of those which [illegible] they put in office. We will know who control the offices in power during the fortunate good, and who are primarily responsible for supporting that class of officers; and it is just now, and possibly a bunch has been formed there which will be of value to the future. Here and there are even people who find a relief in reflection, who are content and secure despite the fact in the way of doing their duty to themselves and to the people. The official felt yet had in store of indictments whose intensity is [illegible] from the public such as we think will not be wanted yet, and it is an adjusted angry yet. Now is the chance for the people to remove the crowd to the rear. Wherever they come up, for matter they should be dealt without fear, and favorably. When the people define politicians cannot will not put up for office the class of men, but as long as the voters will support "cinchers" men, just so long will such men get nominations. This trip and sundry trending turnover business will be worth more than all it has cost to bring it out if it will kindle a fire where with the idea that only honest men are entitled to their votes at the polls.

THE MESSAGE TO THIS AGE.

One of the important truths revealed is that the Almighty never suffers His children to go astray to be overtaken by any of the great events that change the history of the world, without sending them a warning: "The Lord God will do nothing, but He revealeth His secret to His servants the Prophets." (Amos iii. 7.) This revealed truth seems to be almost forgotten among Christians at present, for although millions are expecting a revolution in the world's affairs more comprehensive than any previous one, yet they expect no Prophets to foretell it, no messengers authorized to speak with special authority from the God that rules all.

Sacred history amply illustrates the point in question. (The world before the flood was warned and given 120 years in which to repent from the conception that drew forth the divine decree of destruction. When the ancient covenant people departed from the ways of the Almighty and the earthiness of their style became necessary, the instruction was closely followed by special messengers. And the deeper the people sank, the more earnest were the declarations of their sins, and the more explicit their predictions. At last the cup of prophecy was silenced for nearly four centuries, but the final overthrow of the kingdom did not come until the Son of God Himself, and His chosen messengers after Him, had given their solemn testimony as to what was coming. Sacred history proves by facts that it is a well-established rule in the providence of God to raise up Prophets at every great epoch of the history of mankind. Shall we, then, expect the establishment of the kingdom of the Son of God among men without a period of inspired messages preceding it?

In the great prophetic book of the New Testament we are told that previous to the closing events of the present dispensation, messengers should be sent with an everlasting Gospel, proclaiming unto every nation, tribe and tongue to fear the Lord, because "the hour of His judgment is come," and saying that the only of all to worship, not the vague being of man-made creeds, but Him that made the heaven and the earth and the fountains of waters—God as made known in the history of the creation of the world; the message should also contain a proclamation of the fall of "Babylon" and the pouring out of the last judgments on the unrepentant among men.

The message of the Prophet Joseph and successors, as well as of every Elder in the Church, when considered in the light of these New Testament prophecies, assumes a significance it cannot be overestimated.

Finance is prepared to see that which is to come, for the Lord is with, and the angel of the Lord is in Zion, and He stands upon the tabernacle of the earth. And the end of the Lord shall be revealed. (Isa. xxxi. 9; lii. 1.)

This is the very message of the message to the present generation. "The hour of judgment has come." Those who are not willing rather to obey "the commandments of God and the faith of Jesus." (Rev. xiv. 12.)

Testimony as to the genuineness and responsibility of this message are multiplying on all hands. Honest inquirers have reason to view the accumulation of evidence that throughout society on every hand. Like the fig tree is covered without producing a fruit, and the vine, though it, enough for divine interposition, the attitude which will be a most either, even to vouchsafe that kind of chastening and to Christian civilization, similar to that which prevailed in the world before the flood. Even middle ground of be in consideration, as it implied at the close of the millennial period, when Satan will be loosed to deceive the nations, and the Lord will prevail to bring forth the world from the wicked. In conclusion, let it be remembered that the Lord is not slack concerning His promises, but is long suffering, not willing that any should perish, but that all should come to repentance. Let us be faithful in our work. If the political situation is reviewed, it is being much complicated by the Revelation. (Rev. xvi. 12-16.) The story is being opened up to the "Ancient of Days." The world is convulsed, Russia [illegible] Mohammedanism—is as the prophets imagine, for it, "the river," "the great" and "the Mahometan," [illegible] of the whole world," and [illegible] to be prepared.

To the Saints of God and to the men who are not jealous of the increasing influence of the world, these things are of great importance. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." (Rev. iii. 3.)

BAGGAL VS. INGERSOLL.

A letter is circulated for Sunday (Sunday) evening, in the Grand opera house in this city, by Rev. Talmy Mahan. We cannot speak from personal knowledge of the gentleman's ability as an orator, but in places where he has addressed audiences his eloquence has excited much praise, beyond this, however, is the attractiveness of the name of his antagonist. It is on the infidelity of Robert G. Ingersoll, and from critiques that have been published of his lecture, he would seem to give the great modern disciple of agnosticism some very hard nuts to crack. Father Mahan comprises the magazines of Ingersoll as a public speaker and his geniality as a man; the priest, however, teaches not with telling effect towards the infidel's weak points—the misrepresentation of history and of the alleged claims of Christianity. In dealing with the subject, Father Mahan always noted infidels against Mr. Ingersoll, and not in a way that is flattering to the veracity and confidence of the latter.

From reports that have preceded him the lecturer will be thoroughly entertaining on the topic of Ingersoll, and those morbid curiosities and sensations have been given to the editor's usual expression on religious subjects, it is only fair play that the other side be given a full hearing.

In those are proof of a more backward spring no longer continued, and weather conditions have and that year—Dealer of the News.

The year 1816 is known in history as "the year without a summer" in the United States. Frost occurred every month in the year; ice half an inch thick formed at New York in May. In June there fell to the depth of inches cotton in New York. On the 5th of July ice the thickness of window glass was formed at New York. Indian corn was so immature that the crop was cut in August, dried in oven, and the seed supply of corn for 1817 came from that grown in 1815. In four years, on the 3rd of July, 1818, snow fell on the air for a short time early in the morning in Salt Lake City, but the spring generally was not backward or cold.

PICTORIAL HISTORY OF Salt Lake City and Vicinity is the title of a collection of photogravures with descriptions issued by Mr. C. H. Savage of this city. It is a little brochure that will be interesting to the public generally, but particularly to tourists and others who desire to give friends abroad an idea of the characteristic features of this city. The information is contained in a reliable from reliable authorities and the illustrations are of artistic merit. The 16-file will be found of special value to commercial.

AMERICAN PRODUCT is something that is much boasted of, and justly so. But canny Aberdeen, Scotland, is somewhat given to that sort of thing itself. Just before the city election which took place recently a candidate took a cab to visit some of the city councilors. Councilor Bissett was found to his blacksmith's shop shoeing a horse. Councilor Malcolm proved to be the pawnbroker. "Confound it!" said the candidate. "Drive me to Councilor Grey's." "I am Councilor Grey," replied the salesman.

THOSE OBJECTORS who complain so much that their jobs are taken right out of their mouths by other men, furnish voluntary evidence of the ease with which they do most of their work and of the place where they carry their jobs when they get them.

UNCLE SAM'S new battleship the Oregon is shown to be two knots faster per hour than the specifications require. It is a peculiarity of most vessels, humans as well as other kinds, that as they become fast they also become beauty.

TAXPAYERS SHOULD wear Bells and their expenses by the stern hand of tax now, it is time a member to catch a mouse, but as it takes a cord of a certain feather to catch a bird.

A WOMAN has applied for employment in the New York Fire department. She could be of no for the case.

WE HAVE HAD TWO days of warm weather and already the crew has said to have [illegible]

IN A LIGHTER VEIN.

SIX MILLS.

FIRST APPRENTICE.

"Hear about the fine new street" said the old printer. "What makes her fine?"

"Why, mainly to make folks think she is a street," said the former.—Indianapolis Journal.

CLEAR GOODS.

[illegible] New York Sentinel.

CONSIDERATE REACH.

"Are you sitting in Chicago?"

"Why, of course I am. Do you imagine I would know how you are going to spend it?"

TRUE FOR.

[illegible] Chicago Tribune.

TRUE.

[illegible] Chicago Tribune.

TRUE.

[illegible] Chicago Tribune.

TRUE