

THE EDITOR'S COMMENTS.

THE BRIBERY CASE.

Regrettable as the fact may be, there is little surprise at the verdict of acquittal in the Morris 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 robbery, hoodluming and official corruption on the part of the ex-electmen, the prison was not yet built that would receive them. In the case of Joseph R. Morris, there was a momentary prospect of conviction when his accomplice, the man Hayken, 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 others. His anxiety to send one to jail and shield another from even the talent of suspicion, was too transparent to be consistent. In a word, he impressed on 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 send a man 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 fitness 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 subserved. Not an honest man in this county but is pained at the result. Not a second in official life or with hope of pilfering in the future, but feels encouraged and emboldened by it. Morris may congratulate himself on his escape and fondly think his re-utation is cleared. Others who have not passed through so severe an ordeal may have last night rubbed their hands with more glee and perhaps had a better sleep than has been the case for some months past with the shadow of the penitentiary looming up before them. But if they are not imbeciles they must know what the community is forced to think of them. If they are still one-tenth part as shrewd as they have shown themselves to be, they know that every sane person is satisfied there was outrageous fraud, shameless theft and reckless corruption in this furniture deal. If they

are not strangers to the feeling known as remorse they must still have many a bad night's rest and many an hour of choking sorrow as they walk the streets in open day. All men are not built on the same lines nor animated by the same sentiment; but there are hundreds who would rather today be wearing the prison stripes and thus making to society an atonement in sadness and atonement for their crimes, than live a sham-faced, suspected, untrusted life of freedom among those whom they know they have wronged. It is a sorry day for any community when foundation is furnished for the sneer that the big rogues go unwhipped of justice.

SABBATH OBSERVANCE.

A law that is given to the Latter-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 designated as the Sabbath is to be devoted to the worship of the Most High. The Saints are commanded to offer up their vows in 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 sacraments on the day appointed unto you to rest from your labors, and to pay thy devotions to the Most High."

The Sabbath is primarily a day of worship and instruction in things that pertain to spiritual welfare. This is the special feature of the event. While the spiritual nature—that which comes within the purview of what is commonly called religious teaching and observance—has its needs every day of the week, and therefore properly claims a measure of attention each day and each hour, the Sabbath is prepared as fitting for a special observance of the needs of that spiritual nature; and as on that day the temporal necessities which claim chief attention in week days also reach over the seventh, the keeping holy of the Sabbath does not exclude all attention to temporal affairs, but it does make them subservient to the religious requirement, to the extent that performing unnecessary labor 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 cleanliness of the individual on that day. This rest of one day in seven was fixed on Saturday under the Mosaic dispensation; under the Christian dispensation it is Sunday, adopted by the primitive Church and in later times reaffirmed by the word of the Lord to His Church in the latter-day dispensation. The manner of its observance has been marked out clearly as an occasion of rejoicing and prayer, 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 chiefly comes from a change to employment in which the spiritual activities predominate.

In times past, and often at the present day, the observance of the Sabbath is insisted upon by many in a form that makes it a day of discomforting restraint, of gloom, and in many cases of hypocritical appearances; 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; not for amusements and worldly pleasures, but for actions that bring people into closer communion with divine influences and associations. It is not a day for games, or excursions, or the like, any more than it is a time for people to carry their sins away down on their necks. A graveyard Sunday and a graveyard religion are not of the highest benefit to man, and the endeavor to crowd them on people has done its share in assisting the progress of irreligion; while a pleasure-seeking, holier-than-thou, irreligious Sunday is degrading to humankind. Neither is the Sabbath a time of listlessness or idleness, to lie in bed till worn out and then get up in sheer self-defense 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 mental 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 excludes the selfish propensity of ministering to desires for pleasures whose tendency, both as to example and direct effect, are away from religious influences. The bigotry and long-fadedness of the past and the irreverent practices of the present alike are foreign 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 enjoyment there is in worshiping so that the Sabbath is truly a day of holiness in all things.

THE MESSAGE TO THIS AGE.

One of the important truths revealed is that the Almighty never suffers His children on earth 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 3: 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 reform from the corruption that drew forth the divine decree of destruction. When the ancient covenant