

Logan. Upon this evidence Mr. Rolapp, for the defense, asked for a non-suit. United States Attorney Peters raised no particular objection and the request was granted.

The case of the United States vs. Elsa Olsen, fornication, was ordered dismissed on motion of Mr. Peters.

The case of the United States vs. Thos. Bullock, adultery, was continued for the term.

The case of the United States vs. John Burt, unlawful cohabitation, was continued for the term because an application for amnesty was pending the action of the President. Later it was ordered dismissed.

The case of the United States vs. Hans C. Hansen, adultery, was ordered dismissed. He was old and crippled and had formerly served a sentence for unlawful cohabitation, which time was covered by the present indictment of adultery.

The case of the United States vs. John Christophson, unlawful cohabitation, was called for trial. The result was a conviction, and sentence was set for May 25.

On May 14 Bedson Eardley, of the Seventh Ward, was arraigned in the Third District Court on a charge of adultery with his plural wife. W. L. Pickard was foreman of the grand jury which found the indictment. The alleged offense is claimed to have been committed about the 15th of June, 1888. The defendant pleaded not guilty. Mr. Peters wanted the case tried on May 16. The defendant had no attorney, however, and Judge Sanford set the case for that date with the provision that if the defendant or his counsel needed further time, it should be granted.

Mary A. Holding, Brother Eardley's plural wife, was also arraigned, the indictment charging her with fornication with her husband. To this she entered a plea of not guilty. Her trial was set for May 16, with the same understanding as in the other case.

Decision Announced.

On May 13 Hon. F. S. Richards received a telegram from Washington, announcing that the Supreme Court of the United States had rendered a decision in the *habeas corpus* case of Hans Nielsen, appealed from Judge Judd's court. The decision reverses the action of Judge Judd, and will liberate Mr. Nielsen and a number of other "Mormons" who have been held under a similar unjust rendering of the law.

There are now in the penitentiary four persons under sentence of unlawful cohabitation and adultery. These are Joseph Clark, Charles S. Hall, Albert Jones and Bishop Wm. H. Maughan. Mr. Nielsen himself is serving a term on a charge of adultery, having completed his sentence for unlawful cohabitation. We understand that there are a number of others in the same situation.

Released From Prison.

May 7 Andrew Hansen, who was sentenced in the First District Court to a term of six months in the penitentiary, for living with more than

one wife, was released from prison, having completed the term fixed by the court.

May 10 Thomas Gunderson, of Mill Creek, was released from the penitentiary. He has completed a term of 50 days for living with his wives, and 30 days additional for the fine imposed.

Bishop Peter C. Jensen, of Mantua, Box Elder County, was liberated from the Penitentiary on May 13, having served a term of six months for unlawful cohabitation. He also paid \$153.35 fine and costs.

On the same day, James Keller, also of Mantua, regained his liberty. He had served a term of six months for living with his wives, and paid the costs of the prosecution.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Sunday, May 12, 1889, commencing at 2 p.m. President Angus M. Cannon presiding.

The choir and congregation sang:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth.

Prayer by Elder Wm. C. Dunbar.

The choir sang:

Arise, my soul, arise,
Shake off thy guilty fear.

The Priesthood of the Eleventh Ward officiated in the administration of the Sacrament.

ELDER DAVID M'KENZIE.

was called to address the congregation. He said that it was with a firm desire to perform his duty that he responded to the call made upon him. On the last Sabbath he had listened with great interest to Brother Penrose, in his remarks upon the mission of the Savior. That mission was not ended with the Lord's crucifixion, but continued after His death, and when He ascended to heaven He doubtless ordained others to carry on the work he had inaugurated. The doctrine of an intermediate state was recognized by the early Christian Church; and it was probably not till Luther's day that the idea that man, after death, went back to the presence of his Father, instead of to an intermediate state, was advanced. This latter doctrine does not suit my ideas of justice, because it deprives a portion of the human family of salvation. Such a principle cannot be correct, because it is unjust. When the Gospel was restored through Joseph Smith, it was revealed that the Gospel was preached in Adam's day and that he was required to be born of water in order to comply with the plan of salvation. This birth of the water and of the Spirit is necessary that we may become sanctified by the truth. It is for the body as well as the spirit; it includes all there is of man.

The Savior instructed His disciples to partake of the Sacrament in remembrance of Him. He desired

to continually impress upon them the necessity of conformity and submission to the principles of truth. They were required to place themselves, body and spirit, in harmony with divine laws. It is a prevalent opinion in the world that a man can select whatever religion he pleases, among the various professing churches, and that either will lead him to God. Such an idea is not consistent with sound reason and the facts of history that are before us. The Lord has given a plan of salvation, and when the children of men rejected that plan, they had to bear the consequences. That plan had been withdrawn from among men, after the Savior's death, because men would not receive it. They groped in the dark, and accepted various religions. They passed away without hearing the Gospel, and this condition is one of the reasons for an intermediate state, that all men may have an opportunity to hear and receive the truth.

The Gospel has been restored in this age, and is being proclaimed to the inhabitants of this earth. The Elders of the Church of Jesus Christ of Latter-day Saints go forth among mankind and proclaim this Gospel—the same plan of salvation that was taught by the Savior, and was taught in every dispensation. When Peter and the Apostles preached to the people on the day of Pentecost, the people asked what they should do to be saved. Peter replied that they should repent and be baptized for the remission of their sins, and promised them the Holy Ghost. No other method can produce the same results. We are all children of the same Father, and to us the unchangeable law is that we must be born of water and of the Spirit in order for us to receive salvation. The Lord recognized this, and when He was baptized His action was approved of heaven. He was the great Exemplar to the human family, and His Gospel reaches to all mankind. As Peter said, "This promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The gifts of the Holy Spirit follow obedience to the Gospel, and are for the strengthening and blessing of the Saints.

In most of the business transactions of the world there is little of the spirit of truth. Each seems to be desirous of taking advantage of his fellow. This is perhaps one of the reasons why the Saints were commanded to gather together, that they might be under the guidance of the spirit of truth, in their business relations as well as all others, that they might walk in righteousness in all things. When we do this, when we seek the will of the Lord, His Holy Spirit rests upon us, and we become stronger in spiritual things and the truths that lead to eternal life.

The Gospel comes to us without money and without price. In my experience it came to me in this way, and I saw that if it was true I had to accept it or be cut off from the blessings I desired. I appealed to the Lord in humble prayer, and