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and other Building Materials, etc., etc.

RELIGIOUS SERVICES.

The usual Sabbath services of the Church of Jesus Christ of Latter-day Saints were held in the Salt Lake Assembly Hall on Sunday afternoon.

Singing by the choir:

All praise to our redeeming Lord

Who joins us by his grace.

Prayer by Elder E. B. Tripp.

Spirit of faith come down,

Reveal the things of God.

Elder Erastus Snow of the Quorum of the Twelve Apostles addressed the meeting. He read from the 5th to the 8th verses, inclusive, of the 25th chap. of Gen.

The present eventful period in our history is moving the people with regard to the Latter-day Saints.

The pressure from the religious world and other quarters perhaps causes me to revert to the ancient faith.

It is in this scripture should not be confounded with the practice that obtains largely in the world, of having a wife under the law.

It is gratifying the carnal passions with other women at the expense of virtue. I refer to what is recognized as one of the better forms of what is called the social evil.

Their may be some people in the world who excuse themselves on scriptural grounds; but such was not the practice of Abraham.

The original word was an associate wife. It was an institution in the Jewish nation down to the coming of our Savior, and is not apostatized nor condemned in the New Testament, while promiscuous intercourse is condemned in the strongest language.

The Latter-day Saints recognize the intercourse of the sexes both in time and eternity, as regulated by sacred and holy laws. There is a feeling in the human breast which draws the sexes together and causes them to form unions. This is a provision of nature, that families may be founded and the earth replenished.

There are a great many beliefs in regard to this subject, and peculiarly so many practical conditions growing out of them. A sect called the Shaking Quakers believe that the intercourse of the sexes is an evil that will eventually be eradicated in the world, but not among those who would purify themselves before the Lord.

This condemnation is irreconcilable with the first commandment, which was given to our first parents before the fall, while in a state of absolute purity.

In the Roman Catholic Church the clergy forbidding the marriage of the sexes is an evil, and the relation of a man with a second wife is no less pure than that existing between him and his first wife.

There was no more defilement in the family relations of Abraham and other Patriarchs and Prophets than in those who confined themselves to one wife.

I have never heard any argument adduced, whether upon physiological, social or any other grounds, that tended to overturn this position.

The opponents of plural marriage make many statements regarding that institution that are totally untrue, because they are disposed to accept of averments that are made by persons who give way to a lying spirit.

Those best acquainted with the inner workings of the system among the Latter-day Saints can testify truly, if they do so honestly, that there are fewer broils, less strife, fewer divorces, and children thrown adrift than can be found in a monogamous community of the same size.

This is not generally believed, because the motives and spirit that govern the relations are compared.

Behold, the Saints understand that by the relations of this life, the glories and exaltation of the eternal worlds are opened up to them. If a man treats and rears his family properly, that they may be worthy, he receives them again from the Father in eternity, to be the foundation of his glory.

This assurance inspires men to pursue a consistent course. The parent and saint woman enters into the plural wife relation, because they would prefer to trust themselves with good men and true, who have shown themselves to be upright, than with men not worthy of their confidence, though they may be monogamists.

We do not mean that these are men who have entered upon the plural wife system from impure motives, or that no women have made shipwreck of their faith. But such instances are comparatively rare. Abraham and Sarah are held up as examples of every noble feeling. Sarah sacrificed her womanly feelings and gave to her husband another wife that he might not be childless. After she did so the Lord gave her a promise that she should bear a son. Abraham was afterwards required to offer this son as a sacrifice, and in his heart he did it. Because he withheld not even his son, he received the great blessing of eternal fruitfulness, that his posterity would be as the stars of heaven or the sands upon the sea shore for number.

Abraham, before his death, made provision for his family by an equitable disposition of his property.

This is an example that our brethren who are drawing close to the sunset of life would do well to follow.

Attempts have been made in some instances to defraud, on legal technicalities, the children who are the issue of plural marriages, in the hope of discouraging the institution. From the opposition now manifested, arising chiefly from religious sources, it is evident that if the people were afraid the nation would be contaminated by the institutions of the Saints. I am a native of New England. In my childhood the command of God to multiply and replenish the earth was regarded as a curse. When I visited that part of the country a few years ago, an agent of mine told me it was now considered vulgar to have large families, and the condition of the people throughout New England attested the truth of the statement. Fossil records of that part of the country and spreading to other portions of the nation. Such are the people who, founded on a biblical charge, are clamoring for a crusade against the Saints. It is purity they are after, let them begin at home and hang the doctors who engage in infanticide practices, and then after those who employ them to do the work of abolition.

The remainder of the discourse was in the nature of a clear, logical and powerful argument in support of the principles

UTAH LEGISLATURE.

COUNCIL.

Feb 25, 10.30 a.m.

Council assembled pursuant to adjournment.

Roll called. Quorum present.

Councilor Teasdale, of the committee on printing reported 75 copies of the concurrent resolution, calling for a constitutional convention.

Special commissioner John T. Caine presented his report of the auditing of the juror's and witness certificates of the Third Judicial District for the year 1881, 79, 80 and 81, reporting that he had allowed 1,893 claims amounting to \$21,430.45. The report was accompanied by the bill of the commissioner, and also the bill of H. F. 61, to change the boundaries of the City of Payson.

The House did not concur in the Council amendments to the bill providing for county sealers of weights and measures, and that body was so notified.

The House concurred in the amendment to the Council bill changing the boundaries of Payson City.

A Council message stated their concurrence in the House resolution to print 2,000 copies of the report of the results of the University of Deseret in connection with the report of the territorial superintendent of district schools.

The special order for next Tuesday.

The following bills were read the second time by title and placed on file: Council bill 15, to amend section 1780 of the consolidated laws, No. 19, to provide for the collection of small debts.

General file:

H. F. 67, to change the boundaries of Madison county, and passed.

—year 15. This approved.

H. F. 10, prescribing the time and manner of holding municipal elections, was read and passed.

A message from the Council stated their concurrence in the House resolution to print 2,000 copies of the report of the results of the University of Deseret in connection with the report of the territorial superintendent of district schools.

The House concurred in the further amendments of the Council.

The House adjourned until 2 p.m. on Monday.

MORGAN STAKE CONFERENCE.

Held Saturday and Sunday, Feb. 18th and 19th, 1882.

Saturday, 10 a.m.

Present on the stand: Presidency of Stake, High Council, Bishops and others.

Time occupied by Counselor Fry, Elder L. W. Porter, Patriarch Alma Porter and Pres. W. G. Smith. Subjects of discourse: Determination of character, humility, charity, truthfulness, mutual encouragement, etc. Some ward reports given in.

2 p.m.

Speakers were: Counselor S. Francis, Elder G. W. Taggart and Pres. W. G. Smith. Subjects: Eternal destiny of the "little stone," God's purposes subverted by persecution, should strengthen each other, serve God and trust in Him, little stone destroyed the vine, proper forms to be observed in the different Church ordinances, etc.

Sunday, 10 a.m.

Elder C. W. Penrose having arrived, spoke on the voluntary union of the Saints and the results of the same. Wholesome and necessary regulation should have the spirit of truth that we may understand the counsel of God, and be able to walk in the light. Humility was the result of much knowledge. Should cling together in a solid spiritual union.

Elder T. R. G. Welch read the Stake titling report for 1881, which showed a decided increase in the faith of the Saints.

2 p.m.

Sacrament administered. Reading of statistical report of the Stake.

Elder John Stearns, of Ogden, said: "The power of a true and honest heart cannot be completed. The ages of God and the angels are upon us. Let us sow the seeds of truth and life, for as we sow, so shall we reap. Truth is the seed of life, and should be combined with intelligence and capability. It is our business to watch over our children and engrave upon their minds truth and righteousness. Let us be sure that their children's virtue and sanctity in the privacy of their own homes, as parents only can."

Home missionaries released and others appointed to visit the Stake.

Elder C. W. Penrose occupied the remaining time chiefly on marriage, how it should be performed, whom to marry. Contrasted the condition of those who marry by Church law, with those married by the law of man. Under what circumstances was allowed. Gave much good, kind, fatherly advice to the young.

Adjournment for three months.

Benediction by Patriarch Alma Porter.

The ward reports given in testified to the increased zeal and unity of the Saints, and a time of abundant refreshing was enjoyed by all.

Adjournment for three months.

JAMES H. MASON, Clerk.

SAN LUIS VALLEY, COLORADO.

Editor Deseret News:

This extract from a recent letter, received from Bishop Wm. L. Ball,

of Manassa, Colorado, may prove of some interest to your readers.

Bishop Ball formerly resided in this city and his many friends will doubtless feel gratified that he has secured a location blessed with facilities of so agreeable character.

"The Saints are generally feeling well in San Luis Valley. We have had a beautiful winter so far, and should the weather continue as at present, we shall be able to commence planting soon. The general health of the people is good. The longer I live here the better I am satisfied with the climate and country. I think the climate is about the same as Salt Lake Valley."

There are but few countries that excel this for small grain and vegetables. Potatoes are a most prolific crop, ruta baga, carrots, turnips, onions and all kinds of roots grow larger than in any country that I have ever seen. The yield of oats and barley will compare favorably with the best of the West.

Wheat will yield from 25 to 40 bushels per acre and of a good quality. The facilities for raising cattle, sheep and other domestic animals are very good indeed.

I would add to the above that good lands in great abundance can be obtained at from 30 cents to \$1.25 per acre of the State, while there is a goodly amount of government land.

Timber is in great abundance at a distance of from 5 to 30 miles. Water sufficient to water ten times the amount of land now under cultivation. Hay land is in great abundance and of easy access.

Bishop Ball sends a hearty invitation to all good Latter-day Saints who desire to emigrate from their present locations, saying that there is room for all.

By wagon, the distance is some five hundred miles via Green and Grand Rivers route.

Very truly your brother in the covenant.

JOHN MORGAN.