

we have met with much kindness and hospitality; and no government can be more patriotic or earnest for the welfare of the country than is President Diaz, his cabinet, and the leading men of Mexico.

Great advancement and progress are being made at the capital and throughout the country. Tourists in great numbers are visiting that ancient historic land and reading in its monuments, museums, towns, habits and customs of its people the relics and traditional history of the Nephite race. In fact, no portion of this western continent can be more interesting to us or to the student of ancient (or Book of Mormon) history than Mexico and Central America; hence visitors may profitably visit our colonies and continue their journey to the City of Mexico, and with the advancement of the Mexican Pacific railroad by Hon. John W. Young towards our colonies, travel will be improved and increased.

At present we travel by wagon from Deming to Colonia Diaz 90 miles, thence to Colonia Juarez 70 miles, on very good road. When persons arrive at Deming they can seek information of Lindaur, Wormser & Co., as many of our people do business with them.

Respectfully,

A. F. MACDONALD,  
Manager Mexican Colonization and  
Agricultural Co.

#### PRIESTHOOD MEETING.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened at the Assembly Hall at 11 a. m. Saturday morning, June 8, 1891. Present on the stand: Apostles Heber J. Grant and Abraham H. Cannon, Bishop John R. Winder, Counselors Joseph E. Taylor and Chas. W. Penrose, and other High Priests and Elders. Counselor Taylor was presiding.

The opening prayer was offered by Elder Orson A. Woolley. All the wards of the Stake were properly represented excepting the Thirteenth and Fourteenth city wards and the Farmers', Granger and Brighton wards of the country.

The usual business being dispatched, remarks were made as follows by the brethren named:

APOSTLE H. J. GRANT

expressed his pleasure at meeting with the brethren present in this capacity, an opportunity not often afforded him, owing to frequent absence from the city. In relation to the various duties required of the Saints, he expressed his opinion that if the Priesthood did their duty and faithfully taught the people theirs, there would not be so much dereliction as was sometimes complained of. Procrastination should be avoided. Punctuality in spiritual matters would be followed by the same success as in ordinary business affairs. The Kingdom of God should be first in our thoughts, and all that was necessary to our success and happiness would be added. It should be our ambition to do as much for the Lord's work as possible, not to see how little we could do and escape censure. If every Saint paid an honest tithing the Church would have plenty and to spare. It was harder apparently to render to the Lord his due out of much than out of

little. The more men get the less they feel like giving. Thus money, if worshipped, seared the soul of its possessor. When the Lord saw a man willing to pay his tithing, He could trust that man with wealth, and would bless him. Spiritual growth was the true growth, besides which growth in riches and the things of this world was insignificant; yet, when men did their duty spiritually they were prospered temporally also. There was a contraction noticeable among the Saints because of their failure to respond as generously as they should in donating their means for charitable and worthy purposes. When a man did his duty, and made sacrifices for principle's sake, his soul expanded and he rejoiced, but the opposite was the result when he failed to do these things.

ELDER C. W. PENROSE

warmly endorsed the remarks of the previous speaker, and added other instructions of a timely character.

APOSTLE A. H. CANNON

expressed regret that this Priesthood meeting was not crowded. The present was a time for every man to use whatever influence he possessed in behalf of the work of God. Satan would, if possible, soothe the Saints to sleep and cause them to neglect their duty. The ward teachers should be alive in looking after the flock of Christ. Many were undoubtedly derelict in this respect, and the results were apparent. Many lacked time, or thought they did, to attend to such duties, but the speaker knew, as Brother Grant has said, that the man would be blessed temporally who did his duty spiritually, and time that apparently might ill be spared would be made up to such a one. Experienced teachers should be coupled with inexperienced ones. Elders who addressed congregations should seek for the Spirit of the Lord, and dwell upon practical subjects, suited to the condition and needs of the speaker, and if they could get the spirit they should feel it their duty to sit down. Ten words, inspired of God, were better than an hour's talk, dull and uninteresting. The people should not be bored, but instructed and edified by their preachers. In our city, once so pure, corruption now stalked abroad at midday, and it was for the Elders of Israel to be indeed watchmen upon the towers of Zion. God would require at their hands the blood of those who were destroyed and led away through neglect of duty on the part of the shepherds of His flock.

COUNSELOR J. E. TAYLOR

touched upon the subject of the desecration of the Sabbath, and endorsed the remark of another speaker that it was not proper for the young people of Zion to whirl through the streets in carriages on Sunday, either during meeting hours or between meetings. Some fathers permitted their sons and daughters to indulge in such pleasures, and even justified it, provided they attend their meetings first and took their Sunday drives afterwards. The speaker impressed it upon the minds of those present that it was wrong to seek pleasure upon the Sabbath day.

The meeting adjourned for one month. Benediction by Bishop S. A. Woolley.

#### UNIVERSITY OF DESERÉT.

There was a very large company present in the theatre June 10th, on the occasion of the commencement exercises in connection with the University of Deseret.

The young lady graduates were attired alike in a cream colored costume, and in the row immediately behind them on the stage sat the male graduates.

Shortly before 11 o'clock the members of a specially selected orchestra, under the conductorship of Prof. W. E. Welbe, took their places, and rendered a favorite selection of music.

Prof. John R. Park afterwards called the assembly to order, and prayer was offered by the Hon. George Q. Cannon.

Miss Adda F. Norton (one of the graduates) next came forward and gave an interesting oration on the subject of "Apollo vs. Mars." The young lady had committed the text thoroughly to memory, and delivered it with great clearness of enunciation and due regard for emphasis. She spoke of the evils of war, pointed out the misery caused thereby, and asked could not national difficulties be settled by reason and equity? The method of arbitration was touched upon. War, she said, only weakened, impoverished and destroyed nations, while science, art and literature could never reach their highest point so long as it was carried on. The true glory of nations lay not in the misery of war, but in the dissemination of mercy, truth and righteousness. Miss Norton was deservedly applauded on resuming her seat.

Mrs. Bessie Dean Allison gave a contralto solo, "Love, can you Forget?" which was admirably sung and much appreciated.

Chief Justice Zane then addressed the graduates, who, he said, had finished their studies and been found qualified and worthy to receive collegiate honors. The diplomas that they would now receive would no doubt be a great satisfaction to them, to their relatives and friends, and might be of service to themselves in after life. But the great purpose of their studies was preparation for the discharge of the duties of life. The human mind, like the physical organization, was improved by use. The capacity to perceive not only the difference between outward objects, but the relations of thought and things, to compare and to reason, and to remember, might be strengthened by systematic training. The treasure of human knowledge that had been acquired and stored up could only be reached by hard study and effort. By the study of the sciences he presumed they had learned many of the principles which governed mind and matter. The rules that governed our actions, and that science which was termed moral science, he was inclined to think, had not been taught and studied as much as they ought to be in the institutions of learning in this country. Of course this moral science was not very well-defined as yet; but we did not all understand it alike. Plato and Aristotle and, later, Hobbes and men of that school, believed that about all there was to moral science was the written law—State enactments; but while good laws should be based upon moral principles,