DESERET EVENING NEWS.

Published every day, except Sunday, at 4 p. m. Subscription price, in advance, $10.00 per year, $5.00 per month, 90 cents per week, payable or delivered by carrier.

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Entered at the Post Office at Salt Lake City, Utah, as second class matter.

THE DESERET WEEKLY.

A DESE ET paper designed for the family and for the country, specially valuable as a record of current events. Price per volume of 52 editions, $1.50, per year, $0.00 postage.

Priesthood Meeting.

The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion, convened in the Assembly Hall, Salt Lake City, on Saturday, December 5th, 1891, at 11 a. m., President Angus M. Cannon and counselors presiding.

There were present on the stand, John R. Winder of the Presiding Bishopric of the Church, Stake High Councilors, Patriarchs, all the members of the Presidency of the High Priests' Quorum, and other prominent Elders.

The meeting commenced with singing and prayer, after which the roll was called and responded to by a number of Presidents of the quorums of Seventies, also representatives of the Home Missionaries.

All the wards in the Stake were represented excepting the Sixteenth city ward and South Jordan and Nortia Jordan of the country wards.

President C. W. Penrose then addressed the meeting. He commenced by directing his remarks to the young men who, from time to time, are ordained Elders, of the obligation which ordination to the Priesthood imposes, and impossible reminded them particularly of the promise they made prior to their ordination, to attend their quorum and other meetings, and, he reported that many treated the lightly and indifferently the responsibility of their new calling. Approaching hard times and the stringency of the money market was touched upon; and the paying of individual debts was urged as a means of relieving to some extent at least, the embarrassed condition which many worthy people find themselves in. The duties of debtors to their creditors were explained. The speaker referred to the unwise and impolitic course of some men, outside of this state, of bringing before the public, as well as discussing in private circles, the alleged political views of persons long since deceased, in names long since dead, with the view of influencing the political faith of living persons in regard to the two great parties. He showed that we should act in and for the living present, and in answering on such subjects mentioned, a spirit of testimonial, giving each other credit for sincerity and discovering not for the mastery or for condemnation but to elicit and arrive at the truth.

Elder Silas Morris made brief remarks. He complained the remarks of Elder Penrose referring to the stringency of the money market. He was sorry to say it, but he believed for hard times, and working men, he thought, could not be too diligent in their efforts to provide their families with the necessaries of life.

Bishop John R. Winder also made brief remarks on the same subject. It was hard work, he said, for business men to collect their debts, but it was nevertheless comparatively easy for them to sell goods. The Bishop regarded this state of things with suspicion, and feared the result. He then advised heads of families to retrench and curtail their expenses and to stop running in debt! It was a destruction of their liberty, and not only hurtful to themselves but, as a general thing, positively injurious to others. He reminded the brethren that it was nearing the close of the year, the time for settling our tithes and offerings.

President A. M. Cannon made some remarks on the subject of political liberty and and every man was and should be as free in politics as in religion. The speaker then elaborated upon the remarks of Bishop Winder, referring to Temple offerings, and reminded the Bishops of the action of the late general priesthood meeting, when it was resolved to raise one hundred thousand dollars for the purpose of placing the Salt Lake Temple in a finished condition, and he hoped the people would respond generously and promptly to the resolution. The condition of the poor was a subject of constant anxiety to him, and in connection with this was the thought that Christmas was almost upon us. President Cannon then dwelt at some length upon the manner in which Christmas is observed by us, as a community, and the world generally, and he called upon the Bishops and all present to do what they could to practise and preach to counteract the spirit of frivolity and selfish extremes which characterized the observance of this day; and instead of permitting children to be impressed with the idea that Christmas means "Santa Claus" and toys, to teach them correctly the origin of the day and the character of Him whose birth we are supposed to commemorate, and especially should the spirit and nature of the savior be entertained and imitated in His tender regard for the poor. This lesson should be sent to the heart of all who are able to bless by imparting to their fellowmen.

The Bishops and Presidents of Elders' quorums were then requested to report at as early a day possible the names of men of various callings who were able and eligible to go on missions to their native lands; and if there were such in their wards they were requested to report accordingly.

BISHOP SAUNDERS

made a few remarks on the necessity of the existence of political parties, and the duty of all citizens to use their franchise and influence in the maintenance of good government.

President Joseph E. Taylor entered his earnest protest against Lottery-day Saints encouraging the spirit of chance and speculation in our midst, whether in some fashionable balls and card parties, instead of the diversions of other against to be directed before the world, and all such practices are to lead to extravagance and debt, and so tend to individuals into an unholy something after the "Gentile" fashion and practices. The speaker also deprecated going into debt, and advised retrenchment and economy. And he asked creditors to be merciful in their dealings with debtors.

Meeting adjourned till the first Saturday in January, 1892.

THE MOCKING BIRD.

There is no sweet bird that sings and like that!
Now it is silent, now it sings again,
Once in the night, when starting plaintive song,
With the Nightingale vies, and—Lo!—
The sweet bird mocks my lay.

It is not a bird that is here,
Oh, it is a lady fair!
It seems Nightingale, as we see with sight and ear,
But it is not the bird.

Its voice is other sound.

Its song, its tones other cross than
Of bird, Nightingale, or Lark, or Dove,
The bird, Nightingale, or Lark, or Dove,