

fastened into the capstones of the towers by means of iron rods, which reach to an insulating joint, about half way up the interior of the finials. Each of the latter is gilded with pure gold leaf, and has attached to it eight one hundred candle-power incandescent lamps. There being five of these ornaments, the illumination they will afford in the aggregate, will be 4,000 candle power. When all of them shall be lighted and combined with a one hundred candle-power lamp, which will be suspended over the crown of the figure representing the Angel Moroni, the effect will be most brilliant and beautiful.

JOHN NICHOLSON,  
Clerk of Conference.

### STAKE CONFERENCES.

Appointments for Quarterly Conferences until October, 1892.

Utah and Juab Stakes—Saturday and Sunday, April 16th and 17th; and Saturday and Sunday, July 16th and 17th.

Weber Stake—Sunday and Monday, April 17th and 18th; and Sunday and Monday, July 17th and 18th.

Box Elder, Tooele and Oneida Stakes—Sunday and Monday, April 24th and 25th; and Sunday and Monday, July 24th and 25th.

Wasatch Stake—Saturday and Sunday, April 30th and May 1st; and Saturday and Sunday, July 30th and 31st.

Cache Stake—Sunday and Monday, May 1st and 2nd; and Sunday and Monday, July 31st and August 1st.

Bear Lake and Summit Stakes—Saturday and Sunday, May 7th and 8th; and Saturday and Sunday, August 6th and 7th.

Emery and Uintah Stakes—Sunday and Monday, May 8th and 9th; and Sunday and Monday, August 7th and 8th.

Sanpete Stake—Saturday and Sunday, May 14th and 15th; and Saturday and Sunday, August 13th and 14th.

San Luis, Morgan and Bannock Stakes—Sunday and Monday, May 15th and 16th; and Sunday and Monday, August 14th and 15th.

San Juan Stake—Saturday and Sunday May 21st and 22nd; and Saturday and Sunday, August 20th and 21st.

Millard and Sevier Stakes—Sunday and Monday, May 22nd and 23rd; and Sunday and Monday, August 21st and 22nd.

Panguitch and Snowflake Stakes—Sunday and Monday, May 29th and 30th; and Sunday and Monday, August 28th and 29th.

Davis Stake—Saturday and Sunday—June 4th and 5th; and Saturday and Sunday, September 3rd and 4th.

Kanab and St. John Stakes—Sunday and Monday, June 5th and 6th; and Sunday and Monday, September 4th and 5th.

St. George, Malad and St. Joseph Stakes—Sunday and Monday, June 12th and 13th; and Sunday and Monday, September 11th and 12th.

Cassia, Parowan and Maricopa Stakes—Sunday and Monday, June 19th and 20th; and Sunday and Monday, September 18th and 19th.

Beaver Stake—Saturday and Sunday, June 25th and 26th; and September 24th and 25th.

FRANKLIN D. RICHARDS,  
JOSEPH F. SMITH.

### "MORMONISM" AND THE WORLD'S FAIR.

THE annexed communication has been received from an esteemed correspondent in this city:

*"Editor Deseret News:*

*"The Christian Union of February 27th says that a Religious Congress is to be held in Chicago at the time of the International Exhibition, to bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world, and to set forth, by those most competent to speak, what are the important distinctive truths held and taught by each religion and to promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding. With these ends in view, leading scholars, not only of Christian churches of all shades of belief, but also Mohammedan, Jewish, Brahmin, Buddhist, Confucian and other faiths, have been asked to take part in the discussions of the Congress, and to set forth the distinctive truths of those faiths."*

*"Why should not this be a grand opportunity to let the world know just what the Mormons really believe in? If all other religions—Christian or pagan—are to be presented and their representatives given the opportunity to explain what they believe, why should not the same opportunity be accorded to a representative of the Church of Jesus Christ of Latter-day Saints? Or is Mormonism the only religion that is to be excluded? It seems to me that application should be made for some competent man to represent this religion there also. Not in a spirit of dogmatism or debate, not as a proselyter or preacher, but one who can give a brief, clear, comprehensive statement of the fundamental principles in which the Latter-day Saints believe. Nor can I think that this request will be refused if presented in a proper manner to the proper parties coupled with the name of a suitable representative."*

*We see no reason why the foregoing suggestion should not be carried into effect. "Mormonism," so-called, has become one of the "historic religions of the world." It is as little understood as the real doctrines of the ancient religions of the Orient. Even if it is not regarded as a Christian faith, by the strictly orthodox, it is of sufficient importance, viewing it as truth or error, or a mixture of both, to command attention at such a congress as that proposed. And in our opinion the opportunity that it presents ought not to be neglected. We hope some steps will be taken to secure as fair a representation for the "Mormon" Church as for any other organization that has attracted the attention of mankind.*

### TEMPLES.

ON the occasion of laying the capstone of the Salt Lake City Temple, it seemed appropriate to give descriptions of sacred buildings that have been erected under divine guidance, in ancient and modern times. To do this in a concise and comprehensive form has been the object of the author.

For the data obtained in these sketches the following works have been consulted: The Bible, the two books of the Maccabees, Doctrine and Covenants, Joseph Angus' Bible-Handbook, Henry and Scotts' Commentary, Josephus, Digest of the Laws of Moses, History of Joseph Smith by President George Q. Cannon, Juvenile Instructor, Geschichte des Rabbi Jeshua, by Clemens, Historical Record, Andrew Jensen, Contributor, and other available works.

The dates and measurements of the ancient temples are, of course, only approximate, as the best authors do not agree on the subject. The calculations as to measurements are made on the supposition that one cubit is equal to twenty-one inches.

#### Israel in Egypt.

From the historical works of Moses but little is known about the religious condition of Israel while in bondage in Egypt. Not long after the death of Joseph the country changed rulers. The Hyksos kings, who had reigned as victorious invaders for about five hundred years were overthrown, after a series of battles for independence on the part of the Egyptians, and a new king arose, who was under no obligation to the descendants of Jacob. On the contrary, as a matter of policy, he took measures to exterminate them. "He made their lives bitter with hard labor in mortar, and in brick, and of all manner of labor in the field," and decreed at last that all their male infants should be killed.

That a people so situated were unable to devote their time to the rearing of temples is obvious. Yet, there is every reason to believe that during the happier part of their sojourn as strangers in the land of Goshen they had erected some kind of a sanctuary, and, under the guidance of their father and their illustrious brother, both inspired men, had organized a system of worship, which, however, would necessarily be much neglected when the persecution raged. This may be inferred from the fact that when Moses was sent to liberate them they had Elders to represent them and could hold conferences on the divine message to be delivered to Pharaoh. It is repeatedly stated that Moses gathered the Elders of Israel. This pre-supposes a place of gathering and an organized, representative body, but no description is given of either. The sanctuary may have been a tent, since Israel did not expect to remain permanently in Egypt, and it seems to have been brought out of the country when the people left. It is called the Testimony (Ex. xvi, 34), probably as a reminiscence of the servitude in Egypt, and to its sacred furniture was soon added a hermetically closed vessel containing manna, to be kept for future