

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE.

FOREIGN.

LONDON, 29.—The London Times says: the situation in Egypt is tolerably clear. Turkey is playing a double game. Arabi Bey is doubtless acting in collusion with Turkey. The latter played the game with complete success. The article concludes by expressing a hope that England's future policy be marked by greater firmness and decision than has been hitherto displayed.

The Standard correspondent at Cairo says: the Khedive was informed that an armed force was in readiness to convey him a prisoner to Kubbah, if he refused to reinstate Arabi Bey. He replied, "I bow to the will of the Nation."

The correspondent adds: the blow is inflicted on the prestige of England and France which only the utmost energy on their part can carry. The Khedive is now a mere puppet in the hands of Arabi Bey.

The News says: It is the first duty of the Government to protect the lives of Englishmen resident in Egypt without delay. It hopes the ironclads at Alexandria are equal to the task, though the English Admiral admits its inability to land men. When this primary obligation is discharged, then the real difficulties of the situation will only begin. The duplicity of the Porte is now tolerably certain. It will be impossible for Gladstone to assist in making Turkish rule a reality in Egypt.

The Standard says: If Turkish intervention is impossible then France and England must take the matter into their own hands immediately.

The Telegraph declares the policy of deference to France has been carried beyond the limits of prudence.

LONDON, 31.—The Times, Cairo. The natives are escaping from Cairo to avoid signing the petition for reinstatement of the late Ministry. The withdrawal of the ultimatum; the departure of the squadron. The recall of the Consul General and the departure of the Khedive. No time must be lost to employ measures for saving the life of the Khedive.

The Berlin correspondent of the Times had a conversation regarding Egypt with a person of distinction whose relations to the highest officials justifies a semi-official interpretation of his statements. According to this authority there is reason to believe that Germany would support an invitation to Italy to supply troops to restore order in Egypt, that what Germany supports Austria will sanction, and Russia would certainly prefer Italy's action at the mandate of Europe to English occupation.

It is stated that France has ordered additional vessels from Toulon and Tunis to Alexandria.

The papers print a story that both Gladstone and Harcourt have been warned that at a recent Irish meeting in London the hope was expressed that Ireland, and that this expression received loud applause.

LONDON, 1.—The Times says: Yesterday the French cabinet proposed, and England agreed to recommend, that the powers and Turkey hold a conference at Constantinople to settle the Egyptian question on the basis of *status quo*, namely, to maintain the sovereignty of the Sultan; the position of the Khedive and liberty of Egyptians as guaranteed, by a firm and prudent development there in all stations, and the observance of international agreements.

Constantinople, 1.—Representatives of Germany, Austria, Italy and Russia went on Wednesday to the Porte and, supported by the Demarche and the English and French ambassadors, advised Turkey to support the Khedive and to summon the disturbers of order in Egypt to Constantinople.

LONDON, 1.—Forwood, late mayor of Liverpool, writes the Times that his experience during the recent Fenian activity convinces him that the outrages in Ireland are perpetrated by hirelings of a small lot of Fenians in America. To suppress these, he says, American co-operation is indispensable. This can only be secured by showing that the American conspirators are a distinct organization from the Irish Nationals and can be dealt with without interfering with the Irish vote. England has a right to ask America to strangle Fenianism in the place of its birth.

STOCKHOLM, 1.—The poorhouse of the town of Oesthammar was burned and twenty persons perished in the flames.

JUAB STAKE CONFERENCE.

On Friday, April 21st, 1882, at 10 a.m., the Nephi Tabernacle was filled with children and their friends: who had gathered in the capacity of a Primary Conference. There were present, Elders Teasdale and Brown, of the Presidency, other leading Elders and the Superintendents and their counselors of the Ward institutions.

After the usual opening exercises, the singing by the children, the statistical and financial reports were read. Between four and five hundred children are enrolled in these valuable institutes. This was followed by a most excellent programme, which developed a very nattering improvement in the children. The superintendents represented their various charges as steadily improving, and expressed much satisfaction and happiness in their labors.

In the afternoon, our good, faithful sisters of the Relief Societies held their conference, when reports of a very satisfactory nature were given.

In the evening we held our quarterly priesthood meeting. We were favored with the presence of Apostles Wilford Woodruff and John H. Smith. The presidents of quorums reported the various quorums over which they presided, referring to the interesting meetings they had held, during the winter season, in their quorum capacity, the good spirit they had enjoyed and the benefit all enjoyed who were earnest in magnifying their callings.

Apostle John H. Smith encouraged the Priesthood in their duties, referred to his late experience in the east and of the certainty of our enjoying the protecting care of our Heavenly Father if we were true and faithful.

President Woodruff expressed pleasure in meeting with the Priesthood. God had organized this Priesthood, He has chosen us out of the world to fulfil His purposes. We did not trust in the arm of flesh, or in the strength of carnal weapons, but our strength is in the Lord our God. Referred to the interest that the heavenly hosts and the spirits in the spirit world have in our welfare, and said, if we listen to the voice of the Lord we shall not be moved out of our place, but shall have the opportunity of building our Temples and administering in them for the living and the dead. Exhorted the Priesthood to be faithful and pray for the welfare of Zion.

Saturday, 10 a. m.
President Wilford Woodruff, Apostle John Henry Smith, the Presidency of the Stake, Patriarch, members of the High Council and Bishops, on the stand.

After opening exercises President Teasdale made a few opening remarks, expressing gratification at our favorable circumstances and signs of the times.

The Bishops reported their wards favorably, there being an increase of interest manifested in the work by the members.

Apostle Smith occupied the balance of the time in a discourse upon the Gospel being designed for an educator of the people, showing how those who honestly lived up its precepts improved in every manner, becoming gentlemen and gentlewomen. Its influence was refining and educated all its votaries up to a higher standard.

2 p. m.
After devotional exercises, statistical report was read and Authorities presented and sustained.

President Wilford Woodruff occupied the afternoon. Read from the Pearl of Great Price the vision of Enoch and the instructions of the Lord to Abraham, and discoursed upon the pre-existence of spirits, our earthly mission and the opposition manifested to the work of God in all ages.

The Y. M. and Y. L. M. I. Associations met in the evening at 7.

After singing and prayer, the superintendents of the ward associations reported their associations generally in good condition.

The sisters represented young ladies, and the last number of the "Young Ladies' Journal" was presented and the original pieces read. A duet was sung and a recitation given.

Very valuable instruction was given by Apostles Woodruff and Smith, who also encouraged the young people to continue to improve and lay aside everything that would tarnish their character or debase them.

It was a most enjoyable time.

On Sunday the Tabernacle, at 10 a. m., was filled to its utmost capacity, with our Sabbath school children and their friends.

The Sabbath school choir sang some very excellent pieces, showing a laudable improvement, under the earnest efforts of Brother Charles Morris.

The superintendents reported the ward Sabbath schools in excellent condition. They are live men, as also the teachers, which accounts for the success attending their labors.

Apostle J. H. Smith gave our rising generation some most excellent advice.

President Wilford Woodruff bore a very plain testimony to the children of the truth of the principles of the Gospel, referring to his own experience with the Prophet Joseph Smith.

We had a very delightful meeting. The singing of the school and the primaries was very good.

2 p. m.

The Tabernacle was filled to its utmost capacity. Many had to find seats in the vestry. After devotional exercises, the sacrament was administered.

President Teasdale introduced a resolution from the High Council regarding the excessive use of liquor by members of the Church, referring to the action taken at the last Conference to sustain the resolutions adopted by the Salt Lake Stake, and after the visiting Elders had expressed their sentiment, it was resolved without a contrary vote, not to sustain any one in the Priesthood who would sell or sustain others in selling spirituous liquors.

Apostle John H. Smith was pleased with the unity manifested. We were selfish and showed it by taking care of ourselves because we hoped to secure the recompense of reward. Blessings are given through faithfulness and obedience to correct principles.

Four persons were excommunicated and three suspended from fellowship.

6 p. m.

After usual exercises, President W. Woodruff delivered a very interesting and instructive discourse upon "as in Adam all die, so in Christ shall all be made alive."

Apostle J. H. Smith spoke upon the doctrine of baptism for the dead, referred to by Brother Woodruff. Both discourses were listened to with the greatest attention. Conference adjourned until July 22d. Thus ended one of the most interesting and profitable conferences we have enjoyed. The spirit of God animated both speakers and hearers.

THOMAS CRAWLEY, Clerk.

A "GENTILE" PROTEST.

MESA CITY,
Maricopa County,
Arizona Ty., May 6, '82.

Editor Deseret News:

I will, if you permit, trouble your columns with a short review of the famous or infamous, as you like it, circular, emanating from Christian gentlemen of your city.

The first and only paragraph of this brilliant epistle, which I intend to notice, reads as follows:

1. Out of a total population of 143,000 in Utah, about 110,000 are adherents of Mormonism. Of the anti-Mormon minority, only a small per cent. render us active aid in our endeavors to establish Christian homes in the place of the foul system of polygamy which prevails in Utah. Hence, we greatly feel the need of your sympathy, prayers and efforts.

That ten learned and dignified churchmen, all I presume well grounded in the mysteries of modern Christianity, should make such a lamentable and humiliating confession, as contained in the above paragraph, is indeed astonishing as well as a sad blow to their brethren of the east as well as being a convincing proof to infidels in general, that the mixed Christianity they seek to inculcate is not of such a nature as to command the respect of human minds. The confession must also be a serious drawback to Senator Edmunds and his ecclesiastical backers up, inasmuch as these ten worthy soul-savers admit, that in various portions of the Union, and particularly in Utah, their deformed doctrines are unequal to stem the

tide of Mormonism, or even gain the support or active aid of the various congregations over whom they preside.

The weeping, wailing and gnashing of teeth by these gospel worthies amounts to this and this alone: there is no money in combatting Mormonism or any doctrine as taught by the Savior and preached by His Apostles. Of one fact, however, the readers of that circular are put in possession, and that is that the congregations of the ten divines who signed it have the wisdom to see that their Mormon fellow citizens are morally, socially and physically their equal if not their superiors.

I would like to bring before the notice of your readers one of the clergymen whose name is appended to that document. The very Rev. L. Scanlan, V. G., is either an Irishman by birth or the descendant of one. In any case, he must retain in his memory from actual observation, or still better, from Irish history, that no people on God's earth ever suffered more for conscience sake, than the inhabitants of the Green Isle, and that no race ever clung with greater fidelity and tenacity to the teachings of their church, through long years of bitter vindictive and powerful persecution, the recital of which alone, even at this distant day, will make their youngest descendants of American birth, give vent to bitter imprecations against the tyranny of those days. The very Reverend gentleman must also know, that persecution, instead of rooting out the faith of the Irishman, caused it to take deeper root, was stronger, and spread out from continent to continent, until to-day it exceeds over six million souls in the United States alone; he must be still further aware of the fact that no race are more liberty loving, or more opposed to proscription in any form or shape than his compatriots.

Of these things the very Revd. Father must be well aware; and for these reasons I and hundreds of others in this Territory, descendants of that persecuted race, feel sorrowed in seeing the name of an Irish Catholic divine associated with a flock of gospel tinkers, who would gloat with malignant glee over the burning and sacking of every Roman Catholic church in our broad domain.

Short indeed must be the memory of this gentleman, when he forgot in a moment of unworthy partisan heat the despotism of a penal code which assigned his ancestors and their descendants to a position worse than slaves, starvation, ignorance and if possible, extermination.

I blush for very shame that an Irish Priest, bearing a name, illustrious in Irish history, should so far forget the dignity of his high calling in vainly trying to trample under foot the liberty and freedom to worship God as they please, of citizens who have never in deed or in word offended the flag of their country. Had you very Revd. Father consulted the teachings of your Church or held in memory the moral precepts which you daily can over in your breviary, instead of allowing your name to appear at the bottom of such a document you would have turned away from its originators, and with uplifted hands have prayed for them in the words of your Redeemer when expiring on the cross, "Father, forgive them for they know not what they do."

T. S. R.

FAMILY PRAYER.

FAIRVIEW, May 6th, 1882.

Editor Deseret News:

In reading your comments on the necessity of "family" as well as "secret" prayers, my attention was drawn—as oft it had been before—to an item in connection therewith, on which something might profitably be said or written.

Having had occasion to travel some through the greater part of this Territory, and consequently of joining many of the families of the Latter-day Saints in their devotions, or at their "family altars," as they are sometimes called, I have observed a great diversity of customs in relation thereto, which often called forth the question in my mind. If the kingdom of God is a kingdom of order; if there is an order in the Holy Priesthood on the earth; if in administering in the ordinances of the Gospel order and form are necessary, then why should not the family altar be conducted under strict order, and in a form approved

of in heaven. We find, for instance, on the one hand the head of the family calls his household to prayer in the morning; perhaps one-half or two-thirds come in, take seats promiscuously in the house; perhaps Peter is driving the cows to the herd; Susan has gone to borrow a washtub; John has just got up and ain't ready just now; but we, who are ready for breakfast kneel down and as best we can. The head—almost invariably being mouthpiece—says his prayer in a low tone of voice, so that no one else knows what the prayer was; the children—perhaps the prayer was rather lengthy—become uneasy and distracted, and hence grow noisy; the prayer ended and no one responded, because they knew not where to give the word; on rising, the relief is rather from the change of bodily position than from the joy and satisfaction of having discharged a most sacred duty, and of knowing that your devotion was sanctioned in heaven, and entitles you to God's care and blessings during the coming day. In many families the kneeling is entirely omitted, a short prayer is said at the breakfast table, and often in a more demanding, than pleading way.

On the other hand you join families where, perhaps, the wife, or the cook informs the "head of the family, we are all ready now," or, as sometimes the signal "breakfast is ready," is well understood to be a call to attend to prayer. The seats are drawn forward to the middle of the floor, each member of the family moves towards their proper places, which are well understood, while the stranger is offered a place in the well formed circle, and, perhaps invited to "be mouth." If so, he feels honored, but humble, and can hardly fail to draw the attention and the sanction of those around him and above; the prayer ended, each one feels within a "God bless you," which seldom fails to insure success for the day. In this last case, the circle was most likely, though not always, formed so as to have the face of each one towards the center of the circle; which we very much admire, it has the advantage of throwing the voice of the speaker, though it may be low, towards the rest of the worshippers, so they can hardly fail to hear what was said, which fact will draw the attention even of most children.

Sometimes the thanks for the food is included in this manner of prayer, and sometimes a separate service is performed for that purpose at the table; the last way, we think, gives an excellent opportunity for young members of the family to make a beginning at praying. We might mention many other customs of conducting worship at the "family altar" among the Latter-day Saints, but I think there would be wisdom in a more uniform way for us all, especially so if the one most approved of in heaven, considering our circumstances as a people, was more generally understood. If the order of family worship is in print, please refer your readers to it for mutual benefit.

Very respectfully your brother in gospel,
FREDERICK CHRISTENSON.

BEAR LAKE STAKE QUARTERLY CONFERENCE.

Our conference, according to appointment was held at Paris, May 13th and 14th. There was a very large attendance on both days. The reports of the Wards showed an increased interest in the great latter-day work. The Saints as a general thing are alive to their duties as shown by their ready response to the calls made upon them, prominent among which are the Temple donations. In the representations of Sunday Schools, Y. M. and Y. L. M. I. A., it was evident that a great and good work had been accomplished in this direction. The instructions, admonitions, and counsels which were given by those who spoke were such as to lift up and cause the hearts of the Saints to rejoice. Tithing, temple building, unity, and a strict observance of our covenants were among the subjects spoken of. The General Authorities of the Church were presented and unanimously sustained as also the Stake authorities. The Spirit of God was abundantly poured out upon the speakers and hearers and at the close of the Conference the congregation departed to their homes realizing that they had enjoyed a profitable time, and one not to be forgotten.

THOMAS MINSON,
Stake Clerk.