

sacred temple walls which they had so lately raised by almost superhuman efforts of faith and labor. What could or what must become of those people but death and destruction, with a certain and quick dissolution of the Church, was the thought that revolved in the minds of their enemies, and of those among themselves whose faith was weak. Truly the scenes at this crisis were such as would try to the quick the faith of the stoutest hearts. Helpless wives deprived of their husbands, and infants of their fathers, with nought to shield them from the cold blasts of winter but a strip of canvass—ruthless enemies behind who were thirsting for their blood; in front the savage and warlike Indians who might swoop down upon them and deprive them of their cattle, the only hope which animated their breasts being that of reaching some spot in the far west of the Rocky mountains, more than a thousand miles across the Indian hunting grounds.

Their Prophet is dead; but another Prophet has arisen—a man not stern, but resolute and full of courage. They follow him as the people of Israel followed Moses in the wilderness. They halt on the way to plant corn to sustain them on their long and hazardous journey; they renew their wanderings, crossing rivers, deserts; and finally scaling the giddy heights and threading the weird-like passes of the Rocky Mountains, they at length pitch their camp in the valley of the Great Salt Lake, in a region the most desolate of all the places they had encountered in their weary wanderings. On the very first day of their arrival, although disheartened at the forlorn appearance of this valley which their Prophet tells them is to be their home, these hardy pioneers of the main body of the people plant a little corn out of meagre stores which they have brought with them. There is no verdure save that of the stunted sage brush, no denizen but the wild beast, and the perhaps still wilder Indian. The Zion which they have left behind them is made desolate by the hand of man; the Zion which they have reached is the veriest desolation of nature. Can it be wondered at if their minds were sad and forlorn like the surrounding landscape, or that the dim shadows cast by the mountain peaks appeared like emblems of those stern and dreary shades which darkened their hearts? But their camp was permanently pitched, the spot on which this temple should be built was designated by the Prophet, and they were fain to stay in this dreary wilderness. Other companies followed; land is plowed and sown, rivers are dammed; the soil is irrigated, and in time the harvest is reaped. Again their hopes revive as the golden sheaves are gathered in and proof is given that the desolate place shall yet "blossom as the rose." The seasons revolve; other crops are planted; but before these can be gathered the land is covered by myriads of locusts which threaten to devour

every green thing. It is hard to struggle against these enemies, so formidable in their accumulated force; and again the people's heads are bowed to the dust in grief and anguish, as starvation—from which there seems to be no escape—looms before them. But even in this dark and dismal hour destruction is averted. Countless numbers of gulls hitherto unseen and unknown in these regions, suddenly make their appearance. They devour the locusts in such quantities as to save their crops from extinction and the fate of starvation is kept off.

Ten short years have fled since the pioneers have entered the valley. The barren earth has become fruitful; gardens, orchards and fields have taken the place of the ubiquitous sage brush. Thousands of immigrants have passed through the valley on their long journey from the States to California, bringing clothing, wagons and other commodities without which the people would have been in the greatest straits. Without the friendly aid of the Mormon settlements in Utah the early overland immigration to California would have been an utter impossibility. Without the welcome help of these oases in the desert, the settlement of the Pacific States by the Americans could never have progressed as it did in their early history.

But another great and apparently overwhelming trouble comes upon these peaceful valleys. An army sent by the government of the United States is on the march against this people. They are threatened with vengeance and extermination. Mormon forces are sent to oppose that army, and without the shedding of blood the enemy do not enter the city of Salt Lake until stipulations as to the observance of law, justice and the rights of those whom the enemy was sent to destroy have been agreed upon. The people were fully prepared to sacrifice the whole of their immovable property in the assertion of their rights.

The years rolled on, and thousands of the Saints have been gathered from the different nations of the earth—not men of wealth, but for the most part people who have brought little of the goods of this world with them. They have brought willing hands and courageous hearts, and with these they lengthen the cords and strengthen the stakes of Zion. The people increase rapidly in numbers and material wealth, and new settlements are constantly made.

The old cry is still raised, "Let the Mormons be exterminated." When the Prophet Joseph Smith was murdered it was thought that his death would certainly prove the dissolution of the Mormon people. Afterwards it was said that Brigham Young being a man of consummate skill and executive ability, his death must prove a fatal blow to the Church. Brigham Young passed away, but still the Church grew and prospered. John Taylor, in due time, succeeded him as the President of the Church, and he too has gone, and Wilford Wood-

ruff now holds that position. The enemies of "Mormonism" appear at this time to realize the fact that neither the life of Joseph Smith, of Brigham Young or of any other individual is necessary to maintain its existence. They find that so sure as one prophet dies another arises in his place, and that the work still continues to gather in strength. Despairing of the overthrow of the Church by the death of one man, its enemies have conceived the plan of persecuting its leading men on various pleas. To accomplish their purpose they have broken the sacred constitution of the United States. To wreak their vengeance on the "Mormons" they have destroyed that for which their fathers fought and died. Fatal act, which, done to bring ruin and misery upon the Saints, is but the precursor of unutterable misery to the American nation. So long as the glorious and inspired constitution was respected the American people were free. With that constitution perverted, for the purpose of extinguishing a sect, however insignificant in point of numbers it may be, the liberty of the nation is sapped. O, America! so long the hope of the world, how despised must thou become if hatred, malice and intolerance towards the least party of thine own citizens have perverted the justice of thy courts, destroyed the wisdom of thy senators, undermined the virtue of thy citizens! The constitution once broken, the gates are thrown down which lead to anarchy. The silver cord is snapped and the fair and beautiful Goddess of Liberty, she who held the bright torch to enlighten mankind—pales, withers and dies. So too pales the torch her right hand upheld.

But what of the future of the Church? We have seen her from her birth hated, reviled, and persecuted. If her enemies sought her destruction in her infancy and early childhood, shall we expect those efforts to be slackened as the years advance? The battle has begun, but it is not yet over. As year by year Temples are built, as the Church becomes like a bride adorned to meet her husband the wrath of Satan will wax hotter and hotter.

CHARLES HARDY.

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"YOM KIPPUR."

The Jewish race, all over the world, is at the present time preparing to celebrate what is to them the day of all days—"Yom Kippur"—the day of atonement!

However careless the majority of the Jews of today are all the rest of the year, in living up to the principles of their religion, "Yom Kippur" is celebrated with deep solemnity by all of them, for it is a day of fasting and prayer throughout the Jewish world.

On that day, according to ancient tradition, the Lord God of Sabaoth sits upon His judgment seat and every creature passes before Him to account for the deeds committed during the past year and to receive