

A correspondent requests a place in this number, for the following communication cut from the *Christian Guardian* of Feb. 3d.

THE MORMONS AT UTAH.

We have been favoured with the following letter from a former resident in Manchester, who, like too many others, was induced to leave his home by the representations of Mormon missionaries, and to take up his residence at Utah:

Great Salt Lake City, November 30, 1854.

Dear Sir,—I am happy to inform you that the persons you sent a letter by, arrived here in safety; and that it was so ordered (shall I say providentially) that I happened to see your letter. I will now proceed to answer your questions as distinctly as you have asked them. In the first place, we have not heard anything of your father; but still we shall do our best to obtain tidings of him, and should we be fortunate enough to do so, I will be sure to let you know immediately. In the next place, I will tell you the truth, which, alas! is so seldom told. Things are as different here from what they are represented in England as darkness from light. People dare not say their souls are their own; in other words, they dare not give their opinion upon anything in opposition to what the authorities say. If they do, it is at the risk of their lives; in fact, I am writing this at the risk of my life, which would be forfeited if they found me out. But although the risk is great, I will encounter it, because I don't want any to be deceived as I have been. Although I know that the saints in general would not believe it, I know you will; because I see you have a mind of your own. It is a regular money-getting system. The elders who go on missions to England, only go to line their pockets. That sanctimonious look which they have is all assumed; when they get upon the plains coming back, they swear like troopers, and laugh at the English for being such fools. When the English get here, and go and ask for relief they treat them like dogs, and tell them that potatoes and salt are good enough for them. The very elders whom they have treated well in the old country (as England is termed here), and in many cases have turned out of bed for, that they might turn in,—when the English arrive here, half-starved, penniless, and destitute, these very elders do not know them. It is very easy to get here; but getting away is quite a different matter. We are upwards of 1,000 miles from the United States on one side, and 600 from California on the other—the road each way through a desert country; and, as a matter of course, they who wish to leave, must have a good outfit, and when they have spent all their money in coming here, how are they to get an outfit. Hundreds die crossing the plains, through hard work, exposure, and the small quantity of food. There is not the least ceremony made in burying them. A hole is dug, the bodies put in, and left there. Tea is 6s. to 12s. per lb; butter, 2s. 7d. per lb; coffee, 1s. 8d; meat (beef,) 5d. to 6d. per lb. Labourers get 6s. a day, paid in whatever the employer likes to give them; and if they don't like that they may go without anything. Cash is out of the question; it is in a few hands, and they take care to keep it. Oh! if I could but induce the English people to serve God at home—for they can serve him a great deal better there than here! If I could only persuade them to do this, and keep their money in their pockets, instead of supporting a parcel of artful impostors, I should be glad. But they are so infatuated, the wool is so effectually drawn over their eyes, that they cannot see and would not believe. There are hundreds here who would like to get back to the States or to England;

but they cannot, they dare not say so. As they are caught in the trap, they are obliged to remain. In the old country the elders say that as soon as the people arrive here they have land given to them; but it is a downright falsehood. They will have no land, unless they pay a good price for it; and if they can't pay for it, they must go without. Will you be so kind as to show this letter to the —'s, the —'s, and all the folks, in fact give it all the publicity you possibly can. We should like to hear from you how things are in England, &c. When you write direct to him who brought your letter—you know his name. Direct to him at Great Salt Lake City, Utah Territory. Will you be so kind as to send a letter to Mrs. —, Kensal Green, near London. Tell her to tell her son J—, and Brothers —, not to come to the valley; for its all a take-in and a humbug. Tell them to be sure and keep their money in their pockets. Tell them it is a voice from the mountains, and put any other remarks you may think proper. If you will favour me by doing this you will oblige the writer of this. TELL TRUTH.

P.S.—You need not put your name in the letter, unless you like. Your friends have not tasted either butter or sugar since they came to this valley.

From a Tract Re-published in Toronto, by A. Hamilton Esq.

CHURCH BUILDING.

The corruptions of churches will prove exceedingly injurious to those ministers who have taken part in promoting them. This is clearly set forth in 1 Cor. iii. 10—18. where this work of corruption is represented by the figure of a man building in the same house, "gold, silver, precious stones, wood, hay, and stubble." The first three of these, form a class of valuable and durable materials, representing believers, as suitable for building a house for the King, the Lord of hosts; but the other three form a class of perishable materials, very unsuitable for that purpose. These figures also set forth the extreme folly of those who attempt to build a house for God with such materials. There is not a man on earth, who would not be counted fit for bedlam, were he to set about building a house of hay and stubble, for man. Yet many who profess to build a house for God of material equally unsuitable for the purpose, are counted very wise and learned. Such is the blindness of men in things pertaining to God. "But every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward"—a reward of his whole work, given unto him "as a crown of rejoicing in the presence of the Lord Jesus Christ." But if any man's work shall be burned, he shall suffer loss; and surely the loss will be great. It will be the loss of all his labour—the loss of all his vain hopes of acceptance—the loss of expected reward—and the loss of many precious souls, deceived and ruined through the unfaithfulness of his ministry! O is not this enough to awaken and alarm those who are making merchandise of souls?

But some will say the case is not so alarming, seeing it is added, "But he himself shall be saved yet so as by fire." Now this implies the bare possibility of salvation. It reminds us of the passage, "Others save with fear pulling them out of the fire." The salvation of such can have no connection with their work; which tends to destruction, according to what is stated, verse 17. "If any man defile the temple of God, him shall God destroy." Yet such may be saved, if they repent. But if they are saved, it will be as