

when his mouth is full, and live only for himself, and to seek for riches and prosperity as an individual, without being identified with the society in his interests, or blending his prosperity or adversity with theirs ; I say, many persons have supposed that in so doing, they accomplish the object of the gathering ; but they are mistaken — ten thousand times ten thousand such persons brought together, and acting upon such principles, will never make a “*Zion*,” “*a city of the Lord*,” but only a *Babylon*.

Were I to emigrate as a Saint of the Most High, I would live in their midst, enjoy their society and instruction, and be guided by their council in both temporal and spiritual things, or I would perish in the attempt. Their prosperity should be my prosperity, and their adversity my adversity — their God should be my God, and where they died I would die, and there would I be buried.

If, while on my way to Nauvoo, ten thousand smooth-faced flatterers, or foul-mouthed slanderers should meet me to turn me aside, yet would I meet them like Bunyan’s “Great Heart” did the giants — I would resist their insinuations, and exclaim :

Are there no foes for me to face ?
Must I not stem the flood ?
Is this vain world a friend to grace,
To help me to my God ?

Ten thousand snares by sea and land,
My God has brought me through,
So now I will on Zion stand,
And dwell within Nauvoo.

APOSTACY.—The spirit of apostacy has been quite prevalent of late, principally among those who have emigrated from England to America. They are first seized with a murmuring and fault-finding spirit towards those who have suffered perils and privations, by sea and land, for them and for the cause of truth. These they seek to injure by all manner of evil speaking and railing accusation. Next they find fault with their sea voyage and the provisions and sea stores, as being either too scarce or not suited to their appetite. Next they find fault

with the country; because it does not produce furnished houses and paved streets, and all manner of riches and luxuries spontaneously, without their labour or their pains ; and, last of all, they find fault with the servants of God, who have spent a dozen or twenty years in the service of the people, and suffered the loss of all things, time and again, for Christ’s sake and the gospel’s, because they have a house, a home, a farm, a horse and carriage, or suit of clothes, and will not give it to them, or lay it aside to work and build them houses and feed them. These they pronounce the wickedest men in the world, and they write back to this country all manner of evil concerning them.

Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of some of its worthiest champions. She well knew that this would be received as a sweet morsel by her old friends, the Methodists, and other enemies of the Saints. She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might have two wives ; by these disreputable means she thought to overthrow the Saints here, or at least to bring a storm of persecution on them, and prevent others from joining them ; but in this thing she was completely deceived by Satan. Her proceedings have had no other effect upon the Saints, than to fill them with mingled feelings of pity and contempt towards her, and to make them more diligent and faithful to the cause of God. Their meetings are well at-

tended with crowded and attentive audiences—the power and spirit of God is in their midst—they are filled with the testimony of Jesus, and with a desire to emigrate and settle among the Saints in America. Many are coming forward for baptism from week to week, both in Manchester and in Liverpool. However, we will do her the justice to say, that her letters have had some effect upon several of her relatives and three or four persons have left the church, perhaps, partly through the influence of these and other reports from apostates and murmurers; and if any such thing can turn any others from the faith, we shall be very happy to part with them, as

“ We want no cowards in our band,
That will their colours fly;
We call for valiant-hearted men,
Who're not afraid to die.”

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the bible.

The following is an extract from a letter written by the sister of the female before mentioned, which will enable the Saints to judge of the confidence to be placed in her slanderous statements.

Nauvoo, April 20th, 1842.

“ Dear ——, We arrived here three weeks ago; I thought I would not write until I had seen the prophet, and attended the meetings in Nauvoo. I have now been at the meetings three sabbaths, and have had the pleasure of attending the conference which continued for three days; and I have had the pleasure of hearing brother Joseph speak, and I consider that one hour's speech rewarded me for all the afflictions I endured while on the mighty deep. I have no doubt but you have heard that I was sick almost all the passage, but I have reason to thank God that I was afflicted, for in the night season when sleep was taken from me,

the Lord manifested himself to me in a manner I cannot express; it might have been that if the Lord had not shewn me these things I might have stumbled with the lying reports that are in circulation. I suppose, by this time, you will have heard that my parents and sister have apostatized. I know not what they have written to England, as they would not let me see their letters, but I can prove that my sister has told some of the greatest lies that ever were circulated.

“ Dear ——, these are trying times for us all, but I know this is the work of the living God, and though earth and hell should combine to stop its progress, they cannot prevail. I beg of you not to listen to reports, but know for yourself, for I believe it is your privilege. O! how I long to see you and enjoy your society, and unbosom all my care to you. My parents have turned their backs upon me, because I would not leave the Saints, and have told my elder sister not to own them until she abandoned “ Mormonism;” but with all this she is unmoved, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the basest kind.”

Correspondence.

LETTERS FROM NAUVOO.

We have seen many interesting letters from Nauvoo of late, which would, no doubt, be interesting to our readers, but we have only room for the following extracts—

Elder William Clayton writes to William Hardman, dated Nauvoo, March 30th, as follows:—

Dear William,—My heart rejoices while I write to inform you that, on Sunday evening last, the steamer *Ariel* landed at Nauvoo, loaded with Saints from England. About five o'clock the boat was seen coming up the river, the whole deck crowded with Saints. I went to the landing place along with Elder John Taylor, his wife, and others.

As we went along, we were delighted and astonished to see the number of Saints on their way to meet the boat. When we arrived, the scene was affecting; I could not refrain from weeping. I looked round, and I suppose there was not less than from two