

and George Snyder arrived in Liverpool on the 9th of that month, and brother Pratt immediately wrote me word to come to Liverpool and prepare for returning home.

On the arrival of brothers Richards and Snyder, we held a council, at which it was decided that brother Pratt, myself, brothers John A. Ray, John Kay, John Scott, and William Miller should return home. We immediately went to work and released all the Elders, except brother Calkin, of the English Mission, and brother Jabez Woodard, of the Italian Mission. The native Elders are just as anxious to come here as the American Elders.

Before we embarked for England, I had a few days' time to spare, and I embraced the opportunity to go and visit my friends and acquaintances; and when I went in amongst them, they immediately asked if I had come back to stay. "No," said I.

"Then what are you come back for?"

"Why, to prove that you are false prophets; for you told me that in five years "Mormonism" would be broken up, and that the Saints of God would be scattered and peeled." "Now," said I, "if you want to prophesy anything more about 'Mormonism,' prophesy good things—big things; for it is the kingdom of God, and it is set up in the mountains. It is the kingdom that Daniel saw, and it is going to spread and grow till it fills the whole earth."

On the Sabbath I was in the neighborhood where my friends lived, in the State of Massachusetts, and I told my brother that I wanted to go to old Milford to the meeting, whereupon he got out his carriage, and we drove off to the meetinghouse; and as soon as the old minister got his eye upon me, he motioned to me to come into the stand. He called me brother Benson, and said, "Sit down here." He said, "Do you want to

preach or to pray?" I said, "Yes, for I am a praying man." I offered up as humble a prayer as I could, and then sat down. I learned then that he had a special lecture he wanted to deliver on politics; for it was when they were trying to elect Fremont President of the United States. He delivered his political sermon about the North and South; but there was no repentance or Gospel about what he said.

When he had concluded, he gave me the privilege of talking to the people, which I did for about half-an-hour. I knew that I had to talk in a very pious style, but I endeavored to preach the Gospel in plainness; and the very moment that I came to a testimony of the Gospel—to declare that Joseph Smith was a Prophet, and that Brigham Young is his successor—good gracious! You could see devils dancing in the countenances of the people, and the influence ran from heart to heart. However, they kept quiet, though very uneasy. After my remarks, they claimed the privilege of asking questions. One gentleman asked if we believed in slavery. I told him, No, we did not; "but," said I, "we believe in the Gospel of Jesus Christ, which is the Gospel of liberty, for it opens the door of freedom and throws off the fetters of bondage."

"Well," said he, "do not you believe in freeing the negroes?"

I answered, "No; the Lord will do that."

"Ah," said he, "the Mormons do believe in slavery; for they permit men to bring their slaves into their Territory."

I then went on to show him our views upon the subject; but I could see my remarks did not satisfy the people.

The next man who came onto the carpet wanted to know how many wives brother Brigham had. I replied, "I have not come here to lay before this people the domestic affairs