

the escutcheon of a noble, free and independent Republic—thou art a stink in the nostrils of the Goddess of Liberty.

Thou art fallen—thou art fallen beneath the weight of thine own unhallowed deeds, and thine iniquities are pressing as a heavy load upon thee.

But although thy glory has departed—though thou hast gone down like a star that is set for ever; thy memory will not be erased—thou wilt be had in remembrance even until the saints of God shall forget that the way to the celestial kingdom is through great tribulation.

Though thou shouldst be severed from the body of the Union, like a mortified member—though the lion from the thicket should devour thee up; thy doings will be perpetuated; mention will be made of them by the generations to come.

Thou art already associated with Herod, Nero, and the bloody Inquisition; thy name has become synonymous with oppression, cruelty, treachery, and murder.

Thou wilt rank high with the haters of righteousness and the shedders of innocent blood: the hosts of tyrants are waiting beneath to meet thee at thy coming.

O, ye wise legislators! ye executives of the nation! ye distributors of justice! ye advocates of equal rights! arise and redress the wrongs of an innocent people, and redeem the cause of insulted liberty.

Let not the contagious spirit of corruption wither the sacred wreath that encircles you, and spread a cloud of darkness over the glory of your star spangled banner.

Lest the monarchs of the earth should have you in derision—lest you should be weighed in the balance with the heathen nations, and should be found wanting.

Lest the arm of the Lord should be revealed in judgment against you—lest an arrow of vengeance from the Almighty should pierce the rotten fabric of a once sheltering constitution, and your boasted confidence become like an oak dismembered of its branches, whose shattered trunk is torn piecemeal by the uprising of the tempest.

For the cries of the widow and fatherless—the groans of the oppressed, and the prayers of the suffering exile, have come up before the Lord God of Hosts, who brought our pilgrim fathers across the boisterous ocean, and raised up a Washington to break the yoke of foreign oppression.

Morley Settlement, Jan. 1844."

#### ACCOUNT OF HIS MISSION

By Elder Franklin B. Woolley, Bowery, Sunday Morning, April 12, 1857.

[REPORTED BY J. V. LONG.]

Brethren and sisters, having been called upon this morning to address you for a short time, I feel it quite a privilege to stand before you, although it is in weakness that I arise, and with much trepidation, but I realize in standing before a body of people like this that I have their prayers, and that they are heard and answered by the Almighty.

I have never stood before so large a congregation as this in my life before although I have preached a little before both Saints and sinners—I hope to be dictated by the good Spirit in what I may say to you.

You have listened to a letter from br. Joseph Smith, son of Hyrum, and he tells some of the feelings which have been in my heart during my rambles in the States. I had read of the manners and customs of the people, but I wanted to go and see them; I wanted to see some of the places of which I had read that I might learn to contrast the Saints with the world. And when called upon I went forth filled with joy and gladness. I wanted to see what was in the world, and I can now say as br. Joseph says, I found nothing that gave me more pleasure and joy than a letter from home, or a visit from some of my brethren who had come from the valley.

Although when reflecting upon home, I realized that hard labor would have to be performed there, yet I could not find any place in the world where I could live so happily as in these valleys of the mountains. Br. Joseph desires to come home again to enjoy the society of the Saints of God; this was my feeling and desire, and I now enjoy these peaceful valleys better than I possibly could have done without the contrast.

I cannot see why so many want to go back into the world as are going this spring, to go where there is nothing half so desirable as there is here. This I can testify of from experience, for I never found among them the joys of salvation that I find here, among the Saints of God.

I was gone from here two years and nine months, and during that time I was preaching to the people and endeavoring to bring them out from the wickedness and abominations of the world, and told them that there was a place somewhere upon the earth where they could enjoy their rights and privileges as citizens, for the people of the United States, although they profess to be a liberty loving community, a great many of them are bound with fetters and chains, and the wickedness and corruption are such that many of them are made to mourn.

What br. Smith has told you about the Sandwich Islands will apply with equal force to the United States; all manner of wickedness, deceit and abominations are practised among them.

I had left the society of the Saints and plunged into the midst of those who did not believe the gospel, and I was astonished at the corruptions of men. I had lived among the Saints from my childhood, and therefore did not know much of other society, and then to be plunged into society where I could hear them cursing and swearing every hour of the day, where I could see houses of ill fame, see prostitutes walking the streets in

broad daylight, flaunting abroad in their gay apparel I was amazed at the contrast existing between the society of the Saints and that of the wicked.

This was not something that I sought for or endeavored to find out, for such things can be seen by any man who will walk through the streets of their large cities or pass through their towns; but they cannot see that it is at all out of the way, for they are so accustomed to these sights that they cannot perceive any particular evil in them, and notwithstanding we may exhort them to come out from the midst of such wickedness, and although they say they believe in the Bible, they will continue to hug such abominations to their bosoms instead of coming to the place where they can be free from the haunts of wickedness, and enjoy liberty to do right unmolested.

This is the condition in which I found the people in the lower world. I did find occasionally a few who were willing to listen to my words, and they are now rejoicing in the truth. Many of those baptized by myself and my brethren are now desirous to gather from the wicked, and to come the valleys of Ephraim.

Why is it that young men, old men and middle aged men and women who have lived here for years, and who have tasted of the good word of God, desire to go back to those filthy dens? I can see no reason except it be that they themselves are inwardly corrupt, for there is nothing where they are going that can satisfy a true and faithful Saint.

There are some going back who only come in last season, who when in the States desired fervently to come out from the wickedness of the world, and all their cry was, let me go to Zion to dwell with a pure people, but now they say let me go back, and get away from the society of the Saints. Can you see any reason why it is so?

[Pres. H. C. Kimball: It is because they partake of the spirit of the world.]

The Savior said in his day, that some of those who received the light were like the sow that was washed clean from her filthiness and then returned back to her wallowing in the mire. This is the disposition of those who apostatize from the truth; it is the most agreeable to them to welter in their own filth, and by going away from where the light shines they will become ten times blacker and darker than they were before.

I hope that this congregation before me to-day possess that knowledge which would if called upon, enable them to raise their hands in testimony that they know Joseph Smith was a Prophet of the Most High, that the Book of Mormon is divine in its origin and principles, and that the Book of Doctrine and Covenants has been given by the same Spirit of inspiration which operated upon the ancient Apostles and Prophets; and I also hope that they would be ready to testify that this is the kingdom which is never to be given to another people, but it is to stand forever.

I was talking to a man who was a preacher some years ago in this Church, and he stated that he never but once said that he knew Joseph was a prophet, and even then he stated he had told them more than he knew, for he said he only believed it, and said he, 'I have been sorry ever since I did it.' All I want to say upon that point is that if a man cannot testify that Joseph was a prophet of God he might as well stay at home.

I made it a point when I was preaching to testify that I knew Joseph Smith was called of God to be the head of this last dispensation.

While in Ohio preaching, I did not forget to bear testimony to these facts, and the people acknowledged that I preached first rate discourses, only I spoiled them with talking about that 'Old Joe Smith.' Mormonism seems to be natural to me, for I was raised to believe in it.

[Pres. H. C. Kimball: Yes, you were made a 'Mormon'.]

I believe I was, and I hope that I shall always remain one. If you have got a testimony such as I have I cannot see how any of you can ever turn round and leave this Church. 'O,' says one, 'the authorities have gone astray, and the Lord does not reveal his mind to them now.' This is the feeling of quite a number of old apostate 'Mormons,' in Cincinnati and Pittsburg. I visited some of them in order to learn their views.

I thought I could save some of them while upon my mission, and therefore went to visit them, and reminded them of what they had testified to in days gone by. I asked them if they did not know that Joseph was a Prophet. They all replied yes, but said they the leaders have gone astray now, and they have not only gone astray themselves but they have led the people astray.

In reply to such remarks I used to tell them that the Lord had promised that this kingdom should not be given to another people; then I would show them what the Lord was doing for the inhabitants of the earth, and I would challenge them to disprove what I said in reference to the spread of the gospel and the hand of the Lord being visibly manifested among the children of men, for the salvation of the honest and the overthrow of the wicked. Then they would say, 'we have been injured, and we know that good men could not do some things that have been done by the Elders.'

In all these remarks and accusations they would seem to forget that the best of men are liable to err, and they immediately proceeded to justify themselves on the ground that some have done wrong, and if one man has done an evil, those apostates conclude that the whole Church must be wrong, and that the whole people are deluded.

A great many have left the Church in this way, and I fear many of those who are now leaving have no other reasons than those suggested by the filthy imaginations of their own corrupt hearts.

Brethren, if you will feel that it is a man who injures you and not God, nor the kingdom, and if you will hold on to the rod of iron, all these little difficulties will pass off. Put your faith and works together and all darkness will leave your minds.

Now I will say in regard to myself, if I had any doubt relative to the truth of this work I would go to br. Brigham and give him all I possess, and then offer to work for him and do all I could till I learned to know that this is the work of God. I believe, if I thus humbled myself that light would shine upon my mind and cause me to know that this is the kingdom of God. This is the way that I look at matters, and I believe that my views are correct.

If you are engaged in a temporal business, would you wish that speculation or business to fail? No, you would spend your time and talent, and all your wealth and you would invest all in that one speculation, you would endeavor to bring that to successful issue. If you have given all to the kingdom of God, then upon the same principle you are bound to see it prosper, to exert all your powers, your skill and ability, and to do all that in you lies in order to see that kingdom progress. Therefore put your shoulder to the wheel and you will triumph and overcome in the end.

This would be my counsel to those who are going to apostatize: Consecrate every farthing you possess and then you will feel better.

I have seen those who have departed from the Church, but did I ever see them happy? No, I never did. I never saw one that had the Holy Ghost in him; I never saw any that were as happy as this people are to-day. If there is no hereafter, if all those things be true that we have heard from those who profess infidelity, even then we have more happiness than they have, and we seek for it in a different way from all other people.

The reason why we are so much more happy than other people is because we seek happiness in the right way and obtain it. If there was no hereafter I should prefer to remain with this people always, for this community, when we connect all things together, is the most agreeable one in the world; but when we reach out to eternal things and comprehend the blessings that are in store for the faithful we then discover there is nothing that can compare with the gospel which we have received.

I feel very strongly impressed to maintain my standing in this kingdom and I feel an ardent desire to see it progress and increase that it may triumph over every opposing influence and power.

I am aware that there is a fearfulness among men that the 'Mormons' are right, they are afraid that 'Mormonism' is true, and this is the reason they are trying so energetically to put it down. If they were not afraid of this they would not oppose it; but they are very much troubled about it.

The devils know that there is but one kingdom of God, one plan of salvation and hence only one way to be saved, and they tremble at the knowledge of this. The world fear that this is true also, and I can assure them they have great reason to be afraid, for there is but one Church of Christ, there is one kingdom of Satan which will eventually be destroyed, and if they wish to obtain salvation in the kingdom of God, and have the blessings that are promised they must live for them, and obtain them in the way marked out by the Lord himself.

This is the kingdom that Daniel spoke of that was to commence very small, but it was to roll forth until it became a great mountain and fill the whole earth. When the ambassadors go forth to call the people from the devil's kingdom, that they may become subjects of the kingdom of our God and be saved in the day of the Lord Jesus, when this work commences, the devils howl.

I used to tell them these things as well I could, and I was so wrapped up in the work in which I was engaged that I had but very little time to think of home.

Sometimes we were so fortunate as to get a good many to hear us, but it was more for the sake of hearing what those fellows, as they termed us, had to say than for the real love of the truth; as a general thing they were not lovers of the kingdom of God nor of his righteousness, therefore our message to them was like a 'sounding brass or tinkling cymbal,' their ears were closed against the truth.

I was speaking of those who think they see iniquity in the heads of the Church. A circumstance occurred while I was in Pittsburg which I will here relate. I heard there was a branch of the Church some thirty miles from Pittsburg, and thinking I might be the means of reviving them I walked out to see them. On my arrival I found the traveling Elder at the house where he staid; I introduced myself to him and he said that I might stay. I was not there long before I began to talk to him about his faith in the authorities of the Church. He informed me that he had once belonged to our Church, but that the principle of polygamy had been the means of causing him to leave the Church. He said that he and his associates traveled in the Church until they came to two roads; he kept the straight forward path while the Twelve turned the other way, with Brigham Young at their head.

This man had apostatized with Sidney Rigdon. By and bye the roads forked again, but this man was still right and kept on the straight forward path, and when Sidney got wrong he set up for himself, and he now calls himself the presiding elder of the church of Jesus Christ of latter day saints.

He asked me about the President and the Saints in Utah. I gave him some idea of their condition. I asked him some questions about his society; he informed me that they had got about fifty members. I inquired, do you send out missionaries to preach the gospel to the world? He answered, 'no, we are waiting for the Lord to come.' I asked, have you got Apostles and Prophets in the Church as you say you should have? He replied, 'no, we have no authority to ordain apostles.' Another friend who was present said, 'we think one of these days of appointing our president an apostle, and of setting him apart.'

I asked, can an Elder set apart an Apostle?

They thought he might, and they said that they should do it in a few days, and if they did not get any revelation they would do it any how.

I wanted to preach to them, but the presiding elder would not let me preach, but intimated that I was not wanted there at all, and the consequence was I had to walk to Pittsburg in a heavy snow storm.

These people have turned back and kept going the wrong way until they know nothing of the order of the kingdom of God, and so it will be with every one that forsakes this ship of Zion, for no others have got the right kind of ship, they have not the right crew, no ballast, and consequently it will capsize and the whole be lost.—This I testified to them time and time again, and I tried again and again to save them from the error of their ways, and in some few instances I have been successful enough to cause them to believe the truth and obey it.

When I went forth, I went full of faith, thinking every body would believe me.

[Pres. H. C. Kimball: I thought so too, but I was mistaken.]

It was so plain to me that I thought every body must see it; it was as clear as daylight to my mind. I have sat up and labored with them for hours, frequently been up till one or two o'clock in the morning arguing with them and trying to show them things as I saw them, but their minds seemed to be a perfect blank.

This, doubtless is the experience of many Elders, and it will, I doubt not, be the experience of many going forth to preach the gospel now. Still there will be some who will embrace it, but more will believe your testimony than will embrace the gospel you preach, but you will have the pleasure and satisfaction of seeing your sons and daughters strong in the faith, and all the reward that I would ask, for a mission of ten years duration, would be to see people saved in the kingdom of God.

I did not go to preach for hire nor divine for money, but to preach the gospel, and I had the satisfaction of seeing some brought in through my instrumentality, and if I could see them gathered to this place I should feel well repaid.

Brethren and sisters, I will not take up more of your time this morning, but I will say that I feel great pleasure in addressing a congregation of the Saints. I hope that I will be worthy of the salvation promised to the faithful, not that I expect to be saved by being attached to the kingdom, but I feel to be devoted to it and I hope I always shall be.

I ask the Lord to give me wisdom and strength to persevere, that I may be crowned in this kingdom with the sanctified and redeemed; this is my prayer in the name of Jesus Christ—Amen.

#### ACCOUNT OF HIS MISSION

By Elder Orson K. Whitney—Bowery, Great Salt Lake City April 12, 1857.

[REPORTED BY LEO HAWKINS.]

My brethren and sisters, I can say truly that I never have felt my weakness to that extent that I now do in being called to address an assembly of Saints of this magnitude; it is something I never have yet attempted. My experience in preaching the gospel has been very limited, and in a different field from that which most of my brethren have moved in, but still I feel it a duty to tell my brethren and sisters how I feel, and what I know and realize at the present time.

When I left this place, nearly three years ago, I thought they had called one of the most wild and rattle headed boys they could find, but still I was willing to go forward and do the best I could, and that is the reason I now stand before you, though I had rather listen to the instructions of those around me, for I feel my weakness, but I am willing to do the best I can.

I rejoice that I stand before you at this time, and I thank God, my Heavenly Father that I was deemed worthy to go forth on a mission, and declare the gospel to the people of the earth. I have been brought to realize the difference between the religion I profess and that which is practised by those in the world.

I have always been a 'Mormon,' but I did not realize what it was; I could hardly have told what it was if I had been called upon, before I went on my mission; I could have told that I was always willing to do what I was told, but what it was, or the difference, the contrast between it and the religion professed by the world I did not know.

I had heard the brethren on the stand speak of the religions of the world, and, as I thought, burlesque them, but since then I have attended their meetings, and heard their ministers preach, and it is more nonsensical than it was represented. I was astonished to see men lead away by such things.

The first meeting of the kind I attended was in California. I do not remember who spoke, but he commenced praying, and made a long prayer, and in the course of the prayer he prayed fervently for the consuming fire to come right down amongst them. I said to a man who sat next to me, if it comes I shall be leaving, I ain't ready for it. To me it seemed folly for them to pray for a thing they knew nothing about, and if they got an answer to their prayers, they would have been killed in a minute.

I rejoice to stand before you this morning and bear my testimony that I do know that 'Mormonism' is true, that Joseph Smith was a prophet of God, and I have good reason to know it. I know that his successors are now gathered around me on this stand; I realize that I have had their promises upon my head, while I have been gone, fulfilled to the letter.

When I shook hands with br. Brigham, on leaving him in Iron County, in 1854, he told me, if I would go, and be humble and prayerful, that is over the things I had to attend to, I should come home safely, and find every thing as my heart would wish; I met br. Heber C. Kimball and he repeated the same words—word for word. I also met br. Lorenzo Young, and he said the same,