

tity: he gave me to the Devil *instantly*. I went and told uncle Asahel what had transpired, and the old gentleman laughed; and I then went to see uncle Silas and told him; and he said, "If old men begin to talk with boys, they must take boys' play." And from that day to the present, if I have said anything, I have said what I have thought.

During the fall of 1830, a gentleman who lived in our neighborhood went to Western New York and saw the Prophet, got baptized and ordained an Elder; and that was Elder Solomon Humphrey. Very few knew the old gentleman: he died in Missouri in 1835. He was a very faithful man. Previous to joining the Church he was a Baptist exhorter. He came back to our place of residence in company with a man named Wakefield, who is named in the Book of Doctrine and Covenants. They came and preached and baptized for the remission of sins.

I had been raised a Presbyterian, and my mother was a very pious woman. The Reverend Elijah Lyman, her uncle, who lived in Brookfield, Vermont, was the standard of religion in that country, and he had bestowed upon her the greatest care, that her religion might be of the best kind; and of course I had a great deal of this religion in me, which I had learned from her.

I wanted to know what I should do to be saved; so I went to a Presbyterian revival meeting to get religion, that I might be prepared to join the Latter-day Saints, or "Mormons," as they are termed.

At the time, my father was sick with the consumption and given up to die. I had a herd of cattle to take care of; but, notwithstanding my numerous duties, I went to the protracted meeting, and took a load of persons with me; I carried them there and brought them back every day. They

had a fashion of religion that I had never heard of, and it was one that was not known in the days of the Apostles; and even John Wesley, nor any of the old reformers had got such a thing into their heads—that of converting souls by machinery.

The process was like this: All who desired to be prayed for were to take certain seats, and then one of the ministers preached to them and depicted the miseries of hell and the duration of eternity. Then those people were taken to a praying establishment, where praying was carried on night and day. Then, after a certain time, they were brought back and preached to again, the ministers keeping before their eyes the untold miseries of hell and the duration of eternity. When the ministers got them to feel anxious, they would sing with them, and then pray again. When a man by this process was declared to be converted, then he was required to get up and formally renounce the world, the flesh, and the Devil, and to tell his experience. This was about the process as near as I can recollect. I did not go to the anxious seat myself, for I was not yet under conviction.

During this time of going to the protracted meeting, I had firewood to cut, my sick father to attend to, and to take care of our stock; but still I endeavored to attend meetings, partly to accommodate my friends, and partly because I desired to be present myself. Subject to these circumstances I was under the necessity of returning home every evening, and hence I could not stay as late as many of them.

While at the protracted meeting, however, I had the satisfaction of hearing some of my own comrades who had got converted formally renounce the world, the flesh, and the Devil, and promise henceforth to be Christians.

In the midst of all this, you may depend upon it that, if ever a poor soul