

address was the most terrific. I admired it for its sublimity and the beautiful descriptive powers that were exhibited throughout the whole discourse; and where he got it from I did not know, and of course could not tell.

At the conclusion of the meeting, I gathered up my passengers, took them home, and distributed them about, and told them that I had no idea of going any more to the protracted meeting; for, said I, I have been sealed up nine times to eternal damnation, and hence, if the priest had any authority, it is no use in my going any more; but, said I, if he indeed had any, he would not act the infernal fool.

[Elder O. Hyde blessed the sacramental cup.]

I have, no doubt, wearied you with so minute a detail of my experience; but it is at least a gratification to me to relate it; and hence, I trust, you will excuse my being so minute in detail.

A short time after this, the Elders of Israel preached in our neighborhood the doctrines of repentance and baptism for the remission of sins, precisely as preached by the Apostle Peter and by our Lord and Savior Jesus Christ. These doctrines I was pleased to hear. I believed them and received them in my heart.

Now, you are all aware how I was formerly sealed up to eternal damnation. Notwithstanding this, I was waited upon by the agent of the "Presbyterian Young Man's Society," and told that if I would abandon my father, and pledge myself never to become a "Mormon," they would give me seven years' education; and then, at the expiration of that time, I might study divinity, and become a minister of the Presbyterian order.

But, said I, Mr. Cannon sealed me up to eternal damnation, and hence it would not do for me to become a minister. He replied, "Oh, that don't

make any difference." Well, then, said I, if that is all the force your religion and your ministers have, I will not have anything to do with them. Then he concluded they would not require me to preach, but he said they would give me seven years' education, and then I might choose what profession I liked.

I told him I was required to honor my father, and as he was sick, I should attend to him at present, however much I might desire an education.

As soon as I had got baptized, all the folks in the neighborhood commenced imposing upon me. The idea that they had of a religious man was this—If he would stand still to be spit upon, to be mocked, and abused, then he was religious; but if he resented any of these insults, then they considered that he had no religion.

I was very large of my age, but I had not strength in proportion to my size, and I was always very clumsy; but finally I told the boys who were imposing upon me, that it was part of my religion to fight, and I pulled off my coat and flogged the whole school, and from that day I was respected so long as I stayed in the neighborhood.

It was with a good deal of reluctance, however, that many of the boys who had previously been able to handle me would yield; for some of them were four or five years older than I was: but in two days it was all finished up, and I had peace.

That winter I commenced to study arithmetic. I had previously studied geography, as you have already learned and during that winter I worked at arithmetic until I got to "Vulgar Fractions," but I could not find out what vulgar fractions were, and I don't know yet, and hence I do not think I am entitled to much credit for the proficiency attained in my education.