

me particularly, a conviction that would secure conversion to Christianity, as I was considered impenitent; and I do not know but the proper phrase would be, to scare me to heaven. But it did not have that effect with me, I never could understand nor realize certain portions of the teachings which I there heard. That I must become so thoroughly in love with the justice of God as to be perfectly willing to be damned to all eternity for his glory, and suffer all the miseries which they so eloquently described, was to me an impossibility, I could see no justice in such doctrines. But those were times of great religious excitement, when revivals and protracted meetings were common all over the country, and the souls of many were stirred to the very core, as it were, by the idea, then so strongly advocated, of the punishment and misery which were to be eternally inflicted upon all those who were finally impenitent. Those sermons divided the Christian world into two classes, one was made celestial, inheriting all the blessings and glory which a God could bestow; the other was banished to eternal misery.

When the doctrines of the Latter-day Saints were preached to me I could understand them. I could believe in faith and repentance, in the principle of obedience, and in the doctrines of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that God had provided for all beings that he ever created, a glory, honor and immortality in accordance with their works, whether good or evil, giving, as a matter of course, to the faithful Latter-day Saints, the reserved seats; or to use the language of the Apostle Paul, I could believe that there was a glory of the sun, a glory of the moon, and a glory of

the stars, and that the glory of the stars differed as much as the stars differ in brilliancy; and that all sects, denominations and classes of people would receive punishments and rewards in accordance with his divine justice. Every Latter-day Saint that abides in the truth, faithful, to the end, may expect the glory of the sun; and every man that acts in accordance with the light that he possesses lays a foundation for greater glory and honor than eye has seen, or than it has entered into the heart of mortal man to conceive.

I did not visit these graves with the feeling that some of the ministers of orthodox churches sought to impress upon my mind in my youth—I did not believe that they were consigned to eternal punishment because they believed differently from what I did. I went there feeling a confidence that honorable men and women would receive honorable treatment from a just God. In speaking on this subject, I designed simply to wake up the hearts of my brethren and sisters to the necessity of maintaining this honor, and to the fact that, as we advance in the things of the kingdom, greater sacrifices and more faith and diligence are required on our part.

I visited, in the course of my journey, the place where Joseph Smith's father was born—Topsfield, Massachusetts. I was in the house he was born in, and upon the farm where the family had resided three generations previous, they having resided in that county—Essex—as early as 1666. One object of my visit was to obtain some historical information in relation to the family of Joseph Smith. It was about eighty-one years since my grandfather moved away from that place, at which time my father was eleven years old, and Joseph's father twenty-one, they being bro-