

METHODISM AND MORMONISM.

[Millennial Star, March 21.]

May I trouble the readers of your excellent little journal with a few thoughts and reflections which have come into my mind since I joined the Church? I was a Methodist, and while acknowledging many human imperfections, I strove to be an honest one, as I certainly was a sincere one. One evening at a friend's house I met a Mormon missionary, and entered freely into conversation with him, imagining in my ignorance that I could easily refute him and his creed. I never was so deceived in my life, for his first question completely bothered me; it was this: "Whom do you wish to follow, Jesus Christ or John Wesley?" I could only give him one answer, viz: Jesus Christ. "Very well," he then said, "thus far we are agreed. Now, what is your rule of faith, is it God's word (the Bible) or the rules and opinions of the Methodist conference?" I said the Bible, most assuredly. Taking a Bible out of his pocket he proceeded to explain the Gospel plain so plainly laid down in that book, but only plain to those who can see; I was blind, blinded by the errors of ages and the dust of superstition, yet as he proceeded my eyes began to be opened. At the close of our conversation he said with a smile, "I do not ask you to join my Church, which I claim to be God's Church and Christ's Church, but I entreat you to think about it, read about it, and pray about it, especially the latter, for no man can truly say that Jesus is the Christ except by the Holy Spirit, and no man by searching can find out God, and no man by his own unaided wisdom knows, or can know, which is the true Church of the living God."

I did think, I did read, and I did pray, often and fervently, the result being that God showed me by His Spirit what I ought to do; which was to seek out this Elder and ask him to baptize me for the remission of my sins. It was speedily noted abroad that I had become a Mormon. Had I been accused of being an immoral man, a forger, a thief, or a house-breaker, I do not believe that my erstwhile brethren, would have either hated or shunned me as they did. To them I appeared as a religious leper—exactly what Jesus seemed to the priests and pharisees of his day, and the more modern priests were as eager to crucify as those of old.

One day on the outskirts of the city I met my old class leader—in his way a really good man—who stopped and said: "So you have turned Mormon?" He did not speak unkindly, but rather sadly. I replied: "If you mean that I have joined the Church of Jesus Christ of Latter-day Saints, you are quite right; the world calls us Mormons." "Oh," said he, "well, are you happy? I thought you were happy in Methodism, were you not?" I answered that I was happy in Methodism, at all events for a time. "Well then," said he, "where is the difference and the need of change?" "Ah," said I, "when I was a child (in knowledge) I was pleased with childish things, but now I have come to manhood and into the full light of Gospel truth. I will illustrate what I mean in this way. When I was a little boy

my father gave me some toy sovereigns worth about twopence a dozen. I was as well pleased with them as if they had been gold. I now know better and must have the genuine article. In this way Methodism pleased me in the past, but could not possibly do so now."

I also said: "I hope you will not misunderstand me; it is true I have left, and forever, the books of man-made creeds, to feed on the glorious food of the perfect Gospel, but my love for you and all my brethren has not diminished. In my heart I have no feeling but pity and love. God who alone judges the hearts of men, knows that my earnest desire is to leave you and all into the narrow way that leads to eternal life. John Wesley was, I believe, a truly good man. Many of his followers are good men and women. But there are good Catholics, good Mohammedans, good infidels. God loves the good everywhere. That has nothing to do with the Gospel, the true and perfect Gospel. Paul says, Galatians 1: 8: 'But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.'"

"What," said he (almost angrily), "do we not preach the Gospel in our chapels?" I replied: "You certainly do not, and what is more, no Methodist minister durst do it. Let any minister read the second chapter of Acts, which contains the first Gospel sermon ever preached after the ascension of the Savior; let him expound it, and say that it is not only true, but essential to salvation; let him dare to do this, and continue to do so, and he would be expelled from the ministry." My old leader stared at me, and seemed dazed. I invited him to visit me, and we would read the Bible together for wisdom and guidance. He gave me no answer, but turned away with a deep sigh. I offered my hand, which he took in a cold and listless manner, and we parted. My heart bled for him, and I turned away sorrowing, yet not without hope, for the beautiful Gospel now perfectly restored showed me clearly how he and all good men may yet be saved.

S. A.

A VETERAN WOMAN.

HENRIEVILLE, Garfield County.

March 31, 1895.

Seeing sketches written by veterans of the Church, and thinking that I might have friends living who would be glad to hear from me, I write the following for publication:

I was born February 16, 1819, at Galatin, Sumner county, Tenn.; am the youngest daughter of John L. Willis and Jane Kirkpatrick his wife. My parents removed to Hamilton county, Illinois, when I was two or three years of age. I was fourteen years of age when my father died. I was living there with my mother when I embraced the Gospel, being fifteen years of age, and the second of my father's family to embrace the Gospel. I was baptized by Elder Elisha Groves. My mother and myself removed to Far West, where I was married to James L. Thompson, October 5, 1837, by Elder Harvey Green. The winter following I removed with my husband

on Grand river, six miles above Adam-Oodi-Ahmon. My mother died in August, 1839. We resided on Grand river until we were driven into Adam-Oodi-Ahmon by the mob, where we buried our first child. When we were driven from there we moved back into Caldwell county. I was present at the coming of Brother Hyrum Smith when he and the Prophet Joseph arrived from Missouri after their escape from prison. We removed from there to Nauvoo where we remained until after the dedication of the Temple. My husband came out as far as Plagah with the artillery company, where he was released to come back to see to his family. Before his return I had moved across the river into Iowa. Soon after his return we moved to Elder Taylor's camp, where my husband enlisted with the Battalion leaving me in the hands of the Lord with three small children to care for. After he enlisted I moved to Bishop Dunn's camp where I resided until the return of my husband.

We came to the valley in 1852, settled at Spanish Fork, moved to Kanarra in the spring of 1861, and lived there until the fall of 1877 when we moved to the Pabreah, where he founded the town of Henrieville, at which place we were residing at the time of his death, which occurred March 25, 1890. It is my home at the present time.

Hoping to hear from other Church veterans through the columns of the NEWS, I am,

MATILDA W. THOMPSON.

WORK OF RELIEF.

RED CANYON, Wyo., April 7, 1895.

I herewith enclose a list of cash donations for the relief of widows and orphans bereft of their bread-winners by the explosion of No. 5 mine:

Evanston committee	\$390 00
Thomas, Moore and Packer's Carlin Camp	25 00
Citizens of Carbon	68 00
Citizens of Rawlins	266 50
Citizens of Laramie	196 00
Citizens of Cheyenne	430 75
John Osborne, ex-Governor	60 00
Catholic Church, Laramie	23 00
Arthur Duncombe of Berkeley, Cal.	10 00
Judge Storey, Cheyenne	100 00
Mr. Winder, by check	100 00
James Bowns	10 00
No. 7 U. P. carpenter	5 00
Amount obtained for which I have no names	250 75

Total cash up to date.....\$1,825 00

A public meeting was held in the Temple of Honor hall, Almy, this day, called by the provisional committee, Edward Black, president, and H. E. Morgan, secretary. The business was as follows: The committee appointed by the people of Almy to receive donations on behalf of the widows and orphans by the explosion applied at Messrs. North & Stone's bank through one of the committee with a properly signed form for the sum of \$125, the amount required to give the balance of the widows and orphans their share at 85 cents a head; but the banker refused to hand any money over to the Almy provisional committee, as the Evanston committee intended to supply the people (the widows and orphans) with provisions at wholesale prices, and would supply those goods to the Almy committee, but would not give them money. The Almy committee at the organization laid the case and circumstances of the