# IN THE MISSION FIELD.

## Mormon Elders Preach in a Congregational Church in Northamptonshire.

### At the Invitation of the Pastor, who Treats Them Kindly—Experiences of Elders Moseley and Eldredge.

42 BOLAND ROAD, HANGINGHOUSE, BIRMINGHAM, May 28, 1895.—After spending six months in Worcestershire gaining many interesting experiences, making some friends and every day finding something new and sublime and interesting in the beauty of the Worcestershire scenery, the winding Severn and British Malvern hills united with such works marking the battle grounds of the ancient Britons and Romans, I was becoming imbued with a growing price in what we use "down in our district," when at the annual meeting of our January conference, I was appointed to labor in Northamptonshire, and shortly afterwards could appear absorbed to work with Brother J. S. Mousley distributing tracts in the quiet sleepy-looking little town of Walsall Wood, which has a population of about twenty thousand people mostly engaged in the coal trade, of iron and nail manufacture. I was a few days before I got used to the novelty of a town of the size with so many newspapers, no street railway, no one except the steady footed horse in attending to the work. Business—but a thriving store.

Brother Mousley and I went, however, unawe affected by the unanimous silence on and begin our distribution of tracts. The people were always courteous in their treatment of us, and their almost universal acceptance of our tracts was most encouraging we had many good Gospel conversations.

We were invited about a meeting place, however, and met held in meetings at Wellington', but each Sunday held evening meetings among friends at one of the towns or villages in other parts of the county.

One day several weeks ago, when I was putting out tracts, I came to the house of the pastor of the Congregational church, and leaves of the contract "is Brother Alexander Sullivan," I handed the servant, who answered my knock at the door, one of James H. Anderson's pamphlets, "The Lottery Saints," telling her to hand it to Mr. Stevens.

Several days after, I reached a different part of the town to my work, and was passing from door to door with my tracts. I was singing and thinking as I passed along, when a minister entered a gate I was approaching and turning he addressed me. "I am glad to see you receiving the good word, my friend," this pleasant remark caused a friendly and partially interrogative manner was the beginning of a conversation between us, he knowing who I was and I knowing that he was Mr. Stevens, although we had never met before. We stood talking by the gate for about ten minutes, when the gentleman rather startled me with the question, "Would you mind speaking to my church and telling us about your work and your people?" My answer was to thank him and express my appreciation for his kind invitation, and he set the following Tuesday evening, saying: "We have a regular service every Thursday, coming from an hour to an hour and a half, but upon this occasion the time will be at your disposal and the meeting entirely in your hands. Come to my house at half-past five, bring your friend (I had told him Brother Mousley would be with me) and we will take tea together before going to church," and we separated. This was Friday, and Monday we heard that it had been announced at the close of the Sunday services that in place of the usual Thursday evening service, two American gentlemen would talk upon the latter-day saints, their country and their religion.

When Thursday came we kept our appointment at tea time and were cordially received by Mr. Stevens, who introduced us to his wife. Our talk at the tea table was of current American notion, our own particular part of it, and our Mormon people. Mr. Stevens is a man of broad intelligence, a scholarly and intelligent talker on any subject; Mrs. Stevens, a pleasing, bright, amiable lady; and our time was pleasantly and quickly passed until half past seven, when we went into the church, the most handsome building of public worship in Wellingboro', and I think the finest Congregational chapel in Northamptonshire. Considering that it was a week day meeting, and they are not generally very well attended, our audience was quite a satisfactory one. A hymn was sung and Mr. Stevens offered prayer in which he asked that the friends who would address them that evening might be inspired by the Holy Spirit and that in the progress of their work they might receive revelations in very deed, and he touchingly asked that our loved ones at home might be preserved from every destroying influence so that we might be prospered in our labors and travels to return to enjoy a welcome in our native land. He introduced us in turn to his congregation, asking them for their kind attention on our behalf. We told them briefly of the organization of the Church, its history, present condition, and its principles, and received close attention throughout.

At the close of our remarks one gentleman had several questions to ask, which from their nature we judged to have been inspired from a non-Mormon source, but were answered by Brother Mousley to our quietly confessed satisfaction, although we afterwards learned he had made some disparaging remarks as he left the church.

I had with me a number of views and photos, and the views at the close of the meeting took the people that any in their who wished to visit night come forward and look them over, saying by we sate they would. But least interesting spirit a number came forward, and many quite lingering where a warmth by the hand.

It was a pleasant experience and one I will long remember, and we believed I have no feelings but those of respect and gratitude.—JOS. H. ED-DRIDGE, in Millennial Star.

## Wayne Stake Conference.

LOA, June 11, 1895.

*Editor Deseret News:*

The annual Sunday school Stake conference of the Wayne Stake of Zion convened in Loa Friday and Saturday, June 7 and 8. On the stand were the Sunday school Stake president, general Stake committee, Elders Geo. Goddard and Geo. Reynolds, of the G. U. S., Elders F. M. Lyman and J. M. Tanner.

After opening exercises Elder Goddard addressed the congregation, commending the Saints a good deal. Supt. Jos. Leavitt recorded the officers and reported a flourishing condition.

Class exercises by the Loa school.

Class exercises by the Lyman school.

Instrumental music by a member of the Fremont school.

Elder J. M. Tanner spoke of the attention he has to day Saints gave in class exercises.

Recitation by a member of the Loa school.

Elder F. M. Lyman spoke a few minutes, endeavoring the importance of the Sunday school cause. He said Brother Goddard said "Of all that the Children's Home," and the more the work the more and it shows to do.

At the afternoon session, after opening exercises, in which the Saints were good in taking up their exercises, songs, recitations and reports of local superintendents.

Elder J. M. Tanner addressed the meeting, taking texts of the children of the world that he has seen in our present spoke of music and singing, the other—patriotism and religious exercises as the people to cultivate the sweet to the world in the children.

Brother George Reynolds gave valuable advice to the Sunday school officers and teachers, the teachers should be prepared with lesson material be prepared and the teachers of the Sunday school should be prepared to make the people on a system of study and make valuable instructions.

Brother George Goddard sang, "Call Walter to the Brink Fore-Ho!" the morning he is to sing in the church. He closed by asking for a show of the hands of all those that sept the Word of Wisdom. It looked as though nearly everybody was up.

Elder F. M. Lyman occupied the time during the remaining part of the meeting.

After the meeting closed the officers and teachers were requested to remain, and Elder Goddard changed the time, conducting them in regard to Sunday school work.

SECOND EVENING—Assistant Superintendent W. Jeffery and S. A. Hale expressed their pleasure in meeting with the Sunday schools and spoke in the greatness of the work.

Elder Reynolds spoke in regard to the Sunday school teachers and gave other valuable instruction that will be remembered for future use.

Elder Hans M. Hanson expressed his pleasure in meeting with the Saints in the Sunday school conference.

Elder Joseph Leavitt said a better exhibition of our work had not been seen in their county, he talked to the children some time and closed with a song.

The general and Stake authorities were dismissed and sustained, after which Patriarch E. H. Blackburn spoke a short time.

At 2 o'clock p. m., we listened to songs, recitations, local superintendents' report and a number of the brethren express their pleasure in being present.

Brother George Reynolds spoke on grading the schools and the various duties of officers; Brother Goddard sang and edified the Saints by telling some of his missionary experience; superintendent Eckersley expressed the pleasure that he has had in meeting with the Saints in Sunday school conference, and Brother George Goddard sang the concluding song, "Who's on the Lord's side?"

Conference adjourned for one year.

CHARLES F. BROWN,
Assistant Clerk.

## Personal Mention.

Superintendent and Associate Receiver Bancroft of the Union Pacific arrived home this morning after a business trip east.

Hon. George P. Miller, of Sevier county and late member to the Constitutional convention, was seen on the streets of the capital today. Mr. Miller will be better remembered as the "religious gentleman from the south" by reason of his fiery speech on the evils of intemperance.

Hon. Herman Strauss, of Leadville, Colorado, is visiting relatives in this city and incidentally looking after property interests which he has here. Mr. Strauss is of the opinion that this region has a great future.

## Notice.

The Eighth quorum of Seventies meet in the vestry of the Twelfth ward meeting house tomorrow evening, at 7:30 o'clock.

## CULTIVATION OF OATS.

Comparison of Varieties, Weight Per Bush. ch, Percentage of Grain, Etc.

Following is a summary of a bulletin issued from the Utah station concerning experiments conducted there with oats. Sixty-four oats were grown with a view to a comparison of varieties. The seed was divided into groups, each being sown at different dates, beginning with the earliest opportunities. The first group was sown on the 11th of March, and sowing continued at intervals, with more and more recent dates, of which the last was sown on the 15th of June. The seasons of growth comprised 14 weeks, in which the length of growth is more or less equal, and which was relatively cool and moist. The season is one of the best representations of this place. A first group consisted of 13 sufficiently uniform to be considered similar to the 11th, and consisted of the 11th, 14th, 17th, 20th, 23d, 26th, 29th, and 32d. The 11th was sown on the 11th of March, and the 32d on the 15th of June. The 11th was somewhat injured by the late frosts, and the 32d was injured by the early frosts. The following table shows the results of the experiments:

| Variety. | Yield per Acre. | Weight per Bushel. | Percentage of Grain. |
|---|---|---|---|
| Tartar Japan | 75.5 bu. | 38 lbs. | 75 |
| Early Scotch | 75.5 bu. | 38 lbs. | 75 |
| White Russian | 75.5 bu. | 38 lbs. | 75 |
| Prince Edward's Island | 75.5 bu. | 38 lbs. | 75 |
| Welsh | 75.5 bu. | 38 lbs. | 75 |

The average yield per acre of the 13 varieties was 75.5 bushels, and the average weight per bushel was 38 pounds. The highest average for any one variety was 38.5 pounds, the lowest 37.5. From the investigations it has been found that there is a close relation between the weight of a bushel of oats and the percentage of hull, the oats of higher weight per bushel having the less hull.

A highly significant indication that oats may be grown in a climate dry, but very different from that of the Eastern States, is the fact that the yield of the other varieties under ordinary conditions shows about a parallel.

Experiments regarding varieties, seasons, etc., are not those that the method of culture is only without the planting the ground, may trouble a lot. If the ground is cultivated with one spring, and fall plowing, Utah has been blessed and will prosper.

## Notes and Notes.

Concerning "consumption," which is advertised as a fertilizer, American Agriculturist says: This chemical is a stock ground fertilizer, and we do not believe it would be worth carting much into potato or turnip patches.

Wool buyers will not be caught without the necessary notes, sections, and knowledge, etc. It does not pay to wait until the last minute and then be compelled to telegraph for goods.

Self Leghorns are a new breed possessing many good points.

Every one who attends a threshing machine knows how disagreeable the dust is. To obviate this a Pennsylvania genius has invented a curtain and screen which effects the dust and blows it through a cotton tubular of the horse.

Some of the largest farms and cattle ranches in Kansas and Western Texas are managed by women.

The big alfalfa growers of Colorado estimate that they can put up hay at $5 cents per ton.

## OBITUARY NOTES.

### CHARLES NOWLAN.

Union, Utah, June 17, 1895.—Charles Nowlan was born in Ireland, August 25, 1821. When a boy he was by his stepfather he was apprenticed to a blacksmith but to his early life he went to sea as a sailor. After returning from sea he settled down at Liverpool and went to work at his trade, where he married his wife Catherine. After this he moved to London where he heard the Gospel preached by Elder Evan Davis whom he said his wife were baptized by him. He emigrated with his wife to New York about the year 1848, and worked there at his trade one year and then moved to St. Louis, Mo., and worked there about a year, then started up the river to Winter Quarters. He was on the steamboat when the boiler exploded and the boat sunk; by this accident he lost a considerable sum of money which he had to use of his trunks. He resided at Winter Quarters about three years raising crops and working at his trade, repairing wagons and otherwise assisting the emigrants to start across the plains for Utah. He crossed the plains in 1852 and settled at Union, Salt Lake county, where he again worked at his trade and farming. He helped to build the old Union Fort wall. He went with his team and wagon loaded with provisions and clothing across the Plains to assist in bringing in the handcart companies that were caught in the snowstorms late in the fall, also went out in the mountains to meet Johnston's army. He moved with the Saints to the settlings located between Payson and Santaquin, Utah county, at the time of the move in 1858. After the difficulty with the government and Johnston's army was settled, he moved back to his home at Union, and followed his occupation of farming and blacksmithing. He returned to Ireland on a visit to his relatives and friends in the year 1863, and when he came back he brought his brother George with him.

He was greatly respected by all classes for his generosity, kindness and honesty, and had a good word and advice for everybody. He donated the land on which the Union meeting house now stands for the world. He died from old age, after a lingering illness of three weeks, and was buried in the Union cemetery on Thursday, June 13th. He leaves a wife and son and daughter to mourn his loss.

Funeral services were held over his remains in the ward house, where the Bishop and others spoke of his good deeds and generous life and character. He was followed to the cemetery by about twenty-five carriages. At the time of his death he held the office of Seventy.—[CORRESPONDENT.]

MME. YALE'S HAIR TONIC.

LADIES AND GENTLEMEN: It affords me great pleasure to call the attention of the public to my Yale's Hair Tonic, which is the best and only remedy known to chemistry which positively turns gray hair back to its original color without dye. I personally indorse its action and give the public my solemn guarantee that it has been tested in every conceivable way, and has proved itself to be the only Hair Specific. It stops HAIR FALLING immediately and creates a luxurious growth. Contains no injurious ingredient. It is not sticky or greasy, on the contrary, it makes the hair soft, youthful, fluffy, keeps it in order and removes dandruff. For gentlemen, ladies and children with a little gray, streaked gray, entirely gray, and with BALD HEADS, it is specially recommended.

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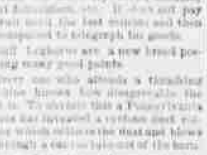

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