

TRAVELS OF AN ELDER.

Lost in a Swamp—in "York State" and Canada.

PRESCOTT, Ont., Canada, October 21, 1887.

Editor Deseret News:

I last wrote you from Saratoga, New York, Aug. 29. From thence I went to Plattsburg, on the west shore of Lake Champlain, where the great battle between the British and Americans was fought that decided the war of 1812. I visited the

OLD FORTIFICATIONS

where the American army was entrenched at the time of the battle. Here I found a family by the name of Shepard that had belonged to the Church many years ago, but had been alone so long that it was to them almost like seeing one raised from the dead to see an Elder. I remained with them a few days, holding meetings, and baptized Brother and Sister Shepard. Thence I went to Ogdensburg. The Gospel was preached there by able Elders many years ago and many had embraced it, while rank hatred was left in the hearts of many of the people. But of those that had embraced the Gospel in that early period and gone west, not one word of fault could be found. I talked with many old men and they invariably said that the "Mormons" took off their

BEST CITIZENS.

An aged uncle of mine said: "Here is where your father was born, and married. There never was a better man than he was. He was a far better man than I ever was. And so it was with all of them that went off with him." "But," said he, "that was a great mistake that your father and mother made, to go off after those 'Mormons' and suffer so much in being moped and driven."

After visiting with many relatives and holding meetings, I crossed over into Canada, made a tour of some 30 miles back into the country hunting up my genealogy and holding meetings when an opportunity afforded. In the part in which I traveled there are yet large swamps where the fire has been raging for about two months, and on account of the season being so dry the soil would burn to the depth of two or three feet, causing the trees that were green to fall. If any one would think it any easy matter to get through such a place he would find himself mistaken if he should try it as I did on the 11th instant. It was a rainy, wet day, and the place to which I wanted to go was eight miles distant around the road, and two miles across the swamp. Being advised to take the short cut, I started out, and after getting about half way through the swamp in pretty fair shape, I was directed to make another turn to still shorten the distance. Well I did turn, and kept turning, climb over heaps of logs and brush and walking through ashes for about three hours. Just as it was getting quite dark I emerged from this

TERRIBLE PLACE,

and finding a house near by I made inquiry for Mr. —. "You are about eight miles away by the road, but only two miles through the swamp," was the reply. I had come out on the same side and near to where I had started into the swamp, about six hours before. The kind people gave me supper and a good bed which were much appreciated.

The woman at the house was the first and only adult person that I have ever met that had never heard of Joseph Smith or the "Mormons." Her husband had only heard that there were such people but never saw one before. I delivered my message to them, left some tracts, and the next morning, although very much stiffened up from my walk the day before, I took the eight mile road instead of trying the swamp again.

I tried many places in Canada to preach, and succeeded in holding a few meetings which were well attended, and good order prevailed. On the evening of the 16th inst. I had the pleasure of preaching to a large congregation in the town hall of Central Augusta, Ont., Canada. Good attention was paid, and many remarked that it was the true Gospel and none could dispute it. I was

URGED TO STAY

and hold more meetings, but previous appointments and a desire to get out of this cold country as soon as possible, before winter fairly set in, caused me to decline. P. W. I.

PROVO VALLEY.

A Brief Description and History of It.

HEBER CITY, Wasatch County, Utah, Oct. 26th, 1887.

Editor Deseret News:

During my peregrinations in our mountain regions, I have recently "dropped down" into one of the loveliest little valleys it has ever been my lot to see in all my preambulating from the frozen north to the sunny south, in Utah Territory. It is so complete—so beautiful, romantic, and picturesque; some of its sylvan glades, sandwiched between the ancient hills, seem to almost rival in grandeur the house of the Swiss.

"PROVO VALLEY,"

of which I write, is surrounded en-

tirely by mountains; some of them are rolling; they recede and rise gradually, while others ascend more abruptly, and their snow-capped peaks appear to kiss the sky. The valley is almost completely round and is in shape like a deep symmetrically formed bowl. From any of the mountain heights is obtained a magnificent view of the country, and from some of them the prospect is extended to other valleys north and south, and which are almost enchanting. This valley is located about twenty-eight miles southeast of Provo City, thirteen miles from Park City. By stage you travel about fifty miles, and by rail about one hundred and five miles to reach the

CAPITAL OF UTAH.

From this point there is a little competition going on between the railroad company and the stage companies for the passenger traffic from the Park to Salt Lake City. The former have reduced the fare and will sell a through ticket from Salt Lake to the Park for \$3.50, while at the same time they charge \$3.00 from Ogden to Park City. To and from the Park to the capital the fare each way by stage is \$1.50.

This valley was first settled in 1858. A wagon road had been opened to it from Provo, through Provo Canyon the year previous. Among the pioneers were James Davis, Robert Broadhead, William Davidson, from Nephi; Thomas Rasbund, John Crook, Wm. M. Walls, William Giles, Thomas H. Giles, and others whose names now escape my memory.

About the first of May they struck in their plows and turned over the sod which had not thus been disturbed for scores of generations, and which had been possessed only by the

WILD WOLVES AND SAVAGE RED MEN.

The weather was extremely cold, requiring heavy, warm clothing for the body and equally warm mittens for the hands to protect them from the pitiless blasts which blew from the mountains. The land looked forbidding and the prospects were anything but encouraging; but the pioneers had faith in their future, so they worked with a will and trusted the results to Him alone who could give, the increase. And they were not disappointed.

The company camped near a large spring of excellent water. They built an immense wigwam of willows and poles, which they covered with hay and dirt. They called it

"THE LONDON WIG-UP."

The company, thirty in number, ate and slept in their new dwelling.

About midsummer, a surveying party arrived from Provo, when a distribution of the land took place. In the following month a city plat was surveyed and a fort, forty rods square, was laid out. In the fall the settlers, as many as could, erected log cabins, brought here their families, and domiciled them in their new homes; and the valley began to assume the appearance of civilization. Quite an area of the country was dotted over with grain stacks, cattle sheds, and comparatively comfortable dwelling houses. Notwithstanding the numerous impediments they encountered, and the drawbacks they had experienced, the members of this little colony raised, that year, upwards of

ONE THOUSAND BUSHELS OF GRAIN, besides potatoes, cereals, melons etc. In the early part of November winter set in. The snow fell deep, the cañon road was blocked up and egress from the valley was prevented for some time. Seventeen families wintered in the fort, and some other families wintered on Snake Creek. About the first of this month—November—the first white child was born to William and Ellen Davidson. They named it "Timpanogos" the Indian name of the valley.

Shortly after this many other families "pulled up stakes," left their homes in other places and came and settled in this valley. Many improvements were rapidly made, and settlements sprang up all over the place. As is the custom with the "Mormon" people, one of the first things the colony did, after procuring shelter for themselves, was to provide for the

EDUCATION OF THEIR CHILDREN,

and also a place in which they could meet to worship God. By the fall of 1860 they had completed a large log meeting-house in the centre of the fort. In 1860 Joseph S. Murdock was ordained a Bishop and sent from Salt Lake City to this place to preside over all the affairs of the Church in the valley. For some time previous to this Wm. M. Wall had been presiding Elder.

In 1862 Wasatch County was organized by the Legislative Assembly. John W. Witt was appointed Probate Judge, and subsequently Joseph S. Murdock was elected representative to the legislature.

On February 22nd, 1862, a special term was held at Heber City, Hou. John W. Witt presiding, when the first

COUNTY COURT WAS ORGANIZED

here. Thomas Todd, James Duke and John H. Van Wagener were appointed selectmen; S. N. Johnson, sheriff; John M. Murdock, treasurer; Thos. H. Giles, superintendent of district schools. In December, 1867, Abram Hatch arrived and succeeded J. S. Murdock in the bishopric.

Of course the people here have had experiences similar to those of other communities in Utah, overcoming and subduing many natural obstacles, fighting crickets and grasshoppers, and contending with the then rapacious,

marauding and murdering aborigines against whom they had to keep watch both night and day during many months of bitter cold winter weather. But they conquered them by kindness. In July, 1877,

THE WASATCH STAKE

was organized and Abram Hatch was appointed President of the Stake, with Thomas H. Giles and H. S. Alexander for Counselors.

A number of changes have taken place in the boundaries of this county since it was first organized. The present boundaries extend east and west about 83 miles, and north and south about 70 miles embracing an area of about 3,612 miles.

The resources of the country are numerous. There is about 20,000 acres of good land under cultivation—half of which is meadow and grazing land. About 8,000 acres more of good land remains unimproved for lack of water. The average yield per acre of small grain is said to be: wheat 20 bushels; oats 30 bushels; barley 30 bushels; potatoes 150 bushels. Hay yields one and a half tons to the acre.

STOCK RAISING

Is a big factor in the production of the wealth of the people of this valley. In the county there are at the present time about 10,000 horned stock, 12,000 horses, 10,000 sheep and 2,000 hogs. The mineral resources—coal and precious metals are valuable, although they have not been developed to any great extent.

The county, as before observed, is mountainous, and the hills are covered with timber—cedar, mahogany, pine, birch, maple, quaking-aspen, etc. The numerous streams are well peopled with the piscatorial tribes of various kinds. If all these streams were utilized they would each water land sufficient to sustain 1,000 inhabitants.

Building materials abound in nearly all parts of the valley—timber, rock, marble, etc., all easy of access.

The stock range is capable of sustaining immense herds of cattle, both in summer and winter.

THE PRESENT POPULATION

of the county is about 3,500. The climate is excellent, the people are healthy and the death rate is very small. There are in the county five steam saw mills, each with a capacity of producing one million feet of excellent lumber annually; and three planing mills, a dozen blacksmith shops, and three grist mills which manufacture an excellent article of flour—such as is not excelled in any part of Utah where I have traveled. There are also in the county eleven mercantile houses, five of which are in Heber City, the county seat. The chief of these establishments is the

CO-OPERATIVE INSTITUTION

which is in a flourishing condition and which also under the financiering ability of President A. Hatch, has never paid less than 12 per cent. dividends annually.

There are fifteen schools in the county. The schoolhouses are not large; their seating capacity will average 40. In the fall, winter and early spring they are all filled to their utmost capacity with the youth of both sexes.

In this city there are six churches—five Latter-day Saints and one Methodist. There is also one saloon.

MUNICIPAL GOVERNMENT

in the county. The people need none. They have no litigation. They are peaceable, orderly, law-abiding; have no use for lawyers. They have but one doctor, and his practice appears to be anything but lucrative. The citizens are frugal, careful, economical, and have good substantial houses of their own to live in. They have plenty of food and raiment; fuel is abundant and easy of access. They are interprising generous and hospitable. They have erected a fine Stake House, which, when completed will be a credit to those who have built it. It is of solid masonry from the foundation to the square, and is a great acquisition to the community. The people here are indeed

A BLESSED PEOPLE—

they are prosperous and happy. They appreciate their prosperity, the more especially that they waded through many difficulties and hardships to attain to their present condition.

During the time I have been in this place I have not seen one tramp, mendicant, or any person under the influence of intoxicating drinks. I sincerely wish I knew that the moral status and temporal condition of every other town in Utah were like those of the dwellers in this valley. I hope they will not retrograde, but will still advance and cultivate the virtues that will make them great as well as good.

PEREGRINATOR.

The Arizona Gazette says: A company is being formed in this territory for the purpose of supplying this city with pure mountain water. The gentlemen composing this company are men of vast wealth and can successfully accomplish any enterprise they may undertake. The water will be brought some 35 miles at an estimated cost of \$300,000, and will be fashioned after the famous Huachuca water works of Tombstone. The fall from the fountain head to this city will be 800 feet, which will give it an enormous pressure and will practically do away with the new fire engine of which we feel so proud.

CONFERENCE IN VIRGINIA.

Testimonies of the Elders.—The Work Prospering.

IRISH CREEK, ROCKBRIDGE Co., Va., Oct. 20th, 1887.

Editor Deseret News:

The regular annual conference meetings of the Elders and Saints of the Virginia Conference—which also comprises Maryland, and part of West Virginia—was held at this place on Saturday and Sunday Oct. 15th and 16th.

The following Elders from Utah were present: President John Morgan of the Southern States mission; Milo A. Hendricks president of, and Josiah Burrows, Alvin F. Heaton, Samuel H. Roundy, Thomas A. Williams, Henry W. Miller, Edmund Z. Taylor and Homer Woolf traveling Elders in the Virginia Conference.

Saturday, October 15, 10 a. m. Conference called to order by President Hendricks. Singing. Opening prayer by Elder Josiah Burrows. Singing.

President M. A. Hendricks expressed pleasure in meeting with the Saints in a conference capacity. Explained the object in coming together, and hoped all had assembled with a desire to learn the truth. The speaker then proceeded to treat, in a plain and simple manner, upon the principle of faith, proving by both scripture and reason the necessity of exercising

A WORKING FAITH

in order to obtain salvation. He also dwelt briefly upon repentance, showing the necessity of exhibiting determination, and a godly sorrow for past sins, and of cleaving to good. Said that the principles of the Gospel which were advocated in plainness by the Savior and His Apostles anciently, were identical with those taught by the Latter-day Saints today. Showed the importance of investigating the message that was being proclaimed unto them by the servants of God, and of reducing the same to practice. Exhorted the Saints to faithfulness in keeping the commandments of God.

Elder Homer Woolf spoke briefly upon the necessity of being obedient to the principles of the Gospel, and referred to the principle of baptism. Explained the necessity and object of the ordinance, and its important bearing upon the human family.

Singing; benediction by Elder S. H. Roundy.

AFTERNOON SERVICES.

Singing. Prayer by Elder A. F. Heaton. Singing.

Elder Henry W. Miller felt gratified at the privilege of addressing the Saints, and proceeded to explain the order and simplicity of the principles of the Gospel. The speaker said that the ordinances of the Gospel were equally important, and that it was just as necessary to obtain the Holy Ghost as it was to be baptized, and that all should cultivate humility in order to obtain a knowledge of the truth.

Elder Miller then delivered a brief, interesting address upon the Holy Ghost, proving by numerous quotations from Holy Writ the necessity of this principle, its nature and object, and the importance of obtaining possession of this great blessing. He prayed for the blessing of God to rest upon all.

PRESIDENT JOHN MORGAN

took for his text Mark xvi, 15-18, and proceeded to address the Saints. He said that man had his own agency to attain salvation or damnation according as his efforts might be directed. Showed the importance of individual responsibility, and what is required of all; proved in plainness the extent of man's agency and said that no man can deprive another of salvation, neither can one man damn another. Explained some of the obstacles to be met with in embracing the truth, and said that each by their folly or negligence would bar their onward progress to eternal life. Touched upon the sacred responsibility of the calling and mission of the servants of God, and the importance attaching thereto. Showed the plan of salvation to be progressive. Gave some excellent advice to the Saints, and showed by practical illustrations the nature of the covenants they had made with God. The speaker then explained the importance of the marriage covenant and said the ideas of the world were that its ties and obligations were only to endure until death; but the fact that the marriage of our first parents was performed before death came upon the earth, proved that it endured not only for time, but for all eternity. He prayed for the blessings of the Almighty to rest upon the Saints.

Benediction by Elder T. A. Williams. Singing. Prayer by Elder T. A. Williams. Singing.

ELDER EDMUND Z. TAYLOR

was the first speaker. He said that to understand the things of God, we must be in possession of the Spirit of God, and that certain laws must be complied with in order to obtain it. Showed that life was uncertain, that works were required of all, and that it behooved mankind to seek earnestly for the truth.

Elder Alvin F. Heaton was pleased at the opportunity of meeting with elders, Saints and friends. Showed the importance of the work that we

are engaged in, and the responsibility that rested upon the servants of God in advocating the plan of salvation. Proved that the Gospel was everlasting, and that the principles taught by the Elders today were the same as those taught by the Savior and His Apostles. The speaker also treated briefly upon the organization of the Church, and of the necessity and importance of divine authority.

ELDER THOS. A. WILLIAMS

showed that it was necessary to exercise a true faith in God, and to exhibit in our lives a godly repentance, and to be baptized for the remission of sins in order to gain salvation. He spoke of the powers and blessings to be obtained through obedience to the principles of the Gospel. The speaker referred to the restoration of the Gospel and bore testimony to the truth of the same.

Pres. John Morgan endorsed the remarks of the previous speakers, and dwelt upon the unity of the Elders in advocating the same principles. Said the Spirit was unchangeable and would always teach mankind the same. Read from Ezekiel 3, 18-21, and showed conclusively the sacred responsibility resting upon the servants of God, and the importance of their duties in proclaiming the truth to mankind. Explained the sacrifices that were made by them in doing so, and said that the people would be held accountable for the uses they made of the knowledge they had received.

Singing. Benediction by Elder H. W. Miller.

AFTERNOON SERVICES.

Singing. Opening prayer by Elder Homer Woolf. Singing.

Elder Samuel H. Roundy was the first speaker. He said there was but one way to attain the blessings of eternal life, and that by obedience to the laws and ordinances of the Gospel as advocated by the Savior and His Apostles. Explained that persecution was the heritage of the Saints, both now and anciently, and that trials would follow those who embraced the truth. Showed that divinely inspired officers were necessary in the Church, and that they must continue until all become united. Asked God's blessing upon all.

Elder Josiah Burrows followed, bearing testimony to the truthfulness of the remarks of the brethren who had preceded him, and dwelt at some length upon the principle of the Holy Ghost. He proved by numerous quotations from the Bible, that the Holy Ghost was promised to mankind by the Savior and His apostles anciently; that it could be obtained by complying with the laws of adoption; that it would bring things past and present to our remembrance, and unfold the events of the future; and that it would guide into all truth, if its whisperings were obeyed. The speaker referred to the gifts and fruits of the Spirit, and showed that the manner in which it was conferred upon mankind was by the laying on of hands, by the authorized servants of God. He prayed for the blessings of God to rest upon all.

PRESIDENT JOHN MORGAN

spoke briefly. He referred to the organization of the Church, and compared the same to a tree, showing that the sap was to the tree what the Holy Ghost was to the Church, and that by the fruits of the trees their qualities should be tested. President Morgan concluded by thanking the Saints and friends for their kindness in contributing to make the conference a success.

Singing. Benediction by Pres. M. A. Hendricks.

The conference was truly an enjoyable one, an excellent spirit prevailing throughout. The weather was pleasant, the attendance fair, and all things combined to make the occasion a memorable one.

During the sojourn of the Elders, several council meetings were held, during which the brethren reported themselves as feeling well and encouraged in their labors, and their fields generally as being in a prosperous condition. We were also the recipients of some excellent council and instruction relative to our labors from President John Morgan. In view of the extent of the conference, a division of the same was considered and deemed necessary, and a

SEPARATE CONFERENCE FORMED,

embracing the State of Maryland, the northern part of Virginia, and the northeastern part of West Virginia, to be known as the Maryland Conference. Elder Henry W. Miller was appointed and sustained to preside over this conference.

The Elders named in the first part of this report, with the exception of President Morgan, and with the addition of Elder John Hansen, who had just arrived direct from Utah, visited on the 19th inst., Peddler's Creek, Amherst County, and held two meetings with the Saints and friends at that place. Elders Burrows, Hendricks and Heaton being the speakers in the forenoon, and in the afternoon Elders Hansen, Woolf, Taylor, Roundy, Williams and Miller addressed the Saints. The attendance was very fair.

The following report for the six months ending August 31st, shows the Conference to be in a prosperous condition: Fields of labor, 4; traveling elders, 8; baptized, 38; children blessed, 6; branches organized, 2; Sunday schools organized, 2; Priests ordained, 2; died, 1.

Ever praying for the welfare of Zion, I remain your brother in the Gospel, JOSIAH BURROWS, Clerk of Conference.