

The reports of the Bishops showed that the wards throughout the Stake were in a state of progression, and that a general good feeling and a desire to do right prevail among the people.

The weather during conference was delightful, and the meetings were well attended.

On Monday evening an operetta was given by the Stake Academy, under the direction of Professor A. N. Follestrup. It was in every respect a success and did credit to those who took part in it.

We are having unusually good weather hereabout at present, and there is every prospect of plenty of water and good crops this season.

ALONZO FRANCIS,
Stake Clerk.

BANNOCK.

Quarterly conference of Bannock Stake was held in Lewisville Ward meeting-house, Sunday and Monday, May 18th and 19th, commencing at 10 a. m. each day.

There were present visiting brethren Apostle M. W. Merrill, Bishop G. L. Farrell and Elder Andrew Jenson; also of the Stake authorities President Ricks, Counselor Steele and others. Many of the Saints from the north side of the river were prevented attending conference on account of high water; nevertheless all the meetings were well attended.

Elder Thomas E. Bassett, returned missionary, reported his labors in England and bore his testimony of the gospel.

President Ricks and Counselor Steele reported having visited the various wards of the Stake and found all in favorable circumstances.

Apostle Merrill gave the Saints some good instructions and exhorted them to be faithful in all their duties.

Elder Andrew Jenson related some of his experiences in visiting the historical places of the Church.

The general Church and Stake authorities, with the home missionaries, were presented and unanimously sustained.

Benediction by President Thos. E. Ricks.

Conference adjourned till August 17th, at Rexburg.

JAMES GILLESPIE,
Stake Clerk.

VISIT TO IDAHO.

On Monday, the 12th inst., Brother Judson A. Tolman conveyed me ten miles from his residence at Chesterfield to Squaw Creek Station, on the Oregon Short Line, whence I traveled by train thirty miles, mostly through the upper Portneuf Canyon, to McCammon Station, on the Utah & Northern Railway, where I was met by Bishop Joseph E. Capell, who drove me to his ward (Garden Creek), six miles further west. There I addressed an attentive audience in the evening. The following day I preached to the Saints at Marsh Centre, after which Bishop Squires sent me by team to Oxford, where I

was joined by Patriarch Milo Andrus, and in his company had a pleasant time with the Saints in the evening, speaking of and bearing testimony to the divine mission of the Prophet Joseph Smith.

On the following day (Wednesday, 14th) Brother Andrus and myself proceeded to Clifton, where we held meetings with the Saints in the forenoon, and continuing the journey to Weston we again spoke to an appreciative assembly in that little burgh in the evening. Yesterday we returned to this place.

Marsh Valley, in Bingham County, Idaho, is about thirty miles long and from three to twelve miles wide. It extends south to the Cherry Creek mountains and the Malad divide, west to a low range of mountains, separating it from the Snake River country and north and east to the Portneuf mountains. Marsh Creek rises in the mountains east and enters the valley, to which it has given its name, at the extreme southeast corner, and then flows in a westerly and afterwards northerly direction through the valley, taking up from the right Nine Mile Creek and from the left Cherry Creek, Birch Creek, Hawkins Creek and Garden Creek. It finally unites with the Portneuf River in the north end of the valley.

When Marsh Valley was first settled by the Saints it belonged to Box Elder Stake as a part of the Malad Ward, was afterwards transferred to Cache Valley Stake, and finally, when the Oneida Stake of Zion was organized in 1884, it became a part of that Stake. There are two organized wards in the valley, namely, the Garden Creek Ward, presided over by Bishop Joseph E. Capell, and containing all the Saints who reside in the north end of the valley, and Marsh Valley Ward, embracing the Saints in the central part and south end of the valley, including branch organizations at Cambridge, Marshville and Calvin. This ward is presided over by Bishop Charles M. Squires. There is quite a number of outsiders residing in the valley, but they are generally friendly and live in perfect peace with the Saints. In fact, some of them attend the ward meetings quite regularly, donate for the benefit of the poor and for other purposes as liberally as many of the Saints do, and in some instances they even send for the Elders to administer to their sick.

There is a large tract of good, level land in the south end of the valley, but it is not yet taken up, and for which water can be secured for irrigation purposes by building reservoirs. Hence, more Latter-day Saint settlers are invited to come and join hands with those already there in building up the country. The present settlers live in a very scattered condition upon their farms and ranches along the creeks and on the numerous springs with which the valley abounds. It is contemplated to divide the south end ward in two in the near future.

Marsh Creek enters the valley at a point known as Red Rock, a curious granite formation guarding the

pass, which by many is supposed to be the old outlet of the Great Salt Lake. From this point the creek will run both ways. By simply plowing a few furrows it could be conveyed into Swan Lake, a few miles to the south, and thence through Deep Creek and Bear River to the Great Salt Lake. Immediately south of Red Rock is the farm which was owned by the late Captain Jefferson Hunt, of Mormon Battalion fame, and where the veteran soldier spent the last years of his life and finally died in the year 1879. His remains rest, at his own request, at the foot of a little mound in his field, which is easily observed by travelers a short distance to the right of the main road.

Oxford is a beautiful little town, pleasantly situated at the foot of the mountains and at the edge of some fine and extensive meadows. It was first settled in 1864, and was for a number of years a regular battlefield between the anti-"Mormons" of Southern Idaho on the one side, and the Saints on the other. While the Oneida Stake authorities desired to make Oxford the Stake headquarters, the Gentiles too a determined stand to prevent it. The result was that the Presidency of the Stake removed to Franklin, by which Oxford lost its importance, and the Gentile lawyers and judges, finding nothing to do, moved to other pastures. Oxford has consequently been reduced to a town of ordinary importance, but still has a mixed population of Mormons and Gentiles. Indeed it is so mixed that scores of women who once belonged to the Church are now "unequally yoked" with unbelieving husbands, which has resulted in much suffering and unhappiness. Young women of Zion, beware! Let the sad condition of affairs existing in such families in the town of Oxford serve as a warning to others.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" * * * * * Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor., vi, 14-18.)

Oxford Ward, presided over by Bishop Neriah R. Lewis, embraces all the Saints residing in Oxford town and also at Swan Lake, at Red Rock and in a string of houses extending south toward Clifton into Oneida County.

Clifton Ward consists of all the Saints living in the valley of Clifton and neighborhood, including about a dozen families residing on Battle Creek, about ten miles east. The ward is not in a prosperous condition at present.

Weston is improving. Since the complicated and vexatious lawsuits, caused by a few selfish and uncontrollable individuals, was settled a few years ago, the people feel more secure and are building substantial houses and making extensive improvements. One of the ringleaders (once a Bishop's counselor) in the suits which threatened the set-