

by the Prophet in his last years concerning Temple work, both for the living and for the dead, and the duties of young Saints in preparing themselves for the carrying on of these sacred ordinances.

The middle of the semester brings us to the subject of the great martyrdom, and immediately after the spring conference the class consider the Apostles as the presiding quorum, referring for this purpose to Elder Roberts's work, "Succession to the Priesthood." This is deemed advisable, as other and hostile literature on the subject is being cast broadly over the land, and our young people should be prepared to defend the truth at home as well as abroad. The last portion of the year is devoted to the journeys of the Church, the early settlement of the valleys of the mountains and the policy, temporal and ecclesiastical, of President Young up to the time of the Johnston episode.

The class, as at present organized, consists of 97 members, and this is being constantly increased. Much interest prevails in the subjects discussed, and our youth are seeking for themselves to learn the underlying facts of our secular and religious history as a people.

### SALT LAKE TO SPRINGVILLE.

SPRINGVILLE, Utah County,  
October 22, 1894.

A few observations between Salt Lake City and Springville proved rather interesting. The first subject of interest was the funeral at South Cottonwood ward house of Sister Eliza Ostrander Green, aged about 71 years. She was one of the early pioneers and one of the first settlers on Big Cottonwood, a near and good neighbor of ours. She bore patiently and without murmur the many trials of early days in Utah. I knew her over forty years ago, young and sprightly, and in the latter portion of her life, when she was aged and crippled and deprived of her meetings. Yet she always had a good word to say regarding her religion. She had her recommend to do Temple work, which she leaves for her numerous children to do. Numerous friends met at South Cottonwood ward house and by request of the family, Elders Joseph E. Taylor and Edward Stevenson joining in consoling remarks with Bishop Rawlings and his two counselors—and Bishop Brinton of Big Cottonwood ward. After these last respects were paid to the honored departed—realizing that to die is not to die, but to pass on to a continuous and endless life—we mourn not as do those who have no hope but to die only.

After 3 p. m. we drove on to Lehi, twenty-two miles, calling at our renowned sugar factory, where about 650 sacks of sugar are being turned out daily—carloads of beets, brought by train alongside the beet sheds, and also wagons loaded from the near fields with from forty to fifty hundred pounds to the wagon. It is interesting to see three men scooping the beets directly from the cars just arrived from the distant fields and counties, and the large wire scoop shovels moving the beets and leaving the dust and any fine litter to pass through the wire meshes while the beets are moved into the sluiceways. There they roll and tumble along, and the washing process begins.

The beets being cleaned go up the elevator to the cutting machine, and so on through the various departments, which are numerous. Like magic the sugar comes out finally on the same day in sacks to the tune of 650 sacks a day. Only a part of the full amount of sugar from the beets is at first secured; the remaining sugar is to be worked over again at a future time, finally obtaining all possible saccharine from the crude beets.

It was interesting to see the beets from the cars passing through the process and at the other end of the factory sacked up into sugar, and then to think back to the time when the writer with many others, 46 years ago, used to boil the beets in iron-bottomed and wooden-sided boilers, press them as best we could, and boil the juice down to molasses without passing through a chemical process. In those pioneer days we called it good to spread over our scanty supply of bread, ground on hand and even coffee mills without being bolted or even sifted. I say to see and compare those times with our present advancement, the latter can all the more be appreciated by those who have come up through much tribulation.

At Springville on Sunday we enjoyed a grand treat of the outpouring of spiritual food, attending and taking part in five meetings at that place; namely an illustrated lecture before the Sunday school in the meeting house at 10 a. m.; at 2 p. m. a conjoint meeting of the Y. M. and Y. L. M. I. A.; a Seventies' meeting at 4 p. m.; and a lecture at 6 p. m., illustrated; again at 7:30 p. m. an interesting lecture by Professor Brimhall.

The meetings were all largely attended and, indeed, all of us felt that it is good to live in a day of advancement in art and science, and when God has again opened the heavens, breaking the long silence by revealing His mind and will through Prophets and Apostles.

F. STEVENSON.

### CONFERENCE IN INDIAN TERRITORY.

Saturday, October 13, 1894, there were present of the Elders Ephraim Jeppson, I. A. Jensen, H. E. Campbell, D. W. Coolbear, A. J. Brown and H. C. Anderson; also Stephen P. Gheen and Phillip Margetts Jr., who had arrived the previous day.

The morning meeting was occupied by the Saints and Elders bearing their testimonies, and judging from their remarks and the spirit with which they were given, the missionary work in this land is in a prosperous condition.

At 3 p. m. meeting again convened. After the usual opening exercises Elders Stephen Gheen and Heber Anderson bore their testimonies, and though feeling weak in expounding the principles of the Gospel, they hoped some day to become fluent speakers. Elder Jeppson followed, speaking on the restoration, and the evidences which go to prove that Joseph Smith was called of God to bring to pass his purposes.

Sunday was a beautiful day, and when the hour arrived for meeting, our meeting house was well filled. The sacrament was administered by Elders I. A. Jensen and A. J. Brown. Elder Phillip Margetts, though labor-

ing under a severe cold contracted while on his road here, spoke on the persecutions that the Saints of former days had passed through for the Gospel's sake. The meeting was next addressed by Elder I. A. Jensen, speaking on the persecutions of the Elders, and how the people condemned the Church of Jesus Christ of Latter-day Saints before hearing its principles. He gave some very timely instructions.

Elder A. J. Brown presided over the afternoon meeting. Elder D. W. Coolbear spoke on the apostasy and restoration. In conclusion Elder Ephraim Jeppson spoke on the divine authenticity of the Book of Mormon and modern revelation.

Elder Margetts and his violin came in very handy to aid us in our singing.

There are now in the field twenty-five Elders, an increase of fourteen over last year. Thus far, their health with few exceptions has been good.

D. W. COOLBEAR, Clerk.

### A GOOD WORK.

A correspondent writes: "A scene was witnessed a few nights ago by one of the observing workers among the young men of this county, in the beautiful little town of Draper, that he deems worthy of mention in the News.

"There are a great many boys there as in many Utah towns, ranging in age from 12 to 18 years, who began forming habits of spending their evenings in loafing around stores, saloons and other public places, which leads to evil habits, such as smoking, drinking, using profane and obscene language, etc.

Mr. Stewart, principal of the Draper schools, believing that boys are not bad only as they are led astray by the example of others, and the best way to prevent their forming bad habits is to interest them in educational pursuits, and through their interest in study keep them home at nights and place restraints upon them that the forming of any of the habits mentioned is a moral disgrace to them and debars them from benefits of the studies pursued, set about to devise a scheme which would do away with the evils referred to.

To accomplish this result he has organized a society of fifty of these boys. They meet twice a week, and in addition to listening to a carefully prepared lecture on subjects of most interest to them, they discuss incidents in the lives of great men, topics on politics, respect to parents and all other persons. The teacher makes their exercises so interesting that they deem it an honor and special privilege to belong to the society. So much is this the case that the teacher has no difficulty in getting the boys to conform to what is required to retain membership. Some of the requirements are: No member must smoke, use profane language or drink intoxicating liquor.

If any member violates any of these rules he is properly tried by the society and if found guilty, suspended, the time depending on the offense committed. The result in Draper is that the great amount of good being done can hardly be estimated.