

other as any sublimity thing we can think of. Well, a liberal admixture of tariff, facts and figures, force bill situations and the feasibility or impossibility of establishing native tin works in the United States, with hair-breadth 'scapes, vows of love and threats of vengeance, might be the means of making the unwilling swallow and even assimilate the one in order to get the other—that is, he would take his medicine with sugar coating. He might not like it, but no matter; it must be gotten into his midst by some means.

INDIANA CONFERENCE.

The semi-annual conference of the Indiana conference of the Northern States mission was held in the Gold-man school house near Taswell, Indiana, on Saturday and Sunday, Oct. 8th and 9th. A. C. Sorensen, president of the conference, presiding. President Charles W. Stayner and the following traveling Elders were present: M. L. Corbett, Francis M. Snell, Apollos B. Walker, Jesse M. Baker, Joseph H. Weeks, Christian Munk, T. H. Barlow, and on Saturday evening Benjamin F. Peel, of Arizona, arrived from Zion.

We held three meetings each day with good attendance on Sunday night and at each meeting held on Sunday. The first principles of the Gospel were taught in plainness to the people. A good spirit prevailed throughout.

After the services Sunday afternoon we held our Priesthood meeting in which the business of the conference was transacted. President Sorensen was released to return home, he having fulfilled an honorable mission. Elder Snell was released as clerk of the conference and appointed and set apart as conference president. Elder Baker was appointed conference clerk and the Elders were assigned to labor as follows: Francis M. Snell and Jesse M. Baker, in Ohio with headquarters at Columbus Grove, Putnam county, Ohio; A. B. Walker and M. L. Corbett in central Indiana, headquarters at Robinson, Greene county, Indiana; Truman H. Barlow and Benj. F. Peel in southern Indiana, headquarters at Taswell, Crawford county, Indiana; Joe. H. Weeks and Christian Munk in Illinois, headquarters at Pulley's mills, Williamson county, Illinois. Persons desirous of corresponding with the Elders should address them as given above.

The Elders going to Illinois were authorized to organize a branch of the Church at Pulley's Mills, Williamson county, Ill., to ordain a local Elder and set him apart to preside over the branch.

The Elders all reported good health and good treatment, but find a spirit of indifference shown towards the Gospel. Since the conference four persons have been baptized.

Acting upon instructions from President Stayner, a branch was organized yesterday, October 11, in Crawford county, Ind.

The Elders are all well and feel encouraged in their labors.

FRANCIS M. SNELL, Clerk.
TASWELL, Indiana, Oct. 12, 1892.

There are several cases of diptheria in Park City.

DAVID HOAGLAND CANNON.

A cablegram received this morning from President Schaeffer of the Swiss and German mission briefly conveys the terrible intelligence that Elder David Hoagland Cannon died this morning at 9 o'clock. The message gives no particulars, but as it mentions the news as having been received from Elder Hugh J. Cannon, it would indicate that the two brothers were together when the sorrowful event occurred. They have both been laboring as missionaries in the North German Conference, though only rarely being in each other's company. David was in an untrodden missionary field eastward from Berlin, while Hugh was assigned to duty in that city and more westerly points, Hamburg, Kiel, etc. A reply was at once sent to President Schaeffer, asking that if possible the body be sent home and that Hugh be permitted to accompany it.

The deceased was the son of President George Q. Cannon; his mother was the late Elizabeth Hoagland Cannon, whose death in January, 1882, occurred in this city while her husband was absent in Washington battling for the rights of his people, and her two eldest sons were abroad on foreign missions. David was her third son living, and he was then but a child. He grew up to be a young man of superior gifts and extraordinary promise. His age was 21 years, his birthday being the 14th of April, 1871. A little over five months ago—in the latter part of April—he set out upon the mission to which he had been called, and immediately began his labors in the northern part of the German Empire. From the very outset he evinced uncommon zeal; and as a result of a persistent striving for the spirit that oforetime characterized the labors of the Elders, he resolved to travel without purse and scrip. Writing home, he declared that he felt he would be under condemnation if he did not thus place his trust in God; he doubted not the power of his Heavenly Father to supply his needs. After much prayer, and in spite of the discouraging advice given him by some of his associates, he resolutely entered upon this line of action,—this, too, before he had mastered or even had sufficient time to partially master the language. He gave to the poor all his clothes save those in which he stood, and to the same purpose devoted all his pocket money. Even with this he was not content. He wrote home requesting his father to cause that the money coming to him here be given in the same way and that the family, instead of sending means to him, expend it in the manner suggested. This much of explanation is necessary to an understanding of the last letter received from him, which we are permitted to publish. It was to his father, and was written, as will be seen, eighteen days before his death:

SEIFERSDORF, September 29, 1892.

My Dear Father and Brothers and Sisters:

I will address this letter to father but my feelings and desires you can all know, and this perhaps you will accept as an answer to your letters.

I cannot describe my feelings—I have had so much joy in my labors. In the

last week the Lord has opened the hearts of five persons, and they have come to me and asked to be baptized, and the prospects are, if it is the will of the Lord, that at least that many more will be added to the branch in a short time. When angels could feel happier than I have felt at times, their joy must be very, very great, for it has seemed to me, once or twice, that I could scarcely remain on the earth. My heart is filled with love and gratitude to my Heavenly Father, and words cannot express to Him my thanksgiving; but He can read my heart and thoughts, and has shown me that I am in His hands.

My food comes to me day after day without asking. I have never yet asked for food, and a place to sleep in is always given to me. Because I have done so much traveling my shoes are worn so that I have walked the last week with a little corner of the bottom of my feet on the ground. But that mattered not; I could walk just as well, and had no money to buy another pair. I asked the Lord in His own due time to give me another pair, and yesterday I was led into a shoe shop and measured for a pair of shoes, and I go today to get them, the person who took me there being responsible for the pay.

I could relate many instances where I have had direct answer to my prayers, and will mention one last week. I found myself, about dark, walking in the woods with my hat off, praising the Lord and thinking over His wonderful ways, and I felt that the very trees and grass could understand my feelings—they were all created by Him as was I. But darkness soon overtook me, and I had no place to eat or sleep, nor, more important than all, to speak. I knuckled down and asked the Lord to open the way and give me what was necessary, and then proceeded on my way. Scarcely was I out of the woods when I met some women coming from the fields. I had met two before, and they were anxious to know my success. I was invited in the house to wait until the men came from work, as they had heard of me and wanted to know what I had to say. After eating supper, during which I was talking and explaining our doctrines, they invited the people to come together, and I spoke to about ten or twelve for some time. One man stood up and said he believed in nothing beyond this life and laughed and sneered at my words; but I told him his laughing and sneering words would stand against him and condemn him if he did not repent and seek forgiveness from the Lord, for all that occurred in our meeting, our speaking and thoughts, would be remembered when we stood before the judgment bar of God. I told him I trembled for him to hear him say that "the Lord, if there was such a Being, was unjust," for the time would come when all would acknowledge that His judgments were just, but to the wicked it would be to their eternal damnation. I told him the Lord had given him, as He had to me, a soul which we could not destroy; that He had given us the opportunity here on the earth to choose eternal life or eternal damnation, and that when we threw away the opportunity here, it was gone never to return, but that it was our own thoughts, words and actions that would condemn us. I told him that people wished to live now, and feared death, but the time would come that the wicked would seek to destroy their souls, but could not do it; that the death of the righteous was as a sleep, and is something they do not dread, for by it they are freed from Satan; but the life and death of the wicked and unbelievers are bitter, for they do not understand the object the Lord had when He placed them on the earth—they are in darkness and imagine all others are like them; that