

Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause." And Satan answered the Lord, and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his backbone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, "Behold, he is in thine hand; but save his life." Then Satan smote Job with boils, from the crown of his head to the soles of his feet; and he set his friends upon him, and they accused him, and his enemies taunted him; and finally his wife came along when he was in this miserable condition, and says, "Dost thou still retain thine integrity? Curse God and die." But Job answered and said unto her, "Thou speakest as one of the foolish women speaketh. What shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This was his feeling; and it is pleasant to feel that way after all—much better than the other way. He said further: "Though he slay me, yet will I trust in him." And why? Because he had the everlasting gospel. What, Job had the gospel? Yes, to be sure he had. How do I know? Because the gospel brings life and immortality to light; and he had a knowledge of that. And hence he says, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

That is the kind of feeling he had; that is the kind of feeling we want to possess, and feel that God is our's and we are his, and that we are associated with his church and his kingdom, and are doing his will and carrying out his purposes upon the earth. And it is all the same with us then, whether in peace or war; nobody need have any trembling in the knees, and no power can harm the Saints of God if they continue to be followers of that which is good. The Psalmist says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." He will turn and overturn, until ultimately the kingdoms of this world shall become the kingdoms of our God and his Christ; and he will rule for ever and ever. Whilst those that set themselves and run against the bosses of Jehovah's buckler, shall find that they have God to cope with, and that they are but potshards of the earth, and that they will wilt and wither and die and be damned. There is no power on earth that can hurt Israel as long as they shall be found doing what is right, obeying the commandments of God, keeping their covenants and preserving themselves in purity and honor before him. God bless you and lead you in the paths of life, in the name of Jesus. Amen.

#### QUARTERLY CONFERENCE.

TABERNACLE,  
Salt Lake City,  
October 4, 1879.

The Quarterly Conference convened at 10 a. m.  
Present on the stand—the Presidency of the Stake; the Presidency of the High Priests Quorum; Edward Hunter, presiding Bishop.  
After the usual opening exercises, President Angus M. Cannon made a few remarks, requesting the faith and prayers of the Saints in behalf of the speakers.  
The roll was called.  
All the Wards of the Stake were represented by some of the presiding authorities, excepting the 7th and 18th Wards.  
Two patriarchs were present.  
The 1st, 2d, 3d, 5th, 8th, 11th, 12th and 15th Quorums of Elders were represented.  
All the Teachers' Quorums were represented, excepting the First Quorum of Salt Lake City.  
Of the 43 Quorums of Deacons, there were present only eight of the Presidency and three members.  
The Presidency of Relief Societies.  
The superintendents of Sunday Schools were represented, as also

the Y. L. M. I. and Primary Associations, but there was no representation from the Y. M. I. Associations.

The following reports were read: A statistical report of the Stake for the quarter ending August 31, 1879.

A call having been made for labor on the Temple quarry before winter;

Replies were received from all but the West Jordan Ward of those wards that had withdrawn men, generally promising to return them, and some few of the other wards promised to send additional hands, though the majority felt as though they were doing all they could at present, many of them having a man employed constantly either at the quarry or on the Temple.

Of the last named Wards, no reports were received from the 4, 5, 6, 7, 10, 11, 14, 15, 17 and 18 Wards.

Reports were received from the 2, 5, 11, 12 and 14th Quorums of Elders, all of which were satisfactory.

Reports were received from the Y. M. M. I. Associations, Relief Societies and Sabbath Schools, representing those institutions to be in a flourishing condition.

Remarks were made by Presidents Elias Morris, of the High Priests Quorum, Edward W. Davis, of the First Quorum and James E. Malin of the Second Quorum of Elders.

Elder Andrew Johnson, a returned missionary, related his experience while on his mission.

President David O. Calder spoke of the all comprehensive nature of the gospel, being calculated to meet every requirement of man, if faithfully lived up to, and the necessity for faithfulness on the part of officers and members, that all might receive the blessings thereof.

Elder Howard O. Spencer deplored the tendency on the part of many of the Saints to give way to the influences and practices of the world, referring to the negligence and influence of many of the officers and members of the Church in observing the order of the Lord.

Prest. A. M. Cannon, regretted Bro. Howard O. Spencer checked himself when he commenced to say we have hypocrites who are Bishops and Presidents of Stakes, for I have no doubt it is true. It is written, "as with the priest, so with the people;" he was satisfied if we who occupy leading positions were thoroughly awake, the people would not be asleep. How is it to-day? Where are some of our High Counselors, our Bishops, our Presidents of Quorums and those upon whose shoulders rest the responsibility of instructing the people and setting an example in righteousness to the people of this Stake?

Said he saw no reason why the brethren could not close their places of business during the hours of conference meetings. Are they afraid they will lose the sale of some goods? This is a weak excuse, for the Jew, who is proverbially a money getter, losing no chance to make a dollar, would sacrifice his all rather than not close his business on the days which he recognizes as days of worship, according to the law of Moses, which was the lesser law.

It fills my soul with joy that God has moved upon his servant the Apostle John Taylor, who a few weeks since raised up his hand to God and proclaimed with His help he would cleanse the platter although he should commence with the highest quorum and continue through the whole people.

2 p. m., October 4th, 1879.

After the opening exercises, the authorities of the Stake were presented.

The following brethren were sustained as Patriarchs of the Stake: David Fullmer, Chas. W. Hyde, Wm. J. Smith, Charles Edwards, Wm. G. Young, Abalom Free.

The lists of High Counselors and Home Missionaries were not presented. With these exceptions and some local changes, the authorities of the Stake were sustained as at the previous Conference.

President Joseph E. Taylor addressed the Conference. While there was a disposition on the part of some to discourage plain speaking, the Saints who were striving to serve the Lord rejoiced in all the teachings of the servants of God when dictated by the influence of the Spirit of God. Many of the Saints did not appreciate the bless-

ings and powers of the Gospel as they did when they first embraced the Gospel, being careless and negligent in many particulars. If the Saints and Priesthood were alive to their duties, there would be no necessity for any organizations outside of the Priesthood to correct evil or accomplish good; but he questioned whether the Priesthood was properly trained and educated in the duties of their respective offices, and especially did he consider this the case with regard to the quorums of Deacons which had been ordained and organized.

Presiding officers especially should set a good example, not having to draw upon the charity of the Saints, and they would have a power and influence with the Saints.

Bishop John Sharp, in a very interesting manner related his early experience in the Church, testifying to the joy and satisfaction with which his obedience to the Gospel had been attended. The circumstances of the Saints were somewhat different now, their employments being varied, but they could enjoy the same blessings as of old, by as great faithfulness.

Bishop Thomas Taylor, of the Tabernacle Committee, felt that the Tabernacle was a credit to the people and hoped the Saints of this Stake would continue to support the hands of the Committee in completing the work which had been so well begun. He related his early experience in the Church. Though the Saints might be called to pass through persecution, the Lord would not suffer them to be persecuted more than was for their good.

After singing and prayer, Conference was adjourned to meet at 10 a. m., on Sunday, Oct. 5th.

Sunday, Oct. 5th, 10 a. m.

After the opening services Elder Moses Thatcher addressed the Conference showing the advantages and blessings to be obtained by the Saints being united; more especially referring to the importance of being united in temporal matters. He illustrated his remarks by reference to the happy results following the unity of the Saints on this continent anciently. He also spoke to some extent from his own experience.

John Irvine was sustained as Reporter of the Stake.

The members of the High Council and the Home Missionaries were sustained as at the previous Conference with the exception the names of Elders Walter J. Beatie, John Morgan and George Nebeker were omitted from the Home Missionary list; the first at his own request, the others being appointed to missions abroad.

President John Taylor explained in regard to the members of the High Council sustained, that there were only twelve actual members of the High Council, the others being sustained simply to act as alternates in the event of any of the regular members being absent from any session of the Council.

President A. M. Cannon addressed the Conference. He regretted the negligence of some of the home missionaries, both in regard to filling their appointments, and also in attending the home missionary meetings held on the last Wednesday evening of each month. He thought it would be more manly to resign if they were too much engaged otherwise to attend to these duties, for if they neglected to perform their own duties they were not fit to teach others. It was important that those who had the opportunity should attend fast meetings, not permitting trivial excuses either of business or pleasure to deter them.

Elder Chas. C. Rich next addressed the Conference, showing the importance of practically applying the principles of the gospel, for in that way only could the blessings of the gospel be enjoyed by us as individuals, and where persons complained of something being wrong it was an evidence that they were not performing their duties. This was by some considered a hard world, but he felt privileged that he was permitted to dwell upon it, for by living this life well we were prepared to live well the life that is to come. The Saints might expect to be tried, and when we had proved our integrity to our God, He could trust us with his blessings.

Elder Albert Carrington: The Saints were taught in a grand school, not being trammelled by the false theories and traditions of the world, for with all the boasted

learning of the world they were groping in the dark. There were fears entertained by some that if the Saints were permitted to rule they would oppress as others had done; but there was no danger of this as long as they kept the faith, for it was contrary to the genius and spirit of the gospel to wrong or oppress. The world loved darkness rather than light; but the Saints were taught to love each other, and if they were faithful the efforts of the adversary and his emissaries would be turned to the praises of God, and no other course would bring the happiness that the Saints were seeking.

After singing and prayer, adjourned to meet at 2 p. m.

2 p. m., Oct. 5th, 1879.

Conference reassembled. After the opening services, the sacrament was administered.

The Presidency of the German meetings of the Stake were presented and sustained.

A. W. Winberg was sustained as President of the Scandinavian meetings of the Stake, his counselors to be selected hereafter.

(At a meeting of the Scandinavians of the Stake, held in the evening, Elders S. P. Neve and A. W. Carlson were sustained as counselors to President Winberg.)

President Angus M. Cannon addressed the Conference. He referred to the conduct of faithful Abraham, as an example to be followed by those desiring the blessings of the gospel. It was especially desirable that as many hands as possible should be employed in quarrying rock for the Temple, that the stone cutters need not have to be idle during the winter. It was the duty of those who were called on missions to respond cheerfully and should teach their families not to interpose objections and in so doing the Lord would bless their labors and provide for their families. It has been suggested that every member of the Church of the Salt Lake Stake of Zion should devote the proceeds of one day's labor towards the completion of the Stake Tabernacle, which it was thought would be sufficient to complete it, the kind of pay to be reported to the Bishops who could report to the committee. A vote to accept the suggestion was carried unanimously.

Elder George Q. Cannon delivered an instructive discourse upon the character and attributes of God as worshipped by the Saints both in ancient and modern times. All through obedience could enjoy the blessings and privileges of the gospel and receive revelation from God, nor was this confined to the Latter-day Saints for every principle of truth that existed came from God, whether men gave Him the glory or not. Some persons felt it a duty to utter their every evil thought, and in doing so considered they should be commended for their frankness. This spirit should not be encouraged, for the heart of the natural man was evil, and the evil thought or expression should be stifled rather than encouraged, and unless man subjected themselves to the will of God they could not enjoy His Spirit, for Satan would not have any power in the earth if men did not yield their bodies to him.

Two days' meetings were announced to be held at South Cottonwood, at 10 a. m. and 2 p. m. on Saturday and Sunday, Oct. 18th and 19th.

After singing and prayer, Conference adjourned to meet Jan. 3rd, 1880, at 10 a. m.

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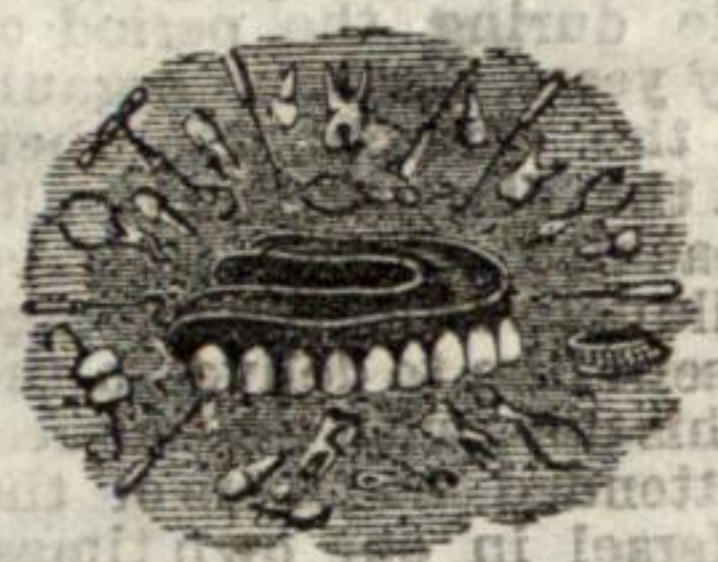
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Fountain Green, Sanpete County, U. T., Sept. 18, 1879. w 1-10-9 to 1-11-9

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