

REPORT OF THE AUDITING COMMITTEE,
Covering the period from the time named
in their last report, made October 6,
1884, until December 31, 1885.

We, the undersigned, auditors appointed at the General Conference of the Church of Jesus Christ of Latter-day Saints, to examine and audit the books and the accounts of the Trustee-in-Trust of the said Church, after a careful and thorough examination and comparison made by ourselves and by competent assistants, of the receipts of cash and other property from all sources by the said Trustee-in-Trust, and the accounts of the expenditures of the same, during the past two years, since we made our last report, do hereby certify that we have found the accounts strictly correct, and of the most satisfactory character. We have found that, after allowing for the amounts paid out, the balance is fully accounted for by cash on hand and inventoried property.

We cannot close this, our report, in justice to the Trustee-in-Trust, and for the satisfaction of the Latter-day Saints in Conference assembled, without saying that we have been much gratified, in our examination of the books and accounts, with the prudent, economical, and strict manner in which the funds that have come into the hands of the Trustee-in-Trust have been managed.

All obligations have been promptly met, the business has been placed on a most satisfactory basis, debts have been liquidated, and the financial condition and standing of the Church are most satisfactory.

This condition of affairs is very pleasant for us to contemplate, as we know the statement will be to the Saints in General Conference assembled.

We remain, your brethren,

WILFORD WOODRUFF,
ERASTUS SNOW,
FRANKLIN D. RICHARDS,
Auditing Committee.

The following motion, by Apostle John Heary Smith, was carried unanimously: "That the missionary committee be authorized to continue their labors and supply the various fields as necessity may demand."

Apostle Heber J. Grant moved: "That the missionaries now in the field and those who may subsequently be called be sustained by our faith and prayers, and that any of their families who may need assistance, be sustained substantially during their absence from their homes." Carried unanimously.

PRESIDENT A. O. SMOOT,

of Utah Stake, said he felt gratified at the enjoyable time participated in by those who had attended Conference. The elements had been propitious. Visitors had been hospitably entertained so far as he was aware. Good feelings had prevailed. This had been the largest gathering of people that had ever been witnessed in Provo. It was gratifying that this city had been favored—by the will of God and the First Presidency of the Church—with the holding of a General Conference here. It was to be hoped that it would not be the last gathering of that kind that would convene in the same place. Probably before another event of that nature transpired the Tabernacle would be in a finished condition. He thanked—for their promptness and efficiency—the various committees who had been appointed to prepare the buildings so that it could be used for its present purpose in its unfinished condition. Doubtless the people of Provo have enjoyed so good a time that they would be more than pleased to have the presence of the Saints who had come together from various places remain four days more. The speaker dwelt upon the prospects ahead of the people of God. Israel would never be removed out of his place. The crusade carried on against the Saints would serve to re-unite them; it would open up the way for the preaching of the Gospel in places where it had never been heard. All should stand firm and they would eventually see the salvation of God.

APOSTLE F. D. RICHARDS

said he had enjoyed the spirit and instructions of the Conference. The Epistle, which ably covered a most extensive ground, would do good in the hearts of the Saints. He hoped the people would take pains to scatter it abroad among their friends. In these times when many of the leading brethren are not in view, all others should redouble their diligence. Because of neglect in some quarters, it was not possible to present reports, statistical and otherwise, that should have been a feature of the proceedings. This applied to the Young Men's Mutual Improvement Associations, Ladies' Relief societies and other organizations. There was a report at hand from the young ladies' associations, but it was so incomplete that it was not in a condition to be presentable. The information it conveyed was not full, and would therefore be misleading. Applications were made occasionally for information by the publishers of books. The reports from every quarter should be so exact that it could be imparted without difficulty. It was to be hoped that such neglect in this respect, lately manifested, would never again be exhibited.

The work of the Lord is steadily gaining ground in various parts of the world. The persecutions that occur have the effect of drawing the attention of thinking people to the Gospel. So it is with the crusade carried on here. It is not true that the 55,000,000 of this

nation are all against this community. It would yet be developed that many people of this country were favorable to the Saints and had no desire to see them crushed. We had received the same Gospel that had been delivered by Enoch, Noah and Jesus, and the effects were similar in each dispensation. Although in the end it establishes peace and good will—the result of obedience to its principles—it causes disturbances when introduced. It arouses the passionate opposition of the wicked.

The speaker drew the attention of his hearers to the fact that already two races of people had been destroyed from the face of the land—the Jaredites and the Nephites. The Prophets had left it on record that no people should be permitted to dwell and flourish upon this continent unless they should keep the commandments of God. So soon as the cup of iniquity of any people inhabiting this land is full they are destroyed. The Almighty is raising up a people who will honor His name, that they may possess this land in peaceful obedience to his laws.

Referring to the law of conscience the speaker said that conscience was the standard of a man's moral education. There were men in Utah, he said, who were engaged in the work of prosecuting the Latter-day Saints, and they took delight in following out the convictions of their conscience in so doing. The Indian races were conscientious in many things which they did which were looked upon as cruel in the extreme by the more highly civilized nations. For instance, when anyone of their number met with his death by the hand of an enemy, it became the conscientious duty of the male nearest of kin to the deceased to deal out summary vengeance upon the head of the slayer if he found him, if not upon the first of his race whom he might chance to meet. They believe it right to do this; and if they fail to satisfy their conscience in this respect, they feel that they are lacking in the performance of a great moral obligation, and that they are humiliated in the eyes of their tribe.

In East India we find another people whose conscientious convictions lead them in a very different channel of thought and action. There, when a man dies leaving a widow, her conscience leads her to believe that she cannot in any other way show proof of her fidelity to her deceased husband except in voluntarily offering her body to be consumed upon the funeral pile of his grave. The widow is not taken by force and burnt, as some imagine; she offers herself willingly in order to satisfy her religious convictions; and in thus ending her life she, according to her standard of education, offers indubitable proof of her marital fidelity.

Here then we find people in one part of the earth who, in order to appease their conscience, will deliberately take the life of a fellow-creature; and in another part where they voluntarily give their own life, as a means to answer the same conscientious demand. As with the American Indian so with the Oriental races, the standard of their education morally is their conscience.

The Apostle Paul tells us that he even held the garments of the men who participated in the stoning to death of Stephen. Would you not suppose that he felt sorrowful, after he found the truth, that he had had anything to do with the arresting and putting to death of believers in the Lord Jesus Christ; of consenting in thought, or acting in any way whatever in the shedding of innocent blood? Notwithstanding the inhumanity of the work of persecution in which he took a prominent part, he was a Jew and believed in Jewry; and what may be considered still more extraordinary was the fact of his being a highly educated man, having been brought up at the feet of Gamaliel, and taught in all the learning of the Jewish people. Yet he says, after enumerating all these things which he had done: "In all these things have I lived in no good conscience unto this day." In arresting true believers in Christ and casting them into prison, and even in stoning them to death, he was merely vindicating the supremacy of the law of Moses, as it is called, as to, heresy which was a capital crime worthy of death. And Paul was merely acting the part of a conscientious bigoted man when he was engaged persecuting the former-day Saints.

Now, let us suppose that here in this the greatest of nations are men in authority who do not acknowledge the right of God to dictate and control, who declare it to be the highest duty of the citizen to render obedience to the law of the land; and because such men enforce the law with severity and even with vindictiveness, shall we not give them credit for their sincerity and their zeal, inasmuch as they can say, as Paul said, that in what they do, they act conscientiously. And may we not hope that all such men may yet have their eyes opened to behold the enormity of their error, as Paul's were opened to perceive the manifest wrong that he was inflicting on the Saints of his day; and that the day may yet come when they, like him, may repent of their sins, and be found sorrowful for the part they have taken in the persecution of the Latter-day Saints. As the conscience of the Indian justifies him, under the circumstances alluded to, in the killing of a fellow-creature; and as the conscience of the Oriental widow demands the sacrifice of her life over the funeral pile of her deceased husband; so does the same wonderful law of conscience not only

justify but stimulate to action, in punishing men with imprisonment because, forsooth, they cannot conscientiously do as the law, interpreted by themselves, requires them to do, namely, to put away part of their family who are as dear to them as such relations can possibly make them. Then, again, in the face of these examples illustrating the different traits in men's conscience, that difference may be further augmented by referring to the leading governing traits that characterize the conscience of the Latter-day Saints, are: Fear God and keep His commandments; thou shalt love the Lord with all thy heart, and thy neighbor as thyself, upon which hinges all the moral law.

Let us be grateful that we are found worthy to stand upon the higher platform of moral education; and let us be willing to suffer, inasmuch as by our doing so, the Lord will sanctify it to the bringing about of the greater degree of liberty and privileges which must eventually be the lot of the Saints of God to enjoy.

The choir sang the anthem:

"Jerusalem, my glorious home."

Adjourned for six months, the place to be hereafter designated.

Benediction by Patriarch John Smith.

JOHN NICHOLSON,
Clerk of Conference.

THAT DOUBLE HOMICIDE.

OAKLEY, April 1st, 1886.

Editor Deseret News:

In the SEMI-WEEKLY of Tuesday last I find an account of the shooting of Ross Worthington at Tacoma on Sunday morning last, the particulars given being incorrect.

The truth is about as follows: Compton, the man who shot Worthington, had a favorite dog killed a short time ago, and Worthington related a dream he had during the night previous, while at breakfast, of the dog licking his face and waking him up. Compton said his dog was not around licking such and such—using very insulting language.

Nothing more was said until after they left the table, when Worthington asked an explanation of his language and was answered by Compton that he could put what construction upon it he pleased. A few more words passed and both drew their pistols, at which Sol, the brother of Ross, interferred, and as he was turning Ross away, Compton fired. Ross thereupon fired and missed, but immediately fired again, shooting Compton in the neck, then dropped and in a few minutes died. Compton lived two or three hours longer.

As soon as a casket could be procured the body of Ross Worthington was brought over here, where his parents reside, and on Tuesday was buried, the funeral being attended by several hundred people, many from a great distance. He was born at Grantsville in 1839, where he resided with his parents until they moved out here. He was a young man of fine ability and great promise, was one of the representatives of Utah in the cattle convention at St. Louis in 1884, and his friends were all who were acquainted with him.

Very respectfully,
JAMES STODDART.

THE NEW SCHOOL LAW.

THERE seems to be a very general misapprehension in regard to the intent of the new school law, or at least one section of it, as expressed in the following communication:

LENEFER, April 7, 1886.

Editor Deseret News:

Sir—Will you be kind enough to answer a few questions in regard to the new school law, or amendments, as passed at the last session of the Legislature, through the News, as it is a matter of great interest to all parties.

According to Sec. 7 of the amendments, the taxpayers or the trustees, as the case may be, may levy a tax for the year ending June 30, 1887, which becomes due and delinquent at the same time, and must be paid to trustees on or before the last day of December, 1887, which will be the same as voting two years' taxes at one meeting? And all such tax must be paid in 1887. What must we do for the school year commencing July 1, 1887, and ending June 30, 1888? And if, in the event of there being no funds in the treasury July, 1887, and no tax has been voted, according to Section 7, how can there be any tax collected till December, 1888?

I don't wish to find too much fault with our law-makers, but would it not have been better to have made the law so that we could vote a tax in December, 1887? As the law stands to day, we must either vote for about twenty months' schooling, or be without school for one year.

Trusting you will answer or give as much light on the subject as you can, I remain, respectfully,

R. A. JONES,
School Trustee.

Following is the section of the new law which refers to the levying of the tax:

"Sec. 7. All school taxes, whether levied by the trustees or by a special meeting called for that purpose, shall be computed from the valuations of the county assessment roll, and shall be levied during the month of April, 1886, and during the month of December of each year thereafter, and within ten days after any such meeting shall have been held the school trustees shall make a certified statement of the per cent. of the taxes so levied to the County Clerk and to the County Assessor. The County Assessor shall assess therefor at the same time and in the same manner that he assesses for Territorial and county taxes, and he shall give to district school taxpayers the same notices as are required by law to be given to taxpayers of Territorial and county taxes."

Though the ordinary reader might understand the words in italics to mean every year after 1876 (Such was our inference, as conveyed in a local item published on the 3rd inst.) we are now assured that such was not the intention of the law-makers. They intended the first assessment to be made during the present month, which becomes delinquent on the 31st of next October; and the next assessment to be made in December, 1886, which will become delinquent on the 31st of October, 1887.

The Legislators ought to know what their meaning was better than anyone else, and this as expressed by them will doubtless be the construction placed upon the law but it is unfortunate that the clause in question was not made more explicit, so that there need be no dubiety as to its intent.

There is no time to lose in the making of the assessment provided for in this month, and it should be for sufficient to meet the wants of the school district until the next assessment (which does not become delinquent until October 31, 1877,) can be collected.

A QUERY ANSWERED.

MARION, Idaho,
April 4th, 1886.

Editor Deseret News:

Please answer the following question. In anointing the sick in the presence of others holding the holy Priesthood, is it proper for the person anointing to use the personal pronoun I, or should the word we be used?

As one person only acts in the anointing, the singular pronoun should be used; but when a number of persons unitedly lay on hands to confirm the anointing, rebuke the affliction and pronounce a blessing, the one who is spokesman for the whole of them should use the plural pronoun.

Merchants, Read This.

To those subject to the vexations of business life, dyspepsia and a feeling of debility, fretfulness and despondency, we say, take Simmons' Liver Regulator. This remedy is unequalled in the cure of piles, constipation, bad breath, sick headache and bilious complaints. The Regulator is free from any injurious mineral substance; not disagreeable; can be taken at any time without interfering with business or pleasure. It is gentle, safe, and a good digester.

SUCCESS.

The sale of Syrup of Figs is simply immense. Everyone is taking it, and it is the best medicine ever used. Children cry for it on account of its pleasant taste, and grown people who have used it once never take any thing else. Unlike other remedies for biliousness and constipation it never loses its power to act, and it always leaves the organs on which it acts stronger than before. Besides, one feels fresh and bright and realizes that it is Nature's own true laxative. Z. C. M. I. Drug Store, Wholesale Agents, Salt Lake City.

"SAFE, reliable and pleasant to take," that excellent preparation, Dr. Henley's Celery, Beef and Iron. For sale by Z. C. M. I. Drug Store, and all Druggists.

A CARD.

THE DESERET HOSPITAL, UNDER the most favorable auspices, is now open for the reception of patients, having removed to that large and commodious building lately occupied by the Deseret University. The appointments are new and of the first order. The halls and rooms are thoroughly ventilated, and warmed by a furnace and steam heating apparatus extending through the whole building. Good and capable nurses are supplied, and every attention paid to the comfort and welfare of its inmates. The medical department comprises a fine stock of drugs, and a line of some of the most valuable and elegant surgical instruments and appliances ever imported into the Territory. Arrangements have been made to secure the first medical talent the city affords for the benefit of patients. A specialty is made of the diseases of women, and correspondence is solicited from the afflicted.

H. H. CLAWSON, President.
W. F. ANDERSON, Medical Supt.
M. F. HUGHES, House Surgeon.
E. B. WELLS, Secretary.

A limited number of students will be taken, who will board in the Institution, receive instruction preparatory for future studies, and will be expected in return to devote a certain portion of their time and labor to attendance on the sick and other requirements connected with the Hospital. Correspondence on this subject is solicited from Bishops and other authorities in the settlements.

A single fact is worth a ship load of arguments. This may well be applied to St. Jacobs Oil, which is more efficacious than all other liniments. Mr. John Gregg, a well-known citizen of Watsonville, California, found it to be indispensable as a cure for rheumatism. Price, fifty cents.

Dr. Henley's Popular Remedy, Celery, Beef and Iron,

Has the largest sale, and has relieved and cured more persons afflicted with nervous troubles than any one known remedy.

For sale by Z. C. M. I. Drug Store, and all Druggists.

Good Results in Every Case.

D. A. Bradford, wholesale paper dealer of Chattanooga, Tenn., writes, that he was seriously afflicted with a severe cold that settled on his lungs; had tried many remedies without benefit. Being induced to try Dr. King's New Discovery for Consumption, did so, and was entirely cured by use of a few bottles. Since which time he has used it in his family for all Coughs and Colds with best results. This is the experience of thousands whose lives have been saved by this Wonderful Discovery.

Trial Bottles free at Z. C. M. I. Drug Store.

BUCKLEN'S ARNICA SALVE.

The BEST SALVE in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box.

FOR SALE AT Z. C. M. I. DRUG STORE.

AN END TO BONE SCRAPING.

Edward Shepherd, of Harrisburg, Ill., says: "Having received so much benefit from Electric Bitters, I feel it my duty to let suffering humanity know it. Have had a running sore on my leg for eight years; my doctors told me I would have to have the bone scraped or leg amputated. I used, instead, three bottles of Electric Bitters and seven boxes Bucklen's Arnica Salve, and my leg is now sound and well."

Electric Bitters are sold at fifty cents a bottle, and Bucklen's Arnica Salve at 25c. per box at Z. C. M. I. Drug Store.

Frenchmen can be called "the Knights of the table." They are good judges in all its refinements and delicacies. In order to stimulate the appetite and keep the digestive organs in good order they give preeminence to Angostura Bitters. When you try them be sure it is the genuine article, manufactured by Dr. J. G. B. Siegert & Sons.

Those Complaining of Sore Throat or Hoarseness should use Brown's BRONCHIAL TROCHES. The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

DEATHS.

PHILLIPS.—At South Hooper, March 29, 1886, John Oscar, son of John and Lucy Phillips; born September 23, 1871; buried at Kaysville.

SHAW.—At Paradise, Cache County, Utah, on Sunday, April 4th, 1886, of dropsy, Emma Louisa, daughter of the late Henry A. and Emma Rogers Shaw; born October 3d, 1874. After many months of patient suffering, retaining every faculty of mind and body, she fell calmly asleep to awaken in a glorious resurrection.

Consoling remarks were made at the funeral on Monday, by Elders James D. Hirst and E. D. Miles.

Mrs. Shaw has the sympathy of the town in this the hour of her deep sorrow.

SELMAN.—In Payson, April 4, 1886, Margaret Selman, born in the county of Gloucester, England, July 23, 1814; baptized in the year 1830; migrated to Utah in 1866; leaves eight children, six in Utah and two in England.

Mill Star, please copy.

EDLINS.—At Murray, South Cottonwood, on Tuesday evening, April 6th, from injuries received on the Sunday evening previous, by being thrown from a horse, James Edlins, aged 22 years, 5 months and 4 days.

McKEAN.—In the Sixteenth Ward, at residence 173 N. Fourth West Street, Margaret McKean, formerly of New Jersey. Funeral from the 16th Ward schoolhouse, on Tuesday, at 11 a. m. Friends invited.

In the Nineteenth Ward of this city, from inanition, April 11th, 1886, Eveline Van Natta, wife of J. H. Van Natta; born Dec. 7th, 1817, at Napoleon, Ashtabula County, Ohio. She died in full faith of the Gospel.

Funeral service at 2 p. m. to-morrow (April 12th), in the Nineteenth Ward schoolhouse. Friends of the family are invited.

PHILLIPS.—At Kaysville, March 22, 1886, Horace Heber, son of Heber J. and Caroline Phillips; born October 23, 1874.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

On blue roan MARE, about five years old, star in forehead and snip on nose, right hind foot white. Illegible brand on left side of neck; has a yearling colt with her.

If the above described animal is not claimed and taken away within ten days from date, will be sold to the highest responsible bidder, on April 12, 1886, at 2 o'clock p. m., at my corral.

S. J. POLLOCK,
District Poundkeeper,
Kanarra, Iron Co., Utah, April 3, 1886