


Teasdale, Edith R. Lovesy, Laura Bennion, Rachel Grant Taylor.

Members of the General board of Primary Associations: Louie B. Felt, president; May Anderson, first counselor; Clara W. Beebe; second counselor; Frances Thomassen, secretary; Ida B. Smith, librarian; Isabelle S. Ross, physical director; Ann Nebeker, assistant physical director; Emma Ramsey Morris, chorister; Ivy Allen, organist. Honorary members of the board: Lillie T. Freeze, Josephine R. West and Aurelia S. Rogers. Advisors to the board: Hyrum M. Smith and George F. Richards. Aids: L. L. Greene Richards, Camilla C. Cobb, Eliza S. Bennion, Edna Harker Thomas, Alice L. Howarth, Emma Romney, Rebecca Nibley Whitney, Zina Y. Card, Amy Lyman, Laura Foster, Edith Hunter, Erma Bitner.

General board of Religion Classes: Anthon H. Lund, superintendent; Rudger Clawson, first assistant superintendent; Hyrum M. Smith, second assistant superintendent; J. D. Cummings, secretary. Members of the board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose, Orson F. Whitney, James E. King, George F. Richards, John Henry Smith, Heber J. Grant, Anthony W. Ivins, George H. Brimhall, Joseph F. Smith, Jr., P.  Jenson, and Willard Young.

General board of the Genealogical Society of Utah: Anthon H. Lund, president; Charles W. Penrose, vice president; Joseph F. Smith, Jr., secretary and treasurer; Joseph Christenson, librarian; Anthon W.

Ivins, D. M. McAllister and Heber J. Grant.

Duncan M. McAllister, as clerk of the conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

## PRESIDENT JOSEPH F. SMITH.

### CLOSING REMARKS.

Saints advised to live in unity, and keep out of debt.—Statement concerning expenditure of tithing.—Reasons for the Church assisting in building Hotel Utah.—Voluntary obligation assumed by members to sustain Church authorities.—Blessings invoked upon Priesthood and People, and the Nation.—Mobocratic spirit a national menace.

If there are any two individuals in this congregation, or who may have attended this conference, who have any ill-feeling in their hearts toward each other, or toward any one else, I hope they will go home, and that any or all others to whom the thought applies, will go home from here and be reconciled to each other, and become good neighbors and abide in good fellowship in the Church. If there is any one here who is in debt I would advise that when he goes home, and when I go home, too, that we will begin with a determination that we will pay our debts and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is any one here intending to go into debt for speculation, and especially if he is intending to borrow money to buy mining stock and other scaley or uncertain things, I would advise him to hesitate, pray over it, and carefully consider it before he

obligates himself by borrowing money and going into debt. In other words, keep out of debt if you can. Pay your debts as soon as you can. That means me as well as any one else.

If there is any one in the congregation who has been negligent in observing the law of tithing, I hope he will go home from this conference with a new awakening in his soul to keep this obligation that rests upon us as members of the Church of Jesus Christ of Latter-day Saints, that there may be plenty in the storehouse of the Lord to meet all the necessities of the Church in a financial way. We feed the poor, and we maintain our temples, we assist our missionaries to return from their missions, we sustain our Church schools, which are numerous, and expensive, and we are doing every other thing that we feel is wise and proper for us to do, with the means we have for the building up of Zion. We have succeeded in purchasing, as far as we could, the property that was offered for sale surrounding this temple block, with the express intent to keep it from going into the hands of persons who would make an improper use of it. It has cost us a great deal, for generally when people realize that the Church wants or needs to get anything they have for sale they want to get all out of it they possibly can. I am sorry to say that, but I suppose it is human nature for some people to do so. We have been under the necessity of improving some of this vacant land which we have purchased, and that has cost money, but now, instead of it being unoccupied, unimproved, a source of expense to the Church, we have built upon it and now it pays for itself, or meets its own obliga-

tions and helps the Church just a little.

We have helped to build one of the most magnificent hotels that exists on the continent of America, or in the old continent either. I am told that it is equal to any in the world, in its facilities for convenience and comfort for its guests, for sanitation, for its situation, and architectural beauty, and in many other ways. Well, some of our people have thought that we were extravagant. I would like you to turn to the book of Doctrine and Covenants and read the commandment of the Lord to the Prophet Joseph Smith in the city of Nauvoo.\* The people were requested to contribute of their means to take stock in this building, and they and their children after them, from generation to generation, should have an inheritance in that building; for it was intended for the beauty of the city, for the glory of that stake

\*See Doctrine and Covenants Section 124:22-24.

"Let my servant George, and my servant Lyman and my servant John Snyder and others build a house unto my name, such an one as my servant Joseph shall show unto them, upon the place which I shall show unto them also. And it shall be a house for boarding, a house that strangers may come from afar to lodge therein, therefore let it be a good house, worthy of all acceptance, that the weary traveler may find health and safety while he shall contemplate the word of the Lord," etc.

"This house shall be a healthy habitation," etc., etc., and again:

"And let the name of that house be called Nauvoo House, and let it be a delightful habitation for man, and a resting place for the weary traveler," etc. (v. 60) And like the corner stone of Zion "Which shall be polished with that refinement which is after the similitude of a palace." (verse 2, sec. 124).

of Zion, and to accommodate the stranger from afar who came to contemplate the doctrines of the Church and the work of the Lord.

We are not responsible for the character of men who come here and are entertained in the hotel. We did not make or form their character, neither are we responsible for their conduct. Men who come here to this city from the world are generally men of the world, men accustomed to the habits of the world. Now, I hoped, and I prayed, and I voted and did all I could in the hope that the good people of this city would vote it "dry," so that we would not be compelled to allow a saloon or bar to be operated in the Hotel Utah. If you had voted it "dry," we would not have had any bar there. It would not have been necessary, because the people that come here would have to put up with the law, and with the conditions in the city, but it "went wet," and therefore the people that visit us want something to "wet up" with once in a while, and unless it is provided for them they will go somewhere else, and instead of beholding and viewing the beauties of Zion they will go where they will see everything that is not beautiful, and be associated with that which is not good, instead of being where they can see the best side of everything.

The building itself has been built by a company called the Utah Hotel Company. Not one of them is a hotel keeper. They know nothing about the science of hostelry, or of keeping a hostelry or managing a hotel, so they rented it. They have rented it to another company called the "Hotel Operating Company," an operating company which has been formed with a capital of

some \$300,000.00, I believe, and they have rented the building and are responsible for the running of the hotel. They are paying those who built it, that is the "Utah Hotel Company," the interest on their money as it falls due, and also interest on the bonds that have been issued for the purpose of obtaining the money necessary to put it in commission. Now, we do not want the Latterday Saints to go off and condemn Joseph F. Smith or Anthon H. Lund or John Henry Smith, or anybody else, because there is a bar in the Hotel Utah. We are not responsible for it. We do not go and drink there. We invite you to keep out of the bar and not go there to drink; you don't have to; therefore we advise you on general principles to observe and keep the Word of Wisdom, both in the "Hotel Utah" and in your own homes, and wherever you travel. Keep the Word of wisdom, which is the word of the Lord to His people. I could say more perhaps, but I think I have said all I need to on that score.

Now, my brethren and sisters, I want to thank you on behalf of myself and counselors, the Council of the Apostles, the Seventies, the Patriarch, and the Presiding Bishopric, who are the general authorities, for the unanimity that has been manifested here by the uplifted hands of this vast congregation, with reference to the matters that have been presented to you. I understand this as an evidence of good will, of faith and of fellowship on the part of this vast congregation to all the authorities, both general and local, or auxiliary, that have been presented before you, and that you will all abide the pledge you have given to the Lord

and to one another by the uplifted hand, that you all mean to uphold and sustain these officers in all these various organizations, from first to last, that you will not backbite them, that you will not find fault with them without a cause, that you will not try to injure their influence or hinder their progress, or interfere with their legitimate work but that on the contrary you will do everything you can to help them, to benefit them, bless them, and encourage them in the good work in which they are engaged.

Now, may the Lord God Almighty bless and preserve His servants from evil works, from all error and mistakes. Oh, that the Lord God will guide His people and not leave them to the guidance of man. I testify to you that no man has ever led the Church of Jesus Christ of Latter-day Saints, in the sense that by his own wisdom and intelligence, and by his personal power and influence he did it. I maintain and testify to you that it has been the power of God that has guided this people, from the Prophet Joseph down to the present moment. No man of himself is responsible for it. Therefore I pray that the Lord may bless His servants; that they may do nothing contrary to His will; that they may do nothing injurious to His work; that they may not lay any block or obstacle in the way of the progress of the kingdom of God; that they may do nothing to grieve or hurt the feelings of the faithful children of the Father throughout all the Church. And I pray God to bless every organization of the Holy Priesthood that was revealed through the Prophet Joseph Smith, from the deacon to the apostle, each

in its place, and each man in his place, and that the Lord may help each one to perform his duty, whether that duty may be great or small.

I pray God to bless the teachers, the men that are called by the bishops and sent out among the Latter-day Saints to teach them the principles of right living, principles of the Gospel, the principles of unity, of harmony, of righteousness and of equality and justice, the principle of love and kindness between husband and wife, between parents and children, between neighbors, and in every way to teach the people righteousness, faith in God, in Jesus Christ, and in the Holy Spirit which proceeds from the Father and the Son, and bears witness of them to the children of men; faith in the Prophet Joseph Smith and in the divinity of his mission, faith in the intent and purpose and power of God to carry out His purposes and designs among the children of men, and faith in the destiny of God's work, in the destiny of His people, that we may not wander away nor be misled into error and doubt by those who are cunning and crafty, and who lay in wait to deceive and mislead the people of God, from their righteous ways.

I pray God to bless all our auxiliary organizations, from the first to the last, that they may do their duty, that they may not sit idly down and neglect to work. The idler is not in favor before the Lord, and he that is idle is in danger of temptation, and of falling into the power of the adversary. We are only safe when we are doing, when we are at work, when we are in earnest, when we are engaged in the discharge of our duty, and when this condition exists with

us we are safe, for then we are in the hands of God and not in the hand of the adversary.

O God, bless the Holy Priesthood, the noble men, pure men, just men; men of honor, men of integrity, men who have gathered out, many of them, from the nations of the earth for the love of the gospel; and many of them have been born under the covenant of the Holy Priesthood, and I pray God to bless you, my brethren, with an abundance of His goodness, of His mercy and loving kindness, that you may prosper in the land, that you may be indeed truly His servants.

I pray you and I pray God to help you, fathers and mothers, to teach your children the principles and precepts of the gospel of Jesus Christ, that they will grow up without sin unto salvation. I pray that God will help you to rear your children in the love of truth, in the love of virtue, free from the contaminating vices of the world, free from defilement, from drunkenness, from the use of tobacco, from strong drinks and narcotics, and vices of every description; that you will teach them to be pure in their lives—in their habits, that they may be holy temples in which the Spirit of the living God may dwell and find congenial habitation. It is your duty to do it, and it is my duty; it is the duty of every man living to teach his family these things, and bring them up in the way they should go.

May the Lord bless our Presiding Bishopric, on whom rests so much responsibility of gathering and assisting in keeping the records, receiving and disbursing the tithes of the people for every purpose for which it is appropriated

towards the building up of Zion, the building of temples and school-houses, the compensation of teachers in our schools, the care of the poor, and the paying of other expenses. O, may the Lord bless our Bishopric that they may be fathers and not masters, that they may be tender in their hearts towards God's poor, and wise and prudent with reference to the "poor devils" who would impose upon them and upon the Church if they could. May the Lord bless them with wisdom, knowledge and understanding, that they may not be deceived, that they may not yield to any kind of evil temptation, but that they may be true and faithful before God, that they will be able to give a faithful account of their stewardship before all the people of the Church, and when necessary before the people of the world, but more especially before the great Judge of the quick and the dead, for it is to Him that we will eventually have to answer for every work and every word that we have done and said in this life; for every man will be rewarded according to his works, whether they be good or evil.

The Lord God bless Israel, not only all Israel but the honest in heart in all the world. The Lord bless the executive of this great nation, the man that stands at the head, together with his cabinet, that they also may be men of wisdom and of sound judgment, that they may be able to devise ways of peace and good will on earth, that there may be peace everywhere, that war may cease, that strife, contention and oppression of every description may be checked and subdued by the wisdom of the great statesmen and capable and honest judges of our country.

One of the greatest menaces to our country is that of the combination of men into irresponsible, reckless mobs, wild with prejudice, hatred and fanaticism, led by men of ambition, or passion, or hatred. There is no other thing in the world that I can conceive of so absolutely obnoxious to God and good men as a combination of men and women filled with the spirit of mobocracy. When men combine together to stop or shut off the food supply from the mouth of the honest laborer, to starve the man that is willing to work, and the wife and the children who are dependent upon him, because he is not willing to join a mob, is one of the most infamous perils and menaces to the people of our country today. I do not care who they are, or what name they go by. They are a menace to the peace of the world, and I hope and pray that President William H. Taft, and his cabinet, and the Congress of the United States, will be able to devise means and measures by which the constitutional laws of this government will be executed for the protection of the lives, the liberty and happiness of all its people, against mobocracy of every kind or description, whether it be in the form of soulless corporations, monopolies or other combinations, it matters not to me. Let the strong hand of the government put a stop to anything that is tyrannical and unjust, to anarchy and all else calculated to sow the seeds of destruction, poverty and ruin upon our land.

Now I must quit so you can catch the train. The Lord bless all Israel. The Lord bless our government and make it great, and help those who are at the helm to increase its greatness, that it may be sustained

on the principles of eternal justice, righteousness and truth.

I pray God to bless our choir, not only this choir, but all the other good choirs of the Latter-day Saints, and especially this on this occasion when it is about to start from here to visit New York and to sing for the world. I pray that the Lord will give them success, help them to win honor and laurels for the people of Utah, for the singers of Zion, and especially for the great Salt Lake Tabernacle Choir. The Lord bless Brother Stephens at their head, and Brother McClellan and those assisting them, that they may be true to their trust, honorable and faithful, and carry with them the virtues and honor that men cannot bestow, and can only exist in the souls of the righteous.

The choir sang the anthem, "God is our refuge and strength."

Benediction was pronounced by Bishop Charles W. Nibley.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

The discourses delivered in the Tabernacle, reported by Elder Otterstrom, were transcribed by Mrs. John Meibos.

DUNCAN M. McALLISTER,  
*Clerk of Conference.*