

rights at the polls. Our religion should make us honest in business, truthful in all our doings. To be so is to be in line with the keeping of the commandments of the Lord. I pray that this may continue to be a characteristic of the Latter-day Saints, in the name of Jesus Christ. Amen.

### ELDER STEPHEN L. RICHARDS

I always find it very difficult to reach a conclusion as to how I should best occupy my allotment of time on these occasions. I think I have been more perplexed than usual at this time to know what I ought to say, in an attempt to make some contribution to the great conference that we are now holding. I desire to say nothing that is inconsonant with the splendid remarks that have already been made, and with the excellent spirit that has here prevailed. I feel, as Brother Whitney expressed himself, to give over my thought to some matters that have been more or less weighing upon my mind; and while I may not be able to give solutions to some of the problems that I see confronting us, I sincerely hope, with the aid of our Father's Spirit, to be able to present to you some questions which I believe deserve our serious consideration.

#### THE "WORLD" HAS BROUGHT A TRANSFORMATION AMONG US

May I, by way of premise, go back a few years in the history of the Church? Not many years ago the various communities of the Church, that is, the communities in which the Latter-day Saints dwelt, were made up almost exclusively of members of the Church. I think that not more, perhaps, than twenty-five or thirty years ago would have found our villages and our small towns, outside of the few large centers in this intermountain region, to be peopled almost entirely with members of our Church. These villages, these country towns, while all under the jurisdiction of the civil government and all functioning as municipalities, were nevertheless so exclusively made up of people all professing one religious faith, that necessarily there was a unity of expression in matters of social intercourse, particularly, that was very marked. Nearly all of the activities in the societies that then prevailed were carried on under the jurisdiction of Church government. Our wards, being small centers of population, so formed as to make feasible and practical the administration of social affairs and functions, were under the jurisdiction of their bishops, and our people responded almost with unanimous accord to the direction and the influence exercised by the Church in these various communities. We were homogeneous.

With the passing of years a very different condition has come to prevail. In the larger centers of the Church people whom we sometimes designate as "outsiders" have come to be, in numbers, in the

majority, and in these smaller centers of the Church there has been such an influx of people, not members, that they form no inconsiderable part of the population of these rural communities, that were once almost entirely made up of our people. With the influx of these people into our various communities have come very many practices that are wholly different from the practices and the standards that were once employed and upheld. The "world," as we commonly designate all that is outside of our Church, has literally come in upon us, and it has brought with it the practices of the world.

#### OUR RELATIONSHIP TO THE "WORLD"

As I have given my thought to this transformation I have ever asked myself the question: What is our real relationship to the world? How ought we to properly articulate in carrying forward the functions of our Church with these portions of our communities that are not of our Church? I have been very much perplexed in my thinking to answer for myself these questions, and yet I have regarded them as vital and essential to the proper going forward of our work. I have recognized the fact that in an attempt to answer those questions some possible offense might be given to those whom we designate as being of the world and not of us. But I have regarded it as desirable that they, as well as we, should know how we regard our mutual relationship. I have been particularly concerned with the question, because I have thought that it has very definitely affected many conditions in the Church that I regard as being serious today. May I illustrate?

#### ILLUSTRATION

There has come in upon us the practices, the fashions, and the rules of conduct, and a standard to which the world adhere. People of the world, living for things somewhat different than we profess to live for, have sought by different means to attain their goals in life. There are among these people many first class men and women, many whom I am proud to call friends, and many with whom we all associate, and to whom we look up as being desirable in every sense of the word. But among these many good people there are also numbers who are wholly devoid of any of the conceptions that we ourselves have with reference to our duties to God and to one another. There are great numbers who in no sense, either in principle or action, stand by the ideals for which we stand and to which we devote our lives.

We find also that in the establishment of the various institutions that we have among us there has come, in many cases, to dominate, the spirit of the world. I have reference particularly to our homes. I know that any thoughtful man, who has had any opportunity for observation, will be convinced that throughout the whole country there is a growing tendency and disposition on the part of men and women

not to regard the home in the same light which we have always regarded it. I know that men and women, united under the bonds of matrimony, in many cases, altogether too numerous, have failed to make of the great institution of marriage that which God intended it should be; and I know, as you know, that the time which is devoted to social affairs, so-called social affairs, precludes both men and women in the world from making home such as it ought to be, in order to insure a citizenship that will carry forward the great ideals of this land.

Now, has it not come to be the case, in very many of the communities where Latter-day Saints dwell with non-"Mormon" neighbors, that the Latter-day Saints themselves have entered into some of the same practices and partaken of some of the same influences that have brought to pass the condition which I have named? I ask you, is it reasonable to expect that young men and young women may associate with their neighbors and friends not of the Church, partake in all of their social pastimes, devote themselves to these so-called teas and card parties and club arrangements, and at the same time not partake of those influences that deter men and women from functioning, as God intended they should do, in the building up of the race and in the maintenance of homes which constitute the very foundation of our society and national structure? Is it reasonable to think that that influence which always comes from close contact between personalities, when it induces a course of action in one direction, is not very apt to induce a course of action along all directions in which the society of the world moves?

EVERY LEGITIMATE OPPORTUNITY FOR SOCIAL INTERCOURSE SHOULD BE PROVIDED WITHIN THE CHURCH

In my own thinking I have come to the conclusion that, while it may be possible for our people to hold close communion and intercourse with those who do not profess our standards and ideals, and maintain their integrity, their virtue, and maintain in purity their own ideals and standards, it is unlikely that they will do so; and I am convinced that it is right that the institutions of the Church should provide for our people, particularly for our young people, for whom we are all deeply solicitous, the facilities, the advantages, the necessary opportunity for expression of all that is good within them, and the necessary opportunity for all kinds of social intercourse, in order that we may preserve in its original purity the truth of the gospel of Jesus Christ.

A MISTAKE TO MARRY THOSE NOT OF OUR FAITH

I welcome the stranger within our gates; I welcome a fair and proper intercourse between men and women not of our Church and those of the Church; but I would deplore any lack of opportunity within our Church which should lead our young people, in particular,

to think that they have to go beyond the confines of the Church to find the necessary opportunity for gratification of all their legitimate social desires. This question, in my judgment, has very important and divers bearings in all phases of our life. I observe, and you know, that no inconsiderable number of the young men and young women of this Church are marrying outside of the Church. I grant that some might say that a liberal, broad-minded, tolerant policy would welcome such a situation. I believe it to be the mind of the presiding authorities of this Church, as well as the mind of all thoughtful Latter-day Saints, that it is the profoundest mistake for young men and young women of this Church to marry those who are not adherents of its faith. Experience has demonstrated in so many cases that it would not be possible to enumerate them, that such a union, in our conception of that great relationship, is a failure, and that only in the most exceptional of cases does it prove to be for the happiness and the welfare of the parties concerned. I believe, my brethren and sisters, that it is necessary that we shall maintain our standards and our ideals, in order that they may appeal to the world, and in order that the world, seeing our good works, may be led to adopt these principles for the guidance of their lives.

#### THE GOSPEL, A LIGHT TO THE WORLD

I read in our Doctrine and Covenants the following:

And even so, I have sent mine everlasting gospel into the world to be a light to the world, and to be a standard for my people and for the gentiles to seek to it, and to be a messenger before my face to prepare the way for me.

I regard that message, coming from our Father, to indicate to us that first we must maintain the great, high, magnificent standard of living that he has given to us, and then by maintaining that standard we will attract the people of the world to it, and let them know of the vitality of the great principles that we espouse, by incorporating them into our lives. I believe that the world does not want our doctrines under the label of "Mormonism." I am convinced that many of the principles for which we stand are acceptable to many men and women in the world. I am convinced that many are now in course of adoption, and that they are gaining great headway among all the peoples of the country. But I am convinced that they do not want these principles under the label of "Mormonism." They want to work into them in their own way. They want to incorporate them into life and society under different names. They do not want them under the name of "Mormonism." But I want them under that label. I want them to be known as the great life-saving principles that have been revealed in the gospel of Jesus Christ. I want the world to know that the only security that there is for perfect life, for advancement, for progress, for peace, lies in the gospel of Jesus Christ. I want the

Lord to be recognized as the giver of all these great, good, and virtuous things. I believe that the only way in which we can sustain them as the principles of the gospel in unity, in their integrity, is by cultivating a close adherence to the Church, and maintaining the standards for which it stands.

#### OUR FORCES SHOULD BE UNITED AGAINST SIN

I endorse heartily the words that have been spoken concerning sin, and I regret, beyond expression, the fact that sin is creeping in among us. I believe it is our duty, as it scarcely ever was our duty before, to unite our forces against this incursion of sin, and in order that we may the better do it I am convinced that we must provide within the Church, as are now provided, means and facilities to satisfy all the legitimate desires of our people.

#### WE MUST PROVIDE RECREATIONAL INSTRUCTION AND EDUCATION

In order to make some practical application of the principles that I here advocate, I would like to suggest, particularly to the officers of the Church, those who have jurisdiction over its various organizations, that in my humble judgment we are equipped with every necessary organization to provide adequate facilities for all of our people to fully and richly live. I think we have the necessary club facilities. I think we ought to provide the necessary facilities for recreation, and I feel that it is the proper time to provide such opportunities that our young people, in particular, will not think themselves obliged to receive their recreational instruction and education—because education and instruction come as much from recreation as in any other way—from sources in no wise under our control, and which bring baneful influences in among us.

When you come to consider the fact that the moving picture business has today come to be one of the very largest businesses of the country—I heard it rated only a short time ago as fourth—when you come to consider that that business and its projections appeal to all our people, in every hamlet, in every village, in every community where we dwell, is it not time that some effort should be made to direct and supervise and, if possible, control its large influence upon the lives and the characters of our people? Has the time not come when we should be willing and able to provide recreational facilities, so that it could not be said that the commercialized dance hall or the commercialized theatre, or circuits of vaudeville, have a monopoly on all of the dramatic presentations, carrying with them their influence and the force of their instruction?

#### INDISCRIMINATE MIXTURE DEPRECATED

My judgment is that we must meet the situation soon, and that

we must give to our people, within the organizations of the Church, all the opportunity necessary for the development of culture, for the development of their better selves; and that in order to do it, it will probably be necessary to stand somewhat aloof from the world, whether they like it or not. I cannot but think that when the Lord said that we were the salt of the earth, he intended that we should so preserve the great principles of truth committed to our custody that they would not be tainted or polluted by any outside worldly influence; and I regard it as well nigh impossible to keep them in their undefiled purity if we permit an indiscriminate mixture with all the influences and practices and fashions and fads that come into our midst, brought by those who are not of us.

Now, I do not wish to be considered as intolerant of others. I recognize a very great obligation to the stranger who has come among us. I recognize the obligation that has been referred to a number of times during this conference to give him that which we have. I tolerate his views with full willingness; without reservation I accord to him the privilege of worshiping how or whom he may. I want him to know that there are no people in all this broad land who more thoroughly believe in the true principles of liberty and freedom than do our people. But I would like him to know, at the same time, that we are trying to carry forward the work of God, that we regard ourselves as the custodians of the principles of truth, committed to us in this last dispensation by the Lord himself, through his divinely chosen prophet; and I would like him to know that we do not want those great principles of truth in the slightest degree corrupted by any notions, by any practice, by any fashions that he may introduce among us.

#### CLOSE ADHERENCE TO THE ORGANIZATIONS OF THE CHURCH COUNSELED

Therefore my thought is, and I propound it in the form of a question, my brethren and sisters: Is it not incumbent upon us in these perilous times to adhere close to the organizations of the Church, to make them function fully in the lives of the people and provide, as God himself in his infinite wisdom and mercy and kindness has provided for us, all necessary opportunity for the complete development of manhood and womanhood, under the auspices of the holy Priesthood of God? I pray that we may think and study and act, and I do it in the name of Jesus Christ. Amen.

After a number of notices had been given out in relation to the overflow meetings on Sunday, the choir and congregation sang the "Doxology."

The closing prayer was offered by Elder John W. Hart, President of the Rigby Stake of Zion.

Conference was adjourned until Sunday morning.