

you shall walk unafraid every day and enjoy your hours with the people whom you meet. You will trust instinctively and naturally the guidance of the Holy Spirit on which you learned to rely in the days of your strength. May the Lord bless you in your sacred endeavors, I ask in His name. Amen.

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Assistant to the Council of the Twelve Apostles

Since October Conference six months ago, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited in more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities. We have held regional Welfare meetings in sixteen of the seventeen Welfare regions. I have appreciated this assignment and the gracious manner in which you brethren have received us.

PURPOSE OF WELFARE PLAN

Being thus intensely engaged in the activities of Church Welfare, I am led to refer to some of them here. In April, 1936—just seven years ago—the First Presidency, in “An Important Message to the Presidents of Stakes and Bishoprics of the Church,” stated the guiding principles of the “Church Welfare Plan.” At the October Conference following, they read a report of what had been accomplished during the intervening six months. Their reason for inaugurating the plan was stated as follows:

Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-enthroned as the ruling principle of the lives of our Church members. . . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.

The progress made in Welfare production since the beginning has been remarkable. The evidence of it is apparent in every stake. A record of the time, means, and enthusiasm voluntarily contributed to Welfare production and processing would fill volumes.

From those first general instructions given in April, 1936, that “every bishop should aim to have accumulated by next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter,” has developed what has come to be known as “the annual Churchwide Welfare budget,” prepared each year with great care. The one for 1943 now in your hands, if produced, processed, and delivered to bishops’ storehouses, will supply eighty percent of life’s necessities for thirteen thousand people. We are getting some very valuable experience in producing.

There are, however, two objectives of Church Welfare, for the accomplishment of which we must accelerate our efforts. First, we must

prayerfully and diligently seek to develop production and other projects through which work, that is, employment, suited to the capacity of our non-self-sustaining members shall be provided, and second, we must with vigor and in the spirit of true charity, which is "the pure love of Christ" (Moroni 7:47) seek to induce these, our brothers and sisters, to help us in our Welfare activities and to be cared for in the Welfare way. Only thus can we help to do away with the curse of idleness, abolish the evils of the dole, and once more establish industry, thrift, and self-respect amongst our people.

DUTY OF CHURCH MEMBERS TO BE LEADERS

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leaners—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. & C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

I have sent mine everlasting covenant 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 before me. (D. & C. 45:9)

And again, when giving instructions for the organization of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (D. & C. 78:14)

Now, the Welfare plan points the way to that independence. At the base of that way lie some fundamental principles for the Latter-day Saints—and for all peoples in the world, for that matter—to practice.

First, every individual should value his or her independence and labor with all his might to maintain it by being self-sustaining. This the Lord enjoined upon us when from the Garden of Eden He sent forth our first parents under the stern command, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19).

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child who, having the ability, is unwilling to assist his parents to remain independent of relief.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members, *who will accept the plan and work in it to the extent of their ability.*

shall each be cared for "according to his family, according to his circumstances and his wants and needs" (D. & C. 51:3).

AN EXAMPLE OF SELF-SUPPORT

Here is an example of what I mean by accepting the plan and working in it to the extent of one's ability.

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meeting houses in that area. The day I learned of this project, I was happy to see there an elderly brother who had many years ago helped teach me the carpenter trade. He has passed the most active years of his life and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from Fast offerings and Welfare-produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife. This accomplishment has been duplicated many times in our Desert Industries and on other Welfare projects.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way, if the leaders will only use that power in the spirit of their calling and our people will be converted and work and be cared for in the Welfare way.

THE NEED FOR PERMANENT PROJECTS

I repeat again, my brethren, you and the Church members in general have responded magnificently to the calls made upon you for Church Welfare. You have given time, money, work, and property unstintingly. There is one more thing required. To succeed wholly we must give ourselves to the solution of the individual problems of our brothers and sisters. If we would draw them closer to us, win them to the Welfare way, we must have as great an interest, or greater, in them as individuals in the solution of their personal problems and in the success of their lives as we do in obtaining the material things which sustain their lives. We must develop projects which will call for the service which they can render and demonstrate to them that the plan needs them as much as they need it.

Presently we are acquiring and developing permanent projects. This is well. We need permanent projects to insure the production of the necessities of life. We need them so that we shall have a place where our members can work in producing those necessities when their present employment ends. As we develop these projects, let us keep close to the people who should be sustained by the products thereof. Let us bring them in and give them a hand in the developing. Unless they work upon the projects, unless there are projects upon which they can work, according to their capacities, and by so doing sustain themselves and thus re-

habilitate their lives, the Welfare plan shall not have served its full purpose.

TRUE SERVICE CALLED FOR

Oh! I know that such an approach calls for patient, intelligent, devoted, and Christ-like service. I know that it is easier just to give money or to go and do the work ourselves, but just giving money and doing the work ourselves will not build up and rehabilitate our brethren. We often do for our children that which they should do for themselves, rather than spend the time and effort, and exercise the patience necessary to teach them how, and induce them to do it. But to what end? To the ruin of our children in many cases.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbor as thyself" (Leviticus 19:18). When we do, "the curse of idleness will be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people." Then the Church shall "stand independent above all other creatures beneath the celestial world," in very deed "a light . . . for the gentiles to seek to."

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

BISHOP MARVIN O. ASHTON

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If ever I prayed in my heart that I would have the Spirit of our Heavenly Father, it is today. I hope that whatever I say will be perfectly understood. If what I am going to say is not understood, I certainly will be in very bad shape.

CONFUSION OF WAR BRINGS WORRIES

This man Sherman who marched to the sea, gave a real definition of war—it starts with "h," the second letter is "c," and the last two letters are alike. I do not suppose there was ever a time when we did more real tall thinking, than today. The business man is wondering what is going to happen to his business, what is going to happen to his securities. He is worried. The educator is very much concerned. He is wondering if the clock is being turned back, going to be turned back, and if things considered fundamental are to be thrown in the ash can. Probably I am not putting it too extreme.

The man who champions religion is downcast. Yes, he is upset.

However, as we are brought close with death there are two philosophies facing one another—One "*eat and drink and be merry, for tomorrow we die*"—the other "*there are no atheists in fox holes.*" With men as they are brought, if you please, face to face with God, the latter philosophy is predominating. Men though sometimes skeptical otherwise, are turning to God as they never were before. Whether they admit