

generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

Opposition to a dole

One of the features that distinguishes the Church Welfare Plan from all other relief programs is the requirement that those physically able are urged and expected to work within the limits of their ability for the Church assistance they may receive. The Church is strongly opposed to a dole of any kind, which is interpreted to mean receiving something and giving nothing in return. We shun hand-outs or gratuities.

Priesthood assistance

There are many ways that we as holders of the priesthood can assist the bishop in his welfare responsibilities:

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offering contributions, which are turned over to the bishop.

As you home teachers visit your assigned families, you can be alert to discover any illness, unemployment, or emergency that might result in need for Church assistance.

The members of priesthood quorums or groups should assist the bishop in the production of materials for the use of the bishop in carrying out their storehouse program. In meeting this responsibility, the bishop has the right

to call all members of his ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt.

Concern for the poor

From the very beginning the Lord has constantly shown deep concern for the poor; and in the instructions regarding the Law of Consecration, he expressed again his concern for the needy when he said: "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

It is my testimony, brethren, and I bear it to you, that the Welfare Program is the Lord's way of providing for his needy Saints in this our day. It is an inspired plan that has come as revelation through the Holy Ghost to our Prophet, the Lord's mouthpiece, here upon the earth. To this I testify, in the name of the Lord, Jesus Christ. Amen. ○

President N. Eldon Tanner

Brother J. Spencer Cornwall will now lead the chorus and congregation in singing, "Praise to the Man."

The congregation then sang the hymn, "Praise to the Man."

President N. Eldon Tanner

Second Counselor in the First Presidency

● President Smith, who is presiding at this meeting and all through the conference, has asked me to conduct, and he has now asked me to say a few words to you this evening.

I am always thrilled and inspired when I meet with the priesthood of The Church of Jesus Christ of Latter-day Saints, which is the priesthood of

God; and to hear the lovely singing we have had this evening, and the fine talks to which we have listened, thrills me and inspires me more and more.

The power of God

The priesthood is the power by which all things were created and the power by which God has done those things

about which Bishop Vandenberg spoke this evening; but for us as individuals, it is the power of God that has been delegated to us to act in his name in the office which we hold. And it is a great privilege, a great blessing, and a great responsibility to have that priesthood bestowed upon us.

Sometimes our young men feel they should have the priesthood when they reach the respective ages for ordination as deacons, teachers, and priests, regardless of their situation as to their activity or how they are living. They should realize what a great privilege it is to hold that priesthood. When a person receives it, he takes upon himself a very heavy responsibility.

Many called but few chosen

I should like to read just a few words to you, taken from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God." (D&C 121:34-38.)

I interpret that as referring to those who fail to magnify their priesthood, or who use it as it should not be used. I know of many cases where a man has

gradually failed to magnify his priesthood and moved away from activity in the Church. As a result, a man who has been very active loses his testimony and the Spirit of the Lord withdraws from him, and he begins to criticize those in authority, and to persecute the saints, apostatize, and fight against God.

We also find these words of the Lord in the Doctrine and Covenants: "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever" (D&C 121:46)—that is, if we magnify our priesthood.

Oath and covenant of priesthood

I am sure all of you have read the oath and covenant of the priesthood, and have heard it many times. To me it is very important.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:33-38.)

I should like to emphasize that these blessings are promised to those who magnify their priesthood every day in every way.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins. . . ." (D&C 84:39-41.)

The Lord says here that he cannot break his covenant, but if we break ours, there is no promise.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:11.)

Leadership to give direction

We are living in a troubled world, as has been pointed out several times this day; and the world has reason to and every right to expect some leadership somewhere to give direction and understanding of where to go and what to do. People need to understand that there is a purpose in life and what that purpose is, and they have every reason to look to the priesthood of God, which is what you brethren have.

You cannot realize and appreciate the influence the priesthood in this Church could have on the whole world if every man would magnify his priesthood. Brethren, the priesthood, if magnified, is a stabilizing influence and strength. It should be. Every wife and mother has a perfect right and responsibility to look to her husband who holds the priesthood for guidance, for strength, and for direction. And he has the responsibility of magnifying his priesthood so he might be able to give this direction, this security, this strength that is needed in the home. And he can do this. If he will magnify his priesthood, he will be magnified by the Lord in the eyes of his family, and his influence will be felt for good.

Responsibility to sisters

We have a responsibility to our

sisters, boys. Every sister should look to a brother who holds the priesthood, whether he is 12 years of age or older, and she has a right to expect in him a living example of what the priesthood should be, and to look to him for strength and counsel and direction and to feel safe with him. Every sweetheart should be able to depend entirely on a young man holding the priesthood who is going out with her. She should be able to feel he would do anything, even to the giving of his life, to protect her womanhood and her virtue, and would never think of depriving her of it, if he is magnifying his priesthood; and he will not be tempted if he is thinking of the priesthood that he holds and the responsibility that he has.

Strength to act

I should like to read to you just a paragraph from a letter that I received yesterday to show the importance of living the principles of the gospel and magnifying our priesthood. So many of our men *believe*, but haven't the courage or the strength to *act*. If we could all realize the effect we have on our associates when we live the gospel teachings, I am sure we would all do better. This letter comes from a successful lawyer in Los Angeles whom I know fairly well, and he wrote just to give me this message:

"As weeks tumble into months and I become engrossed in the fascinating practice of law, occasionally there comes across the spectrum of this activity a person who is noticeably exceptional. I have just completed a case in which my adversary was a young man who exemplified the finest qualities of technical craftsmanship wedded to moral and spiritual integrity. It didn't come as any great surprise to me when I inadvertently discovered that he is a dedicated member of The Church of Jesus Christ of Latter-day Saints."

Now this man who writes the letter is not a member of the Church, and the man about whom he writes is his adversary in court. I know the young man very well. The writer of the letter doesn't know that I know him, but it shows me, my brethren, that if we mag-

nify our priesthood, if we live as we should, we will influence the world, and the Lord will magnify us. This is my testimony to you, in the name of Jesus Christ. Amen. ○

President Tanner

We shall now have the privilege of listening to President Harold B. Lee, first counselor in the First Presidency.

President Harold B. Lee

First Counselor in the First Presidency and President of the Council of the Twelve

● I have only one or two matters about which I would like to speak tonight. The first may I introduce by relating a dream or a parable taken from one of the prophets of the Old Testament, in which was depicted a watchman on a high tower overlooking the countryside, watching for enemies that might be coming to destroy, enemies that were in evidence by clouds of dust of approaching camels or horses, or whatever they had. The watchman was reporting hour by hour down to his lord in the courtyard. "All is well, All is well," or he reported if he saw any dangers.

But in the dream or the parable the lord asked: "But watchman, what of the night? Watchman, what of the night?" suggesting that more to be feared than the enemies that come in the daytime that you can see are the enemies that come in the night.

Enemies that come in the night

Now it is about the enemies that come in the night I want just to make one reference.

The term "elder," which is applied to all holders of the Melchizedek Priesthood, means a defender of the faith. That is our prime responsibility and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.

There are insidious forces among us that are constantly trying to knock at our doors and trying to lay traps for our young men and women, particularly those who are unwary and unsophisticated in the ways of the world. I speak of the battle against liquor by the drink, gambling, pros-

titution, pornography, and our efforts to aid Christian people who desire to have one day dedicated to keeping the Sabbath day holy. All we have to do is to remember what the Lord said in order to impress the importance of keeping the Sabbath day holy: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.) Defenders of the faith should be alert, then, to see to it with all their influence that there is an opportunity given to the working man, the boy and the girl, the husband and the wife to have one day in the week when they can be with their families and have one day consecrated as a day of rest. Watchmen, be alert to the "dangers of the night"!

A Warning Voice

The next matter I would like to speak of, for just a moment, is set forth in a letter from the First Presidency, which was sent out in August 1913 as a warning to the members of the Church and which was repeated by some of the leaders nearer our time and could well be repeated today. I read this letter from the First Presidency [Pres. Joseph F. Smith, Anthon H. Lund, Charles W. Penrose] in 1913. It has been entitled "A Warning Voice."

"To the Officers and Members of The Church of Jesus Christ of Latter-day Saints:

"From the days of Hiram Page (Doc. and Cov., Sec. 28), at different periods