



ADDRESSES



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By

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SISTER BELLE S. SPAFFORD

General President, General Board of Relief Society

My dear brothers and sisters, during the few minutes that I shall speak to you this morning, I sincerely pray that the blessings of our Heavenly Father will attend me. As Brother Moyle has told you, the subject assigned to me this morning is making up storehouse orders, with consideration to be given to substitutions in the light of available storehouse stocks. My remarks will be, in large measure, addressed to our Relief Society presidents. I am anxious that what I say this morning will not be misunderstood or misinterpreted, and for that reason I will adhere rather closely to my notes.

The Relief Society women, as individuals and as members of the organization, have always been committed to ministering to those among us in distress. With the development of the Church welfare program, the place of Relief Society in the welfare activities of the Church has not only been more clearly defined, according to the Lord's plan for the care of his needy, but our work has assumed ever increasing importance.

The compassionate services, those loving, tender ministrations to the sick, to the aged and the homebound, to the sorrowing, and to those who are disheartened, remain with us as a primary responsibility and require constant vigilance.

The second field of activity in which every member of Relief Society may, and most of them do, participate is in the production of certain essential parts of the annual welfare budget. The production of such items as bedding, clothing, kitchen and bathroom linens, as also the processing of meats, fruits and vegetables, is assigned to and in large measure accomplished by the Relief Society sisters.

The third field of activity in which Relief Society participates is in the distribution program, through visits to the homes made by ward Relief Society presidents under the direction of their respective ward bishops, wherein the family needs are determined and recommendations made to the bishops for making up storehouse orders. In this discriminating and responsible work, our ward Relief Society presidents make one of the Society's most exacting and important contributions to the Church welfare program.

The production of commodities to adequately stock the bishops' storehouses calls forth the intelligence and wisdom, the

tireless labor and generous heart of tens of thousands of faithful and unselfish Latter-day Saints. Out of the modest means and through the faithful efforts of the Church membership which we here today represent, have come the storehouse stocks to care for the needy of the Church. Storehouse stocks represent your efforts and mine to practice God's great law of brotherhood.

I think there are times when those of us who administer assistance do not keep this fully in mind. To illustrate: Some time ago a ward Relief Society president complained to me somewhat bitterly of what she termed the "heavy welfare assessments" placed upon the people. Later she approached me and expressed dissatisfaction with the storehouse stocks, saying she felt that the stocks should be increased in amount and that there should be greater variety.

I said to her, "Then I assume that you have changed your mind with regard to the welfare allotments, inasmuch as the resource of the Church in increasing the storehouse stocks is the contribution of the people."

She promptly replied, "Well, no, Sister Spafford, I haven't thought of it in just that way."

Because of the way in which these stocks are acquired and the sacred purposes for which they have been designated, a solemn obligation with regard to their wise and proper distribution rests upon all who have had any part in this important phase of our welfare work. All items should be so distributed as to meet essential needs, and all who receive assistance should be treated equitably. One should not be allowed an over supply at the cost of another going without. Relief Society presidents should bear this in mind in making recommendations to the bishops for storehouse orders. They should have due regard for the resources of the Church and the way in which stocks are accumulated, as also for the family and its needs.

Often a Relief Society president must guide a family toward a sensitive understanding of the position of the Church, and must awaken in the family an appreciation of the magnitude of the task which rests upon the Church in caring for its needy people. There are times when a Relief Society president must patiently teach a family not to expect more of the Church than can reasonably be given according to the welfare plan of the Church.

There have been instances in which families have evi-

denced dissatisfaction with commodities available at the storehouse and have apparently felt that their needs should be met in ways other than through the storehouse. For example, there came to my attention only last week-end, the case of a woman who, needing a better dress, refused to make her selection from a number of very acceptable dresses available at the storehouse through the Deseret Industries, saying that she felt the bishop should supply her with cash to buy from a department store a new and more fashionable dress. In such an instance, Relief Society presidents have a responsibility to awaken in the sister an appreciation of all that the Church is trying to do for her and to lead her into a willingness to adjust her wants and to accept assistance in the way most feasible for the Church and according to the plan of the Church.

Just as the Lord has warned the rich men who will not give of their substance to the poor, so in turn he has said to the poor men:

“Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands.” (D. & C. 56:17)

In caring for those in distress, the most common items with which our Relief Society presidents have to deal are food, clothing and household supplies. As an aid to the presidents in dealing with these items, the General Board of Relief Society issued in 1948 some general instructions, together with a food guide and a table showing the common measures of food. These instructions and the food guide were not intended to arbitrarily prescribe the specific kinds and the exact amounts of commodities that must go into every home, regardless of the family situation. Rather, they were designed as an index or a general indicator of the kind and amount of assistance that might be given. This particularly applies to the food guide.

It is expected that Relief Society presidents,—experienced homemakers familiar with family needs, and thoroughly acquainted with the general Church welfare program—will apply instructions and use the food guide with wisdom and good judgment in the light of the individual family situation. The food guide, while setting forth general food classifications and amounts which dieticians today regard as desirable in meeting nutritive requirements of an individual over a long period of

time, does not list all health giving foods. The guide is not in any sense a measurement of the minimum required to sustain life nor the minimum on which a family can subsist for periods of emergency. In view of the fact that the great bulk of assistance given by the Church is for periods of emergency, or what we term temporary assistance, since the Church welfare program contemplates the early rehabilitation of needy families, Relief Society presidents need not be overly concerned if storehouse stocks cannot supply families with everything listed on the food guide in the amounts listed thereon.

In using the food guide, Relief Society presidents should take into account many factors, such as the number in the family, the ages and physical health of family members, the types of work in which the family members are engaged, the locality in which the family lives, seasonal changes, together with the eating habits of the family. We all know that all families cannot be reduced to one single eating formula. We also know that people are reluctant, if not entirely resistant, to changing their eating habits. Therefore, by way of example, it would be folly to allow a Mexican family the same food budget desired by a New England family, or to give to a family the amount of milk recommended by the food guide if the family has no special liking for milk and uses it only sparingly.

There are times when foods listed in the guide are not available at the storehouse. In such instances substitutes from the storehouse should be used, and Relief Society presidents should so service the family that it will be willing to accept the substitutes.

A case in point recently came to my attention. A storehouse order for a certain family listed two dozen eggs. This was the weekly amount indicated for this size family on the food guide. The storehouse stock of eggs was low and the family was offered only a few eggs, together with meat and an order of dried beans,—all protein foods—in substitution for the remaining number of eggs. The family refused to accept the substitution, saying, "Sister So-and-so, our Relief Society president, will arrange with the bishop to get us the eggs at the grocery store."

Another family refused to accept canned fruit in substitution for fresh fruit when the stock of fresh fruit at the storehouse was somewhat limited, saying that the children preferred fresh fruit and the mother thought fresh fruit was better for them.

Some presidents allow the full fat requirement in butter, when fortified margarine, lard, beef or lamb fat, or poultry fat, or bacon are all good foods in meeting fat requirements.

I feel confident that families whose food needs are met entirely through the storehouse, even though they may not be the exact foods listed on the food guide nor in the amounts listed thereon, will not go hungry. Neither will they suffer from malnutrition. I know that healthy children can be reared with out all of the fine foods which many of us today have come to regard as essential. I myself came from a home where a widowed mother independently reared seven children. Our food was simple but wholesome. Our needs were met, but not always our wants, and I assure you that we were a healthy brood.

I am confident that the Relief Society sisters are sincerely anxious to do their part well in this important and inspired program, and I do feel that we have made some gains. Our annual reports for 1948 reveal that during the year Relief Society presidents made approximately 6,000 initial visits to families in need at the request of their respective bishops. They made 10,000 follow-up visits, or less than two follow-up visits per family. Of the families thus serviced by the welfare program, 1,500 (or one fourth) helped on welfare production projects other than welfare sewing done at the work meeting, and 1,400 helped with the work meeting sewing. There were over 1,600 women of the 6,000 who did their own sewing. We feel very gratified over this.

The Prophet Joseph Smith, in addressing the Relief Society sisters in Nauvoo, said: "This Society is not only to relieve the poor, but to save souls." As I interpret these words of the Prophet, it is a fundamental responsibility of Relief Society to do woman's part in the welfare program of the Church, but in all of our administration it is our responsibility to exercise great care in no way to impoverish a family spiritually nor impair nor weaken its character. Rather must we constantly encourage it to put forth its own best efforts to help itself, to appreciate any help which the Church may extend in its behalf, and to kindly and painstakingly guide it toward independence and self-respect. That we may do this, and that we may do our work well and wisely, I earnestly pray, in the name of the Lord Jesus Christ. Amen.

BISHOP LEGRAND RICHARDS

Presiding Bishop of the Church

When I was president of a stake we had a bishop's counselor who never paid any tithing, and so I suggested to the bishop that he have his counselor give a talk at the end of the year on the importance of attending tithing settlement and settling up with the Lord each year. The counselor gave a wonderful talk, but he didn't pay any tithing.

I am not right sure whether this assignment to me today is to actually tell you how to do it, or whether it is to convert me that it is the right thing for you to do. I want you to know that I have done quite a little groaning for you bishops and stake presidents who are loaded with these cash assessments. I was in a stake two weeks ago and the president said to me, "We only have \$19,000.00 to raise for our welfare budget in cash." I thought to myself, "Well, I am glad it is yours," but I guess if it had been my responsibility I would have done the best I could with it.

Shakespeare said, "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages, princes' palaces." I am sure I can tell you today how to do it, if you will just do what I tell you to.

I met Brother Romney Sunday morning and I said, "Brother Romney, have you any suggestions as to what I shall say to the welfare?"

He said, "You just see that all of them get permanent projects."

I said, "I'll guarantee to do that, all right." If I keep that promise to Brother Romney, it is going to take a lot of help from you brothers and sisters to do it.

I would like first, before I talk directly on permanent welfare projects, to say just a word about the welfare. I am sure that no great undertaking in the Church can hope for success without some fine support and work. You will remember when Moroni visited the Prophet, he quoted the various passages of scripture and indicated that they were about to be fulfilled. Among others was that from Isaiah where he said that the Lord would gather scattered Israel and bring in the dispersed of Judah and set up an ensign for the nations. Now, Joseph didn't have any Church organization to turn to at the time. There was no priesthood; there were no quorums. But never-

theless Moroni made it plain that that was to be his task.

Well, we have all come in through the gathering of scattered Israel into these valleys of the mountains, and then the Lord indicated that the purpose back of that was that he might set up an ensign for the nations. We don't drift into that kind of achievement. That has to come by real work, and real effort, and real sacrifice. I suppose even the gathering of Israel, when they had no railroad trains, was no small thing. Some of them pushed their handcars. It was a tremendous undertaking, but the end could be achieved only by their making the march across the plains to get here, and so they paid the price in order that they might be here among the saints.

President John Taylor made a statement something like this. He said, "We are gathered here for the express purpose of carrying out the will of the Almighty. The world does not understand it, but," he said, "I will tell you what they will do by and by. You will see them coming here by the thousands and the tens of thousands, and they will say, We don't know much about your religion, we don't care much about religious matters, but you are honest, you are honorable, you are upright, and you have a just and secure government" (I take it he meant the government of the Church) "and we want to put ourselves under your protection, for we cannot feel safe anywhere else."

They were the words of a prophet of God, and I think we have lived, many of us, to see these words being fulfilled.

One of the greatest agencies to show that perfect government is this great welfare program of the Church. When I was president of the Southern States Mission, President Grant visited us and there was a whole bevy of newspaper reporters at the station to receive him. Not one said anything to him about polygamy, the old story they all want to know about. They all wanted to know about the welfare program of the Mormon Church.

I want to read you one statement out of the "Country Gentleman." You all probably saw the issue of December, 1948. This is typical of the comments that have come from the press all over the world because of the Church undertaking the welfare program. It says:

"Developed without recourse to either high-powered publicity or particular moral pressure, the Mormon Church welfare program has quietly grown during the past 16 years to a point where all 840,000 members of

the Church of Jesus Christ of Latter-day Saints" (they are the ones in the stakes) "are insured against economic hardship of any sort, including a major depression. Even if atomic warfare should come, these 840,000 Mormons, unless blasted from the face of their lovely valleys, could hold out for several years without a harvest. They would be healthy and warm, too, for not only food, but vast quantities of fuel, drugs, clothing, bedding, furniture and construction materials tower to the high ceilings of 110 different storehouses scattered throughout Mormon territory."

That isn't exaggerated for those who know how little the world has as compared with what we have. Doesn't that help to fulfill the words of John Taylor, the prophet of the Lord, that they would come and say, "We can't feel safe anywhere else and would like to put ourselves under your protection."

One bishop came to my office not long ago and said, "Bishop, I have a large family. I can't afford to carry much insurance. I hope the Lord will let me live long enough to see my children raised and educated, but," he said, "for fear he shouldn't, I am doing all I can in the welfare program so that if they should be left, I would feel that they had a right to look to the welfare for some help to see them through."

In thinking of what it costs us for this welfare program, (and we can't get something for nothing, but I think it is worth the price we pay) I thought of it as more or less of insurance. When we think of insurance, none of us today knows just what the conditions will be tomorrow. One of my very dearest friends, who was worth several hundred thousand dollars at one time, has been getting help from the welfare program for the past few months to help him out of his distress. None of us knows where it will strike next. These enemies of ours, such as depression, sickness, old age, accident, and calamity, famine, flood and fire, could come to any one of us.

I started figuring the other day and asked Brother Eardley what the cost for the assignment on the welfare is. He said that the allotment for 1948 was \$1.77 per capita in the stakes of Zion, and that it was filled to the extent of \$1.59. It cost a little more than that because there were some administrative costs, and then in some of the stakes of Zion they raised funds for acquiring these permanent projects that I am coming to.

Then I thought we could regard what we pay in the welfare as nothing more than just insurance, and I made a comparison. I checked on the fire insurance on my little home out

here and I found I have been paying \$26.15 a year for fire insurance protection on my home. I never expect to get a nickel back for that,—I hope I never will—but if that home should burn, I would be mighty happy to know I had put away a little insurance and that it had gone into a great company, and that they would give me the money to rebuild my home, at least in a measure. Then I got to checking on the high cost of replacement, so I increased that the other day, and now my premium will be \$41.00 a year.

If every member of this Church, or every family, would pay no more into the welfare plan than the insurance on their home, just look what a marvelous protection we would have, one toward another. And not only that, but then we would have this united brotherhood. When we sit in our welfare meetings and we have requests come in for help for a brother who has been hit with misfortune, even to the extent that the quorum is willing to underwrite the loan, then you really begin to feel the power there is in this Church, when elders, seventies and high priests are willing to underwrite their brethren to carry them through these distressed periods.

I had a report that came to me from the welfare the other day that showed some of the security we have built up. Besides taking care of our people during the years through the welfare program and sending some 128 carloads of food and clothing to Europe, we have accumulated permanent assets in the welfare program that are valued at somewhere around six million dollars. It is no small thing as a security back of the investment you have made up to the present time. We have 115 bishops' storehouses that cost over \$1,900,000.00; 58 canneries and canning kitchens, for which I do not have the cost; 349 permanent projects: farms, ranches, dairies and orchards, citrus groves, soap factory, bakery, woodwork shop, butter plant, mattress project, and I shouldn't forget the hog farm over here. I think those who work there deserve a lot of credit. Some of these cost over \$50,000.00, and some of them cost over \$25,000.00.

The stakes that have raised the money to provide themselves with projects like that have almost, I think they have, solved the cash assessment part of this program. To me it is just the difference between owning a home and renting a home. As long as you rent, the rent comes due every month of the world, and when it is paid you are no farther along than you were before you paid it. That is what this cash assessment

means to Latter-day Saints. But if we will go out and secure the permanent projects and we will provide ourselves with that security, then we own our own home, so to speak. There is no more rent to pay, and we can put in our effort, the rich and the poor alike. Then the assessment on a per capita basis is just. I don't think it is just as long as we deal only with cash, but it is when we can deal with time and effort.

One thing about these permanent projects that appeals to me very materially, is that the Latter-day Saints are so wonderful that you can go out and requisition the time and the efforts of the finest brains that this Church has produced. Look down here at this welfare row next to the bishops. You will find some of our finest businessmen. There is one who comes all the way from Logan, Brother Mehr, a successful businessman who leaves his business and comes down here day after day to help run the business of the Lord, the clothing factory. And the thing is, you can go through this Church from one end to the other, and walk up to any man, no matter what his station is, and tell him that the Lord needs him to help in the welfare program and there is no argument about it. He just does it. Why? Is there anything else like it in all the world?

I remember going through a church down in Atlanta, Georgia. The minister showed me through. We went down underneath the chapel where the land broke away and there was a marvelous recreational hall. I asked the minister, "Do you know what we would do with this room? We would entertain our young people in it."

"Well," he said, "Mr. Richards, you can do it. You have the leadership and you don't have to pay for it. We haven't got it, and we haven't any money to pay for it."

Now, that is the difference between the work of God and the work of man, and I would like to say to you brethren that I don't believe there is a stake in all Israel that can't get enough power of leadership within that stake to provide a welfare project for your stake of Zion, if you want to do it. I mean a permanent project so you can get away from these cash assessments.

I want to say a word about these city stakes. You are thinking you are sitting here where you can't do anything, and you think the farmers have it easy because they are in the farming districts. I think there is no excuse for any farming community not to have its permanent welfare project. But do you know, when Brigham Young laid out these communities through

these valleys, he made the little cities and the farms on the outside, so that the people could live in the cities and enjoy the spiritual advantages that come therefrom and the social contacts, and that they should go out to their farms. I was raised in one of those farming communities, and I want to say to you people here in Salt Lake that there is not a ward or a stake in Salt Lake that is as far removed today from the farm land in this valley as we were when we lived in our little farming community. Of course, it is farther away in miles, but the way of getting there is a lot faster than it was when we went day after day from our home to our farm and back again in order to run our farm.

You take this welfare committee. Here is Brother Moyle living out in Holladay, also Brother Stayner, and Brother Wirthlin down here in Murray, and Brother Lawrence up in Ogden. I can't tell you all the rest. One is out in Union, Brother Casto. They come back and forth every day. The problem of getting from these city wards and stakes onto the land isn't any problem at all, in cities the size we have here in these valleys of the mountains. We can be there in fifteen to twenty minutes any day with our automobiles and our paved highways.

I see I have taken more time than I should, for there are more speakers here, but I want to remind you that Brigham Young said if we ever walk on streets paved with gold, we will have to pave them. The Lord isn't going to drop streets of gold out of heaven for us. And if we are going to raise an ensign to the nations, it will be because we do the work and make sacrifices like our pioneers did. Brigham Young said here in this building, "There are elders of Israel sitting here today who helped build the Nauvoo Temple, who didn't have any shoes on their feet, and who didn't have any pantaloons on their legs, and who didn't have any shirts on their arms. But they built that temple to God because he commanded it."

I want to close with one more little story, if you will let me. Brother Talmage told about the Lord sending an angel to the monks over in the Alps. The angel came to the first monk and said, "Over the hill in the snow there is a party that is greatly in need of rescue, and the Lord sent me to you to tell you that he wants you to go and rescue those people." The monk asked, "How?" And the moment he said "How?" the angel disappeared. Then he went to a second monk with the same message, and the monk replied, "Why?" And the minute he said "Why?" the angel disappeared. Then he went to the third one,

and when he received the message from the angel of God he said, "When?" And when he said "When?" the angel remained and delivered the message of the Master.

Brothers and sisters, it isn't for us to say, "How can it be done?" It isn't for us to say, "Why has the Lord asked us to do it?" But when the Lord gives us a program that is destined to mean so much to the world as the one we have, all we can say is, "When shall we undertake it?" And if you will just act thus, I am confident my promise to Brother Romney will be fulfilled in every stake of Zion and every stake will have its permanent project. And I will promise you that not one of you will feel any poorer when you have it and it is paid for, but you will feel richer because you will feel the power and the blessing of the Almighty upon you.

God bless you all, I pray in the name of Jesus Christ. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve, and Assistant Managing Director of the General Church Welfare Committee

I would like to read you a portion of a letter which came to me from President Harold S. Snow of the St. George Stake:

"We have another interesting situation. One of our wards owns a 40-acre farm. They needed a tractor and other equipment. Some difficulty was experienced in raising sufficient money. Dr. Albert J. Hutchings came to the rescue. Said he to his fellow ward members early in January, 1949, 'Any of you people who need dental work done between now and March 15th come to my office. I will do all the work and furnish all the materials. You pay the bishop and let the money apply on the tractor.' Result, \$618.00 raised toward the purchase of the tractor. Second, many people had needed dental work taken care of. Third, the whole ward benefited by purchasing the tractor. Fourth, without undue physical exertion the doctor's financial income from other patients was as large as before. Fifth, another evidence that the Lord helps those who help themselves."

There are stakes in many parts of the Church that have given remarkable demonstrations of what can be done with the will to do it.

Now as to procedures, what I am going to say will be old to most of you, and dry to all of you. I remember a scrip-

ture which comes to my mind at this moment. Speaking of the Master, one of the apostles, I think Paul, said he "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2). The Savior saw beyond the cross to what would be accomplished if he endured it.

When Brigham Young was bringing the saints to this valley, he said:

"If any of you had a vision of Zion, it was shown to you in its beauty and glory after Satan was bound. If you reflected upon the gathering of the saints, it was the spirit of gathering that enlightened you, and when your minds were open in vision to behold the glory and excellence of the gospel. You did not see a vision of driving cattle across the plains and where you would be mired in this or that mudhole. You did not see the stampedes among the cattle, and those of a worse character among the people.

"But you saw the beauty and glory of Zion that you might be encouraged and prepared to meet the afflictions, sorrows and disappointments of this mortal life and overcome them and be made ready to enjoy the glory of the Lord as it was revealed to you."

We have great visions of the welfare program. We have great visions of the redemption of Zion and the building of the new Jerusalem, the inauguration of the United Order, the coming of the millennium. But before these visions materialize, we must travel some rough roads. If I understand my position and assignment in the welfare program, it is the very pleasant job of assisting to hold the Church on the right road. I will therefore not try to entertain you. I will talk to you about some specific things.

How to acquire these permanent projects the Bishop has been talking to you about is a question often raised. Just how do we go about it?

Permanent welfare production projects should have their origin in the ward or stake. The general committee is not set up to tell everybody in the Church what specific project to have. You should think through your needs and decide upon a proper permanent project for your own ward or stake. As a general rule, permanent production projects should be kept rather small. We do not want a lot of big ranches operated on a commercial basis. In the selection of your project, choose from definite needs in the welfare program. We do not want to get into com-

mercial operations merely to raise money.

When you have selected your project, submit it to the general committee, that the general committee may give you the benefit of its experience over ten or more years. When a selection of a permanent production project has been made, present it from the ward to the stake to the region to the general committee. Submit a report on it,—what it is, how you expect to operate it, and how you expect to finance it.

The establishment and the operation of permanent welfare projects are financed by local Church units. Fast offerings are not to be used for this purpose. The capital investment is made with funds acquired for that specific purpose. Sometimes it is raised through cash contributions. Often it is raised through money-producing production projects. Frequently provision is made to raise the necessary operating funds in connection with the annual production budget. Procedures which relieve the people, in so far as possible, from large cash assessments are preferable.

No grants are made to wards, stakes or regions from general Church funds for the purchase or construction of permanent production projects. However, where the total purchase price or construction costs are not available locally, the General Church Welfare Committee will consider loan applications for money to be used in the purchase of real property and the construction of permanent buildings to be used as permanent welfare production projects which have been approved by the general committee.

Loans for such purposes are usually repayable in regular installments within three years. They are limited to not more than seventy-five percent of the purchase price of the property. Where the total production from such projects is to be used in the bishops' storehouse program, four percent per annum on defaulted payments is the only interest charged.

Money borrowed through the General Church Welfare Committee should be promptly repaid. These are good days. I have a feeling they are as good days in which to raise money as we will ever have. I do not think we will gain anything by delaying repayment. The money is not loaned with the thought that it will be paid back when and if the money can be raised through the sale of excess produce from the project. It is to be paid back in any event, and it should be paid back as it comes due.

Another question frequently raised is "What jurisdiction

does the bishop have over priesthood quorums in the production of the welfare budget?"

I understand the bishop does not have jurisdiction over Melchizedek Priesthood quorums as quorums. He does have jurisdiction for ward purposes over all the people who live in his ward,—over high priests, seventies, elders, the sisters, and all the Aaronic Priesthood, as also those who hold no priesthood.

My understanding is that a bishop can call on any member of his ward from any classification to help with ward work, such as the building of a meetinghouse, the doing of ward teaching, and the production of the welfare budget. A bishop may, as I understand it, call upon the elders in his ward to participate as a group of priesthood bearers living within his ward to work on a welfare project, and he can assign the president of the quorum, as a ward member, to give them direction in doing it. I think we ought to have no difficulty over jurisdictional questions between quorums and bishops in the carrying on of this work.

The following question is repeatedly asked at the welfare office, "Why should we produce the total welfare budget when a larger part of it than we will need is designated for our local use? Won't it be all right for us to produce of that so designated only so much as we will use locally?"

In the first place, each ward and stake which produces its budget in full does its full share in budget production.

Secondly, if every ward, having produced its full budget, should use locally from its own production all it is authorized to use, and should draw from other parts of the Church all the budget authorizes it to draw, there would not be an item of surplus left with which to meet emergencies. Everything that went to Europe, everything that we have which we may use to take care of emergencies anywhere in the Church, comes from that which you produced for your own use and did not use and that which you were authorized to receive from other parts of the Church and did not call for.

So, brothers and sisters, if we are to do our share in Church welfare production, we must produce the budget as we assume to produce it, and if we do not need all that is earmarked for our own use, we must produce it nevertheless, in order that there may be a surplus with which to meet emergencies.

Of course, there is no force in it. We do not enter a deficit, add interest to it, and carry it from year to year. If, however,

we are to do what the brethren have set up as the objective,—carry the welfare load with welfare production and fast offerings—we must produce in full the welfare production budget as accepted.

May I say that if we spend as much time producing the budget as some of us seemingly spend in figuring out a legal excuse for not producing it, we may come nearer to a full production. If you do not produce your budget in full, you can materially assist by telling us where the Church is to get what you default.

Frequently we are asked, “Can’t we let the budget production go for a year or so while we meet our large building program, or pay for a permanent welfare production project?”

I have always looked at that in this way: Ever since I was married, and for some time before that in assisting my father’s family, we had to have two things,—housing and food. I never found the time when we could let the grocery bill go for a year while we built a house to live in. We had to have both. This welfare budget is, as I see it, the groceries for our people who must have some help in order to live.

Here is another frequently asked question: “Why can we not use fast offerings to help in this production?”

The answer is very simple. I have already said that the objective of the Church is to carry its welfare load with fast offerings and budget production. We do not have enough fast offerings in the Church today to meet the call upon the fast funds for the things which are not on the budget, and when we take the fast offerings to buy the things we should have produced on the welfare budget, we just run that much farther in the red.

What are fast offerings to be used for in taking care of the needy? Fast offerings are to be used for the maintenance and operation of bishops’ storehouses. They are to be used for the payment of necessities that we must distribute to our people which we do not have on the welfare budget. They are to be used for rent and for medical services, for medicines, and for many other things which have been listed in the handbooks and in the instructions that have gone out from the Church welfare office. There is a greater demand for cash than we can meet from fast funds, even if we produce the total welfare budget.

Now another question: “What do we do with the welfare production when we have it produced?” We have calls come to

the welfare office, innumerable calls, saying, "We have got some welfare produce here, come and get it. It is spoiling; it is lying in the field; it is going to freeze."

The general committee is trying to get along with just as small an organization as it can. We are cautioned not to build up a bureaucracy. The welfare plan outlines a program that must be executed by the bishops, who have the responsibility of caring for the production as it is produced and until it moves forward through the welfare chain,—from the ward to the stake to the region to the general committee. We will have to do that if we ever make this program work. Take care of it locally until it is moved in the established order.

Please follow Bulletin No. 17 on welfare budget production. That bulletin was not written in a day. It really has some meat in it. It is now widely distributed in the Church, and it is there on the authorization of the First Presidency. What it contains is approved by the general committee and the First Presidency. It has been sent to you for your study. It will answer many procedural questions which I have not time to answer here.

We have had an unusually fine discussion by Sister Spafford this morning on making up welfare orders. We can take care of our people very well in this program if we will take care of them from the storehouse stocks. Everything that is on the budget that is needed should be available in the bishops' storehouses for the bishops to draw upon. In addition to budget items, all the stocks of the Deseret Industries,—and they are many—are available to bishops without drawing upon fast offerings or any other funds. If you will get that clear, and stock your storehouses, you will be able to meet your needs for furniture, household utensils and many other things.

In addition, there are the commercial items which should be in your storehouses, which are financed from fast offerings, and then there is a way to get special items.

Another great field that we can hardly touch here is the procedure in taking care of the needy of the Church. Shall we take care of people who have heretofore spurned the Church welfare program but who have now come off public relief because they have to give a lien on their property? I think the answer to this question can be found in the following paragraphs written by President Clark under date of July 9, 1941:

"The bishop is to 'administer to the wants of the elders,' to 'visit the poor and the needy and administer

to their relief,' as a husband to the widow, as a parent to the orphan. For temporal needs he is to draw from the storehouse; *spiritually he is to see that they are or become the pure in heart, that their spirits are contrite, that their 'hearts are broken.'*

"These things cannot be achieved by dollars and cents; therefore all cannot be brought to the same living standard; more help must be given here and less there, to fit the needs of those in want; and *all must be measured by the ultimate spiritual uplift.*

"Every case must be judged upon its own merits; and *the test of kind and amount of relief must have chiefly in view the spiritual end to be reached.* Of these matters the bishop must be the final judge in the ward."

We must not, in administering this program, let the program deteriorate into a dole,—something for nothing. The people themselves must develop an attitude in which they can be built up spiritually. I feel no obligation to care for persons who choose to rely on other welfare agencies, unless they evidence a disposition to be stirred spiritually and make of themselves better men and women. I do not think it is the responsibility of this Church to take care of everybody for no other reason than that they claim membership.

Please do not misunderstand me. The principles of the welfare plan have not changed. The Lord said, "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. 104:15-16) As I understand it, the procedures of the welfare program, including the ones I have discussed, are involved in that "way."

God bless you for your great work and give you a desire to learn his way, as directed by the First Presidency, and to follow it. I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

There are 2,983 members of the welfare work in this congregation this morning. Only a few of you were present in those early meetings held in the Barrett Hall when the number, I am sure, did not exceed one hundred. That was the time when the Church Welfare General Committee was first organized with Elder Moyle as Chairman; Robert L. Judd as Chairman of the Co-operative Security Corporation and, I think, Assistant Chairman; Brother Harold B. Lee as Managing Director.

You remember that story about the river: "Men may come and men may go; but I go on forever." I asked Brother Lee and Brother Moyle to write the names of the members of that original committee. Seven have passed to the Other Side in that short time, and with them many of the experiences of those early days.

I recall clearly the opposition manifested in one of the first meetings held in Barrett Hall. You remember, Brother Ryberg, one man from the North arose and most vigorously opposed the welfare plan, saying it was impractical. He was a strong leading man too. Others sustained him in his opposition. Later, however, that man became an ardent advocate of the Church welfare program and died, I think, one of its most stalwart supporters.

I am delighted, I am thrilled, this morning with this large audience and with the spirit of the occasion. I am grateful for the vision that has been made real. In so far as we have come, it is real. Truly without vision the people perish. This growth and enthusiasm were envisioned years ago, but I think the most ardent advocates, the most hopeful, did not envision a group like this in so short a time.

The West has just passed through a terrible winter. The last part of January I spent with President Smith and Brother Preston D. Richards and others on the temple site in Los Angeles. As we were returning home, I said to Sister McKay, "Look out of the window; look at those trucks!" A dozen trucks loaded with forage for sheep and cattle were stalled on the highway south of Delta. In my mind's eye I could see the sheep herd out on the desert beyond reach. In imagination I could envision the suffering of the herders. Help so near by, but unable to move because of drift-filled roadways.

When we arrived home the next morning, I saw deer tracks on the front steps of my house where a deer had stood reaching for forage. There were four of these hungry animals in our neighbor's yard. Hundreds of deer were driven down from the mountains, thousands of them, coming in among their "enemies" for self-preservation. Men rallied to try to save the starving herds, and a great work was done. Several men even lost their lives.

How quickly old Nature can bring a calamity upon men! Just that little severity caused almost untold suffering among some of our fellow beings. What would a great calamity mean? All I will say on that thought is to repeat what an old philosopher said about life: "Readiness is everything."

Do you remember when we used to go out with the teams and get wood for the widows, sixty or sixty-five years ago? You knew the men who went out even if you were too young to participate. The men set out with teams from the town, they chopped the wood, returned with their loads, which they gave to the widows. You were boys in the deacons quorum and went out on Saturdays and chopped the wood for those widows.

That is mutual aid. Truly the man was right who said: "The race of mankind would perish if they ceased to aid each other. From the time that the mother binds the child's head until the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt."

We do not know when some calamity will strike us as individuals. On a Thursday morning in 1916, I left home at 6:40 to drive my brother up the canyon. By rejecting the whisperings of a warning spirit, at 7:10 a.m., I came back with a broken jaw, a disfigured face. The first three men who came to the hospital after the operation were Thomas B. Evans, my stake president, Bishop Olsen, my bishop, and Heber Scowcroft, a close friend. The next morning Peter G. Jones came all the way from Blackfoot. Sunday morning President Grant, who was then President of the Twelve, entered the room. Said he, "I know you mustn't speak; I am just here to bless you."

It was a serious accident. I have never ceased, and never shall cease, to be grateful for the visits and blessings given by loyal friends and brethren.

One of the most impressive means of getting indifferent members active is to render just such services. But the most effective way to get the indifferent active is to get them to render service themselves.

Now that brings me directly to my subject.—“Priesthood quorums as effective aids to an individual in a job-finding program.”

The quorum, established by revelation, is independent within its sphere as an organization but a part of the whole. The significance of this I can illustrate by what Charles Zueblin said one morning as we took him out to show him the Davis and Weber County Canal. He is an authority on city planning, not only nationally, but internationally. Driving south on Washington Avenue, his host called attention to the First Ward on the right of the Avenue, and to the Eleventh Ward on the left. When the significance of the term “ward,” as an ecclesiastical division of the Church, was explained to Mr. Zueblin, he asked: “If this street is the only division between these wards, how do you keep your people in them? I should think if you had a more able minister in the Eleventh than you have in the First, the people from the First Ward would go over to the Eleventh Ward.”

The organization of quorums and auxiliaries in each ward was then explained to him, emphasis being placed upon the interest that the officers of the deacons, the teachers, the priests, the elders quorums, etc.—the Relief Society, the Sunday Schools, Mutuals, Primary—being such that pride is taken by the officers of each in making a success of their particular organization. That same interest and pride was felt by the members of the various quorums or organizations, not only in interest, but also in the responsibility felt and carried by every member. As shown by his questioning, Mr. Zueblin was intensely interested, and his host went into detail regarding the responsibility carried by each group.

Then, meditatively, Mr. Zueblin said: “How can we introduce that into every city in the United States?”

“Introduce what?” he was asked.

“Why,” he said, “having each individual or group carry the responsibility for the welfare of the whole.”

“Well,” came the answer, “you must have a common interest.”

“Yes,” commented the visitor, “but must that common in-

terest be a religious one?"

"It is here," was the reply, "and it works fine."

Now that consciousness of responsibility for the good of the whole should pervade every quorum from the deacon to the high priest. The quorum has the responsibility of looking after its own members spiritually and economically when needed, particularly spiritually and especially in preparing them for ecclesiastical service. The spirit of fellowship is fostered by helpfulness. As I have indicated, to render that service to individuals by the group, or by individuals to the group, is the special duty of the members of every quorum. The quorum is an essential part of the Lord's plan for rendering mutual aid. No other organization in the world, I mean now no other group outside of our Church—Red Cross or any of them—is so effectively separated into working groups as is the Church of Jesus Christ of Latter-day Saints. I think that statement is not over-exaggerated. Of course, it is not, because it is the Lord's work.

For example, there are approximately 127,000 men holding the Melchizedek Priesthood, and most of those are heads of families, so you can see how many others are included in that group. They are men inspired by the same ideals, similar hopes, and bound by solemn covenant to help one another to secure economic as well as spiritual aid and comfort.

They have their counterpart in the world in secret societies, secret orders, and social groups. And the men in the world are influenced by those groups. On one occasion, as Brother Hugh J. Cannon and I stood on the deck of a ship leaving the northern part of Africa, a man came toward me with his face illumined and radiant. To me he was a total stranger. He put out his hand and gave a certain grip, which I of course did not return. Unclasping my hand he said: "I beg your pardon, I have made a mistake." As he walked away, it occurred to me that the stick-pin I was wearing, the star and crescent, was an insigne of a certain secret order. He recognized it, and thought he was meeting a brother, a total stranger but still a brother.

Well, I said to Brother Cannon, "I wish that every quorum in our Church might have that same spirit of brotherhood, and the desire to help each other that that man had for a stranger, a brother whom he thought he had met on the other side of the world."

There are 127,000 of these men so bound, so associated and presided over by certain men. Now will you picture this army

of men divided into 2,500 groups, at least that many. Members of each one of them will meet every week to consider the welfare of any member or members who might need assistance. There is apparently an average of 50 men in each group for the presiding or group leaders to look after. Forty-five of those fifty on an average will be self-supporting. That would leave five men who might need the assistance of the other forty-five.

At that weekly meeting the welfare of those in need should be considered. Of course, in every meeting arrangements should be made to visit members who are sick or bereaved, and if you do you will have made just the impression that those brethren left me when I lay disfigured in the hospital. They will never forget it. Or if you will call on the father or mother of a boy who is over in Czechoslovakia and say, "We are the presidency of your son's elders quorum. We are going to send him a greeting and we just called to see how you are so we can tell him." Or you call on a missionary's family and say, "We are sending greetings to your husband and father." That man will not forget his elders quorum. It is just a little thing, but you do not forget it. Or one of your members loses his wife or a child. Are you leaving it for the bishop to do all that is done, or do you go and express comfort in his loss? That is when he needs you. Those are the things which foster brotherhood.

But this morning we are considering economic help. To aid the unemployed, the members should have first the names of those who are unemployed, what kind of work they are qualified to do, the prospects of employment. You welfare workers know, even better than I, how you get that information.

This information can be found in the ward welfare green card record file if, first, the necessary background work shall have been done by the members of the welfare committee to enable them at the weekly ward welfare committee meeting to supply the information to keep the file up to date. If so, there is your information. Secondly, such information is entered upon the cards each week so that the file is kept current. Enter there at this meeting the information given them by the representatives of the quorums on the ward welfare committee.

Do you know who represents that welfare committee? The Aaronic Priesthood, Relief Society, and Melchizedek Priesthood quorums, with the bishopric. These representatives take from their respective groups to the weekly ward welfare committee meeting reported employment opportunities not filled by group

members. Here they are pooled under the direction of the ward employment placement counselor, who has the responsibility of correlating and directing the ward gainful employment placement program. If every member of the ward welfare committee does well his or her work in this respect, most of the unemployed will be placed in gainful employment at the group or ward level. If our nation were to adopt in local communities a similar plan today, we should have fewer expensive bureaucracies in Washington, D. C.

Any employment opportunities that are not used in the ward will be sent up to the stake welfare committee and used in some other ward. On Page 77 of the Melchizedek Priesthood Handbook you will find listed some specific things relating to quorum rehabilitation activities. These include, first, finding employment for quorum members and for members of their families; second, assisting quorum members and their families to become self-sustaining in businesses of their own, such as farming, fruit growing and chicken raising.

That is not just theory. The other day down in Provo, following a meeting of the centennial celebration, I met a man with whom I became acquainted a few years ago when I lived opposite the Temple. He is seriously crippled, but has a mind as alert as any I know in any quorum. I first met him when he was trying to make a living selling shirts, driving an automobile with one hand, the other hand helpless. He was unable to speak, had to write with his left hand. The quorum united to help him to make him self-sustaining. President Clifford Young knew about the case. The Church joined the quorum and the man was given a house with a bathroom, gave him some chickens, and made him self-supporting. They lent him over \$3,000, which was guaranteed by the quorum and other officers. He told me the other day he had paid back all but, I think, \$169.00. He was rightfully proud of what he had accomplished.

He is one of many who have been helped by quorums in this wonderful work. Here I have the number of members of quorums who have been assisted in securing these loans, the money raised either by contributions of members or by quorums guaranteeing the repayment. The report of 1948 shows 2,964 persons were given occupational counsel resulting in the solution of their employment problems, and 2,805 other persons were placed in remunerative employment.

Quorum leaders, sit in council with your members. If they

are sick, visit them; if they are sorrowing, comfort them; if calamity comes upon them, as it may come any day to you or to me, rally round and help them.

God bless you in cooperating as quorums in this great plan, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I will not detain you long, brothers and sisters.

You have had many fundamentals told you today, recalled to your minds, and I do not need to repeat them as I am sure you know them. When the Bishop started to speak I was a little bit anxious. He did not sound as though he were particularly enthused, but when he got through I wondered what he would do if he had something he really believed in. Thank you very much, Bishop, I know you believe in this great plan.

As all of you were, I was pleased and instructed by the remarks of Sister Spafford. She touched upon one of the tender spots in this whole program. I do not know how the tender spot is to be made healthy and vigorous and strong, but it is one of our jobs to do it.

We have acquired over the years some curious ideas. There is one angle of it that struck me the other day that had not appealed to me before. I thought maybe it would be of interest to you, as it was to me. The thought occurred to me, how much would a person have had to save in order that he might invest in government bonds and draw from it the income which some are paid from the state and federal governments? I am not very good at figures, and maybe these are not accurate, but I think they are fairly so.

To draw \$50.00 a month, a man would have to save and invest in these savings bonds which draw 2.9% interest, up to \$20,000.00; to draw \$100.00 a month, he would have to save \$41,000.00; a family of three persons, to get a maximum \$127.00 a month, he would have to save \$52,000.00; four persons, \$144.00 a month, he would have to save \$59,000.00; five persons, \$161.00 a month, \$66,000.00; six persons, \$178.00 a month, \$72,000.00; seven persons, maximum of \$195.00 a month, he would have to save and invest \$80,000.00.

To get the total federal contributions handed out in this state would have required the investment of over four hundred millions of dollars in 2.9% bonds.

I mention this merely to indicate how great the load is, and it is of interest to me in connection with the suggestion sometimes made (and which a few years ago was elaborated rather fully here in a remarkable address by Brother Stephen L Richards) by those who say that they have paid their taxes and therefore are entitled to be kept.

The Bishop referred to insurance and he also quoted figures to show how much he has paid for insurance on his own little home, and then what was required in order to meet the payment of cash assessments, or for the total assessments, in order to carry on our welfare work. But this thought struck me: this welfare plan is not that kind of insurance. Insurance money that you are going to get from your insurance company is going to be in cash, in dollars. They may be worth much or little, as the case may be. The insurance you are getting from the welfare is insurance in food, clothing, shelter, wholly independent of the value of the dollar.

That led me to this further thought. It seems to me that there should be no permanent project which does not produce something essential to the welfare program, either food or clothing or something to do with shelter, so that if we should get into trouble we would have from the welfare project that raised 10,000 bushels of wheat, not \$10,000.00 or \$20,000.00 as the case might be, but we would have 10,000 bushels of wheat that could be used. And so with clothing and all the rest. It does seem to me that this thought is worth considering.

Please, brethren, do not look at your permanent welfare projects just from the point of view of how much money you can raise to meet your cash assessment. I do not believe that is the test of a welfare project. The test is, how many can you feed, or clothe or shelter? The material produced can be sold, if not needed, but when it is produced it should be something that may be needed and could be used.

It is time to close. I would like to express my appreciation, individually and as one of the Presidency, for the great service which this group and those who work with you out in the wards and stakes have done for the upbuilding of the Church and kingdom of God. The welfare plan is a permanent plan for the purpose of extending temporary assistance to the individual, so

far as his temporal needs are concerned, but permanent benefits so far as his spiritual welfare is involved. That is all there is to it.

May God give us in the future, as he has in the past, the courage, the willingness, the inspiration, the vision to carry this great work forward, because I repeat again, we may need it, and when we need it let us have it and not be then possessed merely of regrets over lost opportunities. Tennyson said:

“Break, break, break,
At the foot of thy crags, O Sea!
But the tender grace of a day that is dead
Will never come back to me.”

The days roll on, creeping into months, and the months into years, but today will never be recalled. What we have failed to do may be achieved tomorrow, but today is gone.

God help us to live every day as he would have us live, give us the spirit of this great undertaking, looking to the upbuilding and the salvation, temporally and spiritually, of his people and be, by our example, as a light to the world, I humbly pray in the name of Jesus Christ. Amen.