

ashamed for the whole world to see his acts revealed. I confess to you that has been a greater joy and strength to me than money would have been. I plead with you to leave that kind of an inheritance to your sons and your daughters, that they may be stimulated and inspired by your honesty, by your integrity, by your dependability, to be honest with God and with their fellow men; that that heritage may be left with them that may inspire them to go on and perpetuate these high standards in preparation for the more glorious things that are to come to those who can maintain such high ideals.

God bless the Latter-day Saints that we may not forget, in this season of harvesting our bountiful crops, to settle with the Lord and to settle honestly and justly and fully; that we may see growing in ourselves that spirit of honesty that shall support and sustain us during these perilous times that are upon us and that shall come. I pray for it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

of the Presiding Bishopric

I desire to express appreciation for my membership in this Church and how thankful I am that the gospel found me in my youth; how glad I am to be in the service of the Lord, and my desire is to be loyal to my brethren.

The Lord has blessed me with a testimony of the truth. I am so thankful that I am not tossed about with every wind of doctrine that blows. I firmly believe in my God, the Father; and in my Redeemer, Jesus Christ; and in the divine mission of the Prophet Joseph Smith.

I want to call attention to an incident in the life of our Master. This was the last day of his public ministry. He was in Jerusalem on that fateful Tuesday before his crucifixion. There, near the Temple treasury, he was questioned by Pharisees, Sadducees and scribes. First, the Pharisees asked him this question: "Is it lawful to pay tribute to Cæsar?" Then a group of Sadducees questioned him concerning a woman who had seven husbands and whose wife would shall be in the resurrection? Then there came to him out of the crowd a lawyer or scribe who propounded a very important question. May I quote from the 12th chapter of the gospel of St Mark:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?"

"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is' one Lord:

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he;

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

If our deep sense of responsibility to our God and to our fellow-men were understood as our Master intended it to be, there would be few other laws needed. There would be no occasion for the states of the Union to enact thirteen thousand laws a year if we were living the two great laws given by Jesus.

To love one's neighbor is to be a brother to him in the largest, deepest and most serious sense of the term. Neighborliness is helpfulness, sympathy, kindness and good will, without any expectation of reward. To expect a reward would defeat the very ideals of neighborliness.

Men and women throughout the United States and in this great Latter-day Saint Church of ours are trying to apply this law. Rich men are disposing of their wealth so that it will be helpful to their neighbors. There are some wonderful examples in this country, of the distribution of great wealth to help those less fortunate.

Among the Latter-day Saints the principle of neighborliness has prevailed. Years ago I listened to a discourse by President Anthon H. Lund. He emphasized the fact that all mankind are our neighbors, but particularly those of the household of faith.

Every person should be given an opportunity to live a normal life, and bishops are anxious that the members of their respective wards should have this opportunity. Organizations and societies, particularly the great Relief Society, are always helping men and women to live a normal life. To live such a life it is necessary that the individual have health, an occupation, recreation, an education, and a love of the gospel of Jesus Christ. The man without employment is not living a normal life. Every man should be earning a livelihood for the maintenance of his family. If he does not do this, then someone else must do it, and this frequently leads to the loss of self-respect and pauperism.

The early pioneers came here almost destitute, but with courage and determination they wrung from the soil the necessities for their sustenance. They took the wool from the sheep; hides were tanned into leather; cotton was cultivated; and clothing was made, mostly at home. Later factories developed. These were small community industries, but they answered the purpose and provided clothing and other necessities for the people. Later came an effort to establish the United Order, but the Latter-day Saints were not prepared for this system of living. Then that great statesman and prophet, Brigham Young, established in many of the communities of the Latter-day

Saints a cooperative system of buying and selling. Some of these stores are still doing business. Now we are in a competitive era or epoch where great aggregations of capital controlling highly specialized industries, practically dominate the avenues of production. This has compelled men and women to sell their handicraft and ability—what we call labor—for wages upon which they live. Now we have the chain system of buying and selling. What the future holds for the working man is difficult to foresee.

One of the greatest problems, however, is that of employment, especially for our brethren and sisters who have passed middle age. The other day I read of one great establishment employing fifty thousand men and women. The average age of these employees is thirty-two years. Today is the young man's day. Our older brethren are having quite a struggle. Some of them have reared families, sent boys and girls into the mission field, and haven't been able to accumulate means to sustain themselves in their old age. Tragedy comes into the lives of these men when notice is given them that their services are no longer needed.

There are quite a number of our people who have failed in their little communities. They become despondent, and, seeing rosy advertisements in the newspapers, think that if they could only get to Salt Lake City they could obtain employment. Many of them suffer disappointment.

Then there is the problem of the young missionary, nearly a thousand of whom return from the missions each year and find it very hard to establish themselves in the communities where they formerly lived. There is also the problem of the widow left with a family to rear, whose only possession may be a little home and lot. She feels that if she could get to Salt Lake she would be able to do housework, cleaning, etc. Most of this class are disappointed. There are many other angles to this situation which time will not permit me to mention.

Winter is coming and many who are now employed will soon be discharged. They will come to the bishops and others for help. As much as possible is being done by the employment department of the Presiding Bishop's Office and by the General Board of Relief Society, but this is largely local. It furnishes help to those only who live within a small radius. There are thousands of others who need assistance. In order to reduce this unemployment, may I make a few suggestions. First, that the presidents of the stakes and high councils, in their monthly meetings, discuss the local situation and try to furnish employment for people who are out of work in their own stakes. Second, the bishoprics of wards at their monthly meetings with the ward teachers should inquire of those in need of employment in the various districts. Then every member of that ward should try to furnish it. Third, at the regular bishopric meeting, which should be held every week, the bishopric of the ward should discuss and if possible provide ways and means of helping those who are seeking employment. Fourth, the

quorums of the Melchizedek Priesthood should also help. Their meetings should be something more than calling rolls and discussing doctrine, important as such work may be. If the one hundred and three quorums of high priests, the one hundred quorums of seventy, and nearly five hundred quorums of elders, would make it their business to look after the temporal welfare of their members, marvelous things could be done. There are approximately two thousand classes of high priests, seventies and elders in the various wards, some of these units being quite small, others large, and if they made it a part of their business to find out who is seeking employment, no doubt many could be found employment. All it needs is a little more sympathy, a little more kindness, a little more helpfulness, so that we may show our Master that we are trying to love our neighbor.

There is another story of the Master on that fateful Tuesday that I desire to mention. After he had left the temple he went with his disciples upon the Mount of Olives and made this statement concerning the future:

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger and took thee in? or naked and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Lord has not blessed all with the same power and ability to acquire wealth. Let us have sympathy for our unfortunate brethren. The unemployment problem would not be a serious one if the members of this great Church of ours would all lend a helping hand and make every effort to retain in the wards not only elderly persons and widows, but the young men and women who frequently leave the community to seek employment and who are so badly needed in the communities where they were reared.

May the Lord add his blessings to these thoughts. May we think seriously of the suggestions I have made, and may the power and strength of this great congregation be applied as the Master desires—in service to our fellowmen. Amen.