

ELDER HENRY D. MOYLE

Of the Council of the Twelve Apostles

Easter is past. We have been reminded again of the life, death, and resurrection of Christ the Lord, the Redeemer of mankind. We are again reminded of his charge to the apostles of old when he appeared to them the third time after his resurrection, and speaking directly to Peter:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:17.)

It is generally understood that the Lord here enjoined those engaged in his work to teach the gospel, to impart spiritual strength to those who may be spiritually weak. As those who profess to follow the Savior, none of us can escape that serious responsibility.

And yet, is there not another requirement in that injunction, which, though temporal in nature, may not be disregarded? Can we satisfy the concern of the resurrected Lord—"Feed my sheep"—when we leave his children as we find them, "an hungred," "thirsty," "a stranger," "naked," "sick," and "in prison," without satisfying their need?

CHRISTIAN ATTRIBUTE OF CHARITY

So important is the literal fulfilment of this sacred requirement made of all disciples of Christ that he taught this fundamental principle:

. . . 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. (Matthew 25:40.)

Can our prayers ascend to the throne of mercy and be heard and answered, as we humbly desire, unless we practise charity in our lives? Must we not give of ourselves and of our means in helping others? Good intentions alone are not enough. Charity is not a virtue to expect in others only. It is the all-important Christian attribute to be found in ourselves.

The Apostle Paul placed it in its proper position when he wrote:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Corinthians 13:13.)

In one way or another all sincere Christian people have recognized and have endeavored to put into effect this fundamental principle of the gospel. Miserable as the world is, it would be very much poorer without the efforts of those who have tried sincerely to follow this injunction of the Master.

And yet, have we not been remiss? Have we not been prone to think that we have done our full duty when we have given a few

dollars to organized relief and felt satisfied that the hungry would be fed and the naked clothed?

Have we not lost sight of the timeless axiom that "the gift without the giver is bare"?

Have we not been guilty of preaching work and industry on the one hand, while destroying independence and promoting idleness on the other?

Have not many of us broken the law given ancient Israel—"Honor thy father and thy mother"—in passing to others the care of those who in our younger years cared for us?

CARE OF THE POOR

These matters are of the very essence of the gospel. We of the Church of Jesus Christ of Latter-day Saints so believe. We have accepted as divine pronouncements:

. . . ye must visit the poor and the needy and administer to their relief. (D. & C. 44:6.)

And again:

. . . thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (Ibid., 42:30.)

Under what we call our Church welfare program we have endeavored out of the consecrations of the people to meet our obligation as we have seen it. Because this is a problem common to all men of good will, I think you may be interested in a brief, general explanation of the principles on which we have sought to build.

ESTABLISHMENT OF WELFARE PROGRAM

When this program was established President Heber J. Grant then said its

. . . primary purpose was to set up insofar as it might be possible, a system under which the curse of idleness might be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect established among our people. The aim of the Church is to help people to help themselves. Work . . . (should become) the ruling principle of the lives of our Church membership.

We believe that it is the mandate of Almighty God, binding now as when given anciently, that

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. (Genesis 3:19.)

RESPONSIBILITY OF ABLE-BODIED

We also accept as the word of the Lord:

Thou shalt not be idle for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42: 42.)

This great principle does not deny to the needy nor to the poor the assistance they should have. The wholly incapacitated, the aged, the sickly are cared for with all tenderness, but every able-bodied person is enjoined to do his utmost for himself to avoid dependence, if his own efforts can make such a course possible; to look upon adversity as temporary; to combine his faith in his own ability with honest toil; to rehabilitate himself and his family to a position of independence; in every case to minimize the need for help and to supplement any help given with his own best efforts.

We believe it is seldom when men of rigorous faith, genuine courage, and unfaltering determination, with the love of independence burning in their hearts, and pride in their own accomplishments, cannot surmount the obstacles that lie in their paths.

We know that through humble, prayerful, industrious, God-fearing lives, a faith can be developed within us by the strength of which we can call down the blessings of a kind and merciful Heavenly Father and literally see our handicaps vanish and our independence and freedom established and maintained.

Of course, those in unfortunate circumstances need help. They need food and clothing and warmth ministered by a friendly hand. And they also need opportunity and encouragement and direction.

NEEDS MET THROUGH CONSECRATED EFFORTS

Through the consecrated efforts of the membership of the Church both needs may effectively be met. The care of the needy is the concern of every member. Carefully planned programs of production and conservation are designed to meet the first need. It is a common sight among us to see men of various vocations and economic stations working together early of a morning or late of an evening in the field, or in the cannery without thought of material recompense.

The products of their labors are gathered into local bishops' storehouses, and there, under wise, inspired leadership, the best possible use is made of these supplies without the usual costs of distribution.

We seek constantly to be on hand, day in and day out, to meet promptly and efficiently any emergency among our people. We hope never to have on hand too little or be too late in its distribution.

The cardinal commandment is "Love thy neighbour as thyself." Our welfare work has been characterized by one of our leaders, as a "neighbor to neighbor plan." I quote his words:

All welfare work is carried out with fairness and justice, and without discrimination, fear, or favor. There are no politics, church or otherwise, in the administration of the Church plan. No one has anything to gain or lose in a material way by any relief which he may extend under the plan. Those carrying it out have neither friends to reward nor enemies to punish.

This puts into the relief a personal sympathy that is wholesome for all, and tends to prevent imposition and overreaching. There is an infinity of difference between the sack of flour that comes over the back

fence from your next door neighbor and a sack that is sent to you from Washington. The one hallows the giver, and raises and inspires, with the human love and sympathy behind it, him who thankfully eats it; the other debauches the hand which doles out that which is not his, and embitters and enslaves him who with maledictions devours it. (President J. Reuben Clark, Jr., Estes Park Discussion.)

GUIDING PRINCIPLES IN WELFARE WORK

In all phases of the work we seek to give to those who receive assistance the opportunity to help, to manage, and to distribute among the needy that which is theirs. The crowning principle is that each man shall give to the Church that of which he is capable and in return be assured of the assistance that he needs.

The second need, that for encouragement and opportunity, and direction, poses another problem. But usually there is in each Church group, training, experience, and education sufficient to encourage and direct toward a more permanent solution than that afforded by supplying only food, clothing, and housing on an emergency basis.

We can never get away from the fundamental differences that exist in the dispositions and needs of people. And because all cases are handled by local ecclesiastical officers on a sympathetic basis, a permanent solution to the ills which caused the need can often be effected.

There is ordinarily a very fine margin between success and failure. Frequently a friendly hand, a kind suggestion, a charitable deed avoids the worst and produces the best. No one thus helped loses his self-respect or his desire to progress. He retains his ambition and is soon on the way to assist others, even as he was helped.

There is another important problem in this connection, a problem of deep religious significance. It can be truthfully said of both men and women in the Church of Jesus Christ of Latter-day Saints that they do not do their full duty, so long as all means are not shared with mother or father, brother or sister, son or daughter in need.

CARE OF AGING PARENTS

Much could and should be said upon this subject in a day when it appears to be popular throughout the nation to do what can be done by sons and daughters to qualify aging parents for public relief. Some go to the extent of encouraging parents to deed to their children the property which they acquired in their productive years for protection and security in their old age—all to better prepare the parents to meet the requirements of law for maximum old age pensions and assistance.

Children are not always conscious that in this they have been guilty of a double error: first, in unjustly enriching themselves out of the lifetime savings of their parents; and secondly, in shirking a sacred obligation to care for their parents. The magnitude of the offense increases when the fact is appreciated that we have received from the Lord a divine command to take care of our own. Paul said:

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Timothy 5:8.)

CHARITY BEGINS AT HOME

We believe that charity must begin at home. Can we hope to be charitable to the stranger if love does not abound in the family? A sure step in the direction of improvement and progress in our own lives comes when we share with mother or father in their dependence as they shared with us in their productive years.

Jesus, in his life, did not overlook this true principle. Practically his last act in mortal existence was to provide for his mother:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27.)

We cannot as children ignore our obligations to our parents by passing responsibility for their care to others. Inherent in the welfare program of the Church is this fundamental teaching. And through its facilities provision is made so that no child need ignore his or her sacred obligation, and no aged parent need be shunted or put on public assistance.

We seek to avoid the need for public charity for those whom we love, and to whom we are deeply obligated. We endeavor to refrain from indebtedness and obligations we cannot meet. We aim to meet fully every commitment made. Through consecration of our labors, through individual initiative and effort, through mutual consideration and helpfulness, motivated by the spirit of the Christ, we have sought to assist one another. The fruits have been faith, independence, self-reliance, pride in self-accomplishment, family solidarity, love, and appreciation one for another.

Surely there is need for this in the world today. Surely its necessity is enjoined in the Master's direction, "Feed my sheep." In no other way can we hope to bring to pass God's purposes here upon earth and to usher in a reign of peace and good will among men.

As a concluding number, the Choir sang the hymn, "God of Our Fathers."

CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced