

kind, that one soul shall not be lost. And surely I will do it. Therefore give me thine honor." This was Lucifer, or Satan, or the Devil, as he is severally known.

He proposed to abolish the free agency of man. He proposed to save every soul, no matter what they might do. And he arrogated unto himself the honor which belongs to God alone. And when God said: "I will send the first," Satan became angry and rebelled against God and many followed after him, even one-third of the hosts of heaven.

Here, then, is a very comprehensive and satisfying explanation of the everlasting covenant—first made in heaven before the world was made and then established on the earth in each dispensation of God's providence beginning with Adam after his expulsion from the Garden of Eden.

The two parts in this everlasting covenant are made so plain that "the wayfaring men though fools shall not err therein." (Isa. 35:8.)

Namely:

*First*: Our part is to do all things whatsoever the Lord, our God, shall command us. In other words, keep his commandments. This we can do and the Lord expects us to do it.

*Second*: The Lord's part is to add glory upon our heads forever and ever if we do our part.

In other words, it means salvation. We cannot save ourselves. All this is the Lord's part in the everlasting covenant.

It will therefore be seen that our souls must needs be sanctified from all unrighteousness that they "may be *prepared* for Celestial glory." (D. & C. 88:18.) Obedience to the Gospel of Jesus Christ provides the necessary preparation and if we render this obedience by "doing all things whatsoever the Lord our God commands then he is bound under the terms of the everlasting covenant" to save us and bring us back to God. All this, of course, we are utterly unable to do. All we can do about it is to prepare ourselves to receive it. Hence we need a Savior.

Salvation in the presence of God comes to persons as a gift of God to those who keep their second estate. May the Lord help us, then, to be faithful in our second estate by keeping his commandments, by walking in the light, and by so living that we may call down his blessings upon our heads, I pray, in the name of Jesus, Amen.

The Choir sang an anthem, "The Lord's Prayer."

## ELDER ALBERT E. BOWEN

### *Of the Council of the Twelve Apostles*

#### THE ARTICLES OF FAITH

Ninety-six years ago, the editor of a Chicago paper asked the Prophet Joseph Smith for a brief sketch of the history and beliefs of the Church he had founded. The Prophet complied. His statement of beliefs he compressed into thirteen one-sentence paragraphs, except for

the tenth which contained three sentences and the thirteenth which comprised two. These succinct paragraphs have since come severally to be called articles and collectively they are known as the Articles of Faith. From the thirteenth Article I take as my text this declaration: "We believe in being honest."

#### HONESTY A REQUIREMENT

It will at once be said that there is nothing distinctive about that. Everybody believes in being honest. But by the very implication of this profession of belief we are required to be honest, and so is everyone else who makes a like profession, for a profession of belief which does not manifest itself in terms of actual performance is of negligible if any value.

It was Jesus who likened the man who heard his sayings and did them to a wise man who built his house upon a rock and because thereof it withstood rain and flood and tempest.

#### BUSINESS MEN'S OPINION

I am influenced in my selection of the text by the report that a prominent minister in an eastern city had submitted to twenty large employers of men this question: "What is the greatest need of the business world today?" Each of the twenty gave the same answer: "Personal honesty." If these men were right in their conclusion (and their surprising unanimity weighs heavily in favor of the correctness of their opinion) then personal conduct lags lamentably far behind profession, if we assume that substantially everyone as a matter of profession believes in being honest.

From the nature of the discussion consequent upon receipt of their answers, I assume that the business men whose opinions were asked were thinking of honesty in terms of the eighth commandment. As used in our text, the word comprehends far more than that. To restrain one's self from taking property which belongs to another is only to evidence the quality of honesty in one of its most rudimentary stages. I should like to persuade you that honesty is as all-inclusive of the virtues as the Golden Rule, or as the commandment to love your neighbor as yourself, upon which commandment, together with the love of God, Jesus said, the whole law hangs.

But let us for the moment consider our text in terms of the commandment, "Thou shalt not steal."

#### COVETOUSNESS THE CAUSE OF DISHONESTY

Why does one steal? Obviously to get what one desires and might otherwise have to do without. Stealing has its inception in covetousness which is altogether an unlovely trait. If men did not covet they would not steal. If there were no violation of the tenth commandment, there would be no violation of the eighth commandment.

The gratification of the covetous impulse betokens such lack of self-

control and such weakness of will as renders the unbidden appropriator of other men's goods incapable of denying the demands of his own desire.

The impulse to gratify personal desire is yielded to without any regard to the consequence to the one whose property is appropriated, who may be either greatly inconvenienced or forced to the abandonment of a projected endeavor, or even exposed to downright suffering and distress. The thief is indifferent to the suffering of others.

Altogether he presents a sorry sample of qualities. He is covetous, lacking in self-control, indifferent, cruel. These are deep-seated flaws in character of which stealing is but one manifestation. For after all, basically honesty is a matter of character. Honesty and the highest ideals of manhood are bound up inseparably together.

But harmful as thieving may be to the victim, it is vastly more devastating to the perpetrator of the theft.

He robs himself of his own self-respect, which is one of the most nearly irreparable losses anyone may sustain. A man may lose the esteem of his fellows and survive the loss if supported by the consciousness of his own rectitude. It is not so important what others think of him but what he knows about himself is of transcendent importance.

He practices of necessity the art of deceit and becomes in consequence devious in his ways. His mental processes are sinuous. He does not trust and is not trusted.

Even though he has not been found out and moves freely in society, he knows himself to be something other than what people take him to be. To that extent he knows that he is an imposter and a fraud, which destroys his self-reliance and makes him uncertain, vacillating and incapable of realizing the fullness of his talents.

#### CONSEQUENCES OF DISHONESTY

Dread of discovery and exposure fills his soul with fear, which is one of the greatest enemies of man. It breaks his courage, it weakens and wears away his power to launch into bold and lofty endeavor. It circumscribes and limits the field of his vision and is a barrier to his pushing out to new horizons. It conjures up for him torments. It haunts his waking hours and visits his sleepless pillow in the darkness of the night.

#### KEEPING OF COMMANDMENTS BRINGS PEACE

Observance of the eighth commandment, on the other hand, never brings remorse. Instead of begetting fear it inspires confidence and courage. It preserves self-respect, encourages forthrightness and discounts deceit. It does not weaken the will. It causes no injury or suffering to another. It provides an armor against covetousness, fosters kindness and is not cruel. Like all God's commandments it takes cognizance of the conditions necessary to a man's peace and happiness and admonishes him in the way of life that brings their realization.

When Moses heard the voice of God declaring out of the clouds

on Sinai, "Thou shalt not steal," he was listening not only to the promulgation of a law fundamentally important to the progress and stability of the individual, but he was hearing at the same time words of great social wisdom. Honesty lies at the very root of any stable society. If all were thieves, no society could exist. If a man should arise in the morning with the purpose of plowing his field, his plan would be defeated if he went out only to find that someone else had appropriated his team and his plow. Should he then decide to cut his hay instead, he again would be thwarted if someone had taken away his harvesting equipment. And so alternate plans might one after another go awry and his day be rendered barren of results. As the number of members in the society increased the confusion would multiply. Orderly processes would be impossible. There would be no security and no dependable means of planning action.

A society can endure only if the great majority of people in it do not steal.

But men were intended to live together. It is only in relationship to his fellows that man grows and develops. The very existence of the Church itself, its teachings, its hope and its promise assume the existence of that relationship and the living of life under its conditions. If there were but a solitary, single inhabitant on the earth, there would be no need for the eighth commandment nor for any of the others. He would know nothing of the virtue of honesty, just as he would know nothing of moral courage, honor, fidelity, loyalty, love, for these derive their whole meaning and significance out of the interrelations of men. These are the qualities which elevate a man and impart to him the estate of goodness.

Honesty demands fidelity to promises.

#### CIVILIZATION BASED ON HONESTY

It has been said that on that day when someone at some inconvenience to himself, determined to keep a promise, which he was not compelled to keep, civilization was born. The statement of course is intended to make clear that the relationships inherent in civilization could not exist nor civilization itself endure if people as a general rule did not keep their promises. Certainly the business world would collapse at once if this practice fell into decay. Almost all the vast and complicated intricacies of trade and exchange are carried on on the basis of promises.

You plant your sugar beets because the processor has promised to buy them. You put your eggs in a car destined for New York because the railroad company has promised to deliver them there. The groceryman delivers the food you eat for dinner because you promise you will pay for it. Lights are installed in your home and permitted to serve you because you promise that you will pay the service charge. You promise to pay the service charge because you are working for someone who has promised to pay you for your labor. You live in the landlord's house and he buys the coal to heat it and the food he eats and the clothes he

wears because you have promised to pay the rent, which he in turn has promised to pay to the coal dealer and the clothier and the grocer.

If there were a wholesale repudiation of promises, the first man disappointed would be compelled to disappoint those to whom he had given his word. And so it would go round the circle. There would be a total collapse. Our organized lives could not go on. So important is it that promises be kept that the framers of the Constitution of the United States wrote into it a provision that no state could pass a law relieving people from their obligation to keep them. While the law is here to enforce fulfillment against the unwilling, it is powerless to do anything but take away from the one who has violated his promise enough property to discharge his obligation. If he has no property, the law can do nothing, and so we have a whole host of petty little devices and intrigues conjured up to circumvent the law. The only security lies in individual, personal honesty. The law cannot make people honest.

Men sometimes excuse their failure to pay debts upon the pretext that the creditor is a rich and strong institution and is perfectly well able to bear the loss. Frequently it is not the rich nor the strong who bear the loss but the widow and the orphan whose patrimony has been invested in these institutions.

But whether the creditor can afford to sustain the loss or not is quite beside the point. The debtor, for the effect upon himself, for the sake of the honor of his name and his own self-esteem cannot afford to refuse payment of his debt so long as he has anything left to apply to the purpose.

Back in the dim recesses of my earliest childhood memory there is lodged the code that a Mormon's word must be as good as his bond. Debts simply had to be paid. That made us extremely careful about contracting them.

Incurring obligations beyond a reasonable expectancy of the ability to meet them is a fruitful source of ultimate dishonesty. Men who would scorn to steal and who would be highly incensed at the suggestion of thievery, nevertheless do not hesitate to make engagements which they have no chance of meeting. When the day of reckoning comes they will covertly put their property out of reach and otherwise preserve what they have to the deprivation of those to whom they have given their word. It puts a heavy strain upon character to see the accumulations of years of toil appropriated to the payment of debts incurred. One sees character crack under the strain.

Buying on credit with no reasonable prospect of payment resembles taking outright what belongs to another in that both come about through uncontrolled desire to possess. The same kind of resistance is necessary in each case if desire is to be denied. The time to avoid the unpleasant consequence is before incurring the obligation. There is character-building strength in resisting.

#### REQUIREMENTS OF THE GOLDEN RULE

I have said that honesty embraces the principle of the Golden Rule. This principle forbids interference by one with the rights of another.

*Saturday, October 8**Second Day*

It requires that every man be privileged to pursue his lawful calling in his own way and in peace, without restraint or hindrance. The employer must give an honest day's pay for an honest day's work. The employee must give an honest day's work for an honest day's pay. Honesty condemns falsity in all its forms. It does not permit the bearing of false witness. It banishes from out its pale the demagogic art of vilifying and misrepresenting one person or class for the purpose of arraying another person or class against the first. It does not sow dissension. Trust, confidence, assurance and peace are the offspring of honesty.

War, the disputes of nations, class conflict, the bitterness and hatred that threaten the peace of the world would dissolve by the simple process of observing these principles of honesty.

Honesty embraces truth and requires fidelity to principle. In this realm lies what we might designate as honesty in public life. It requires that men in public office should not graft even within the law. They must set principle above expediency and the public welfare above considerations of personal fortune. The scandals that rock our large cities to their foundations could not occur if those trusted with official authority practiced the simplest principles of common honesty. Fidelity here often calls for a high order of moral courage. One hears of legislators in state and nation who talk one way and vote another. Among friends and in confidence they condemn policies and the laws projected to effectuate them, yet officially they vote the passage of those laws merely because they fear the course of right, as they see it, might not be popular and to follow it might terminate their official careers. They would rather violate their consciences than lose the glamor and power of official position. Such men constitute a far greater menace to our country's safety than do all the propagandists of alien philosophies put together. We need fear no invasion from without so long as we are sound to the core within.

Nearly one hundred years ago in a stirring appeal to France, Victor Hugo said: "Sovereignty is not in dynasties, it is not in princes, it is not even in the people. It is higher; \* \* \*. Sovereignty is in truth!" Sovereign truth demands undiluted honesty. Every act of our lives; every concept of our intellects; every yearning of our souls, to be worthy, must be impregnated with the quality of honesty—that quality which gives integrity to the internal structure of a man and fits him for every trust.

### ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brothers and sisters, that I might enjoy a portion of the Lord's Spirit in the endeavor to speak to you this morning. It is needless for me to say that I have a feeling of gratitude in my heart for the testimony that the Lord has been kind enough to give to me of the divinity of this great work. I know that Jesus of Nazareth is the