

for them to help us. You would be surprised to know how many there are who come and want the Church to help them. They pile on to the Church, and forget that the leaders of the Church have to exercise faith themselves. If they get into a close place instead of going to God and asking Him to help them, and having faith that God is able to assist them in carrying their loads and open the way before them, they must come to the Church. "Cannot the Trustee-in-Trust help me do this?" They cannot build meeting houses; they cannot do this or the other; it is too much for them; and they want the Church to help them. Well, it is a wrong feeling. We should seek to help ourselves, and to call upon God, who is as near the individuals in the settlements as He is to us. He is as willing to listen to the prayers of an Elder in the remotest parts of the earth as He is in Zion. He is willing to hear all our cries, if we have faith. I tell you, my brethren and sisters, we must cultivate this faith and this confidence in God. One reason, I believe, that the Lord has required the Elders to go without purse or scrip is that we may have faith developed in the earth, that the Elders shall come back filled with faith. Why? Because God has heard and answered their prayers in the utmost extremity. When they have been in the greatest difficulty and it has seemed impossible for them to get relief, the Lord has heard their prayers. These men, returning by hundreds as they are, ought to have faith and to increase faith throughout the entire community. There is no doubt they do have a good effect. This community is being elevated by this kind of training. But there is still plenty of room for us to cultivate faith, and not imagine that we must fall on the Church for everything that we need or that we have difficulty in accomplishing. The Trustee-in-Trust cannot respond to all the calls. There is not means enough at his command. Therefore, we should seek individually to do our part towards this work. It should be our pleasure to labor for Zion in every

direction and to the utmost of our power. There is no labor on the earth so pleasurable as laboring for Zion, whether in the ministerial field or at home in any field that may be assigned us. There is no greater work, and no work that God smiles upon and blesses as He does that. The man that does it is a happy man, and will be a happy man, who labors for Zion with singleness of purpose and with his heart devoted to the work of the Lord. God bless you, in the name of Jesus. Amen.

#### ELDER MATHIAS F. COWLEY.

Guidance of the Holy Spirit—Perpetuity of the Church—Divine authority of the Priesthood—The power of Faith—Necessity of strictness in the payment of Tithing.

My Brethren and Sisters: I am gratified for the privilege of meeting with you at this Conference, and I desire, in performing my duty, to enjoy the suggestions of the Holy Spirit. The object, as I understand it, of our general conferences, and proportionately the Stake and ward conferences of the Church, is that we may be strengthened in our faith, that we may be encouraged in the performance of our duties.

There is no question of greater importance than the one which every man and woman should ask himself or herself personally: "Am I doing my duty as a Latter-day Saint?" Am I living in strict harmony with the sacred covenants which I have made with the Lord? If I am there is a testimony in my heart that the Lord is pleased with me, and if I am not there is a testimony that I am not as acceptable as I should be." And if any one who is not doing his full duty is not chided by the Holy Spirit, he is in a dangerous condition, for he has deadened the influence of the power within him.

I have been impressed so many times that it almost seems to be a hobby in my own mind, by the statement that President Woodruff made to us on several occasions; I think not only in this tabernacle but in other places throughout the Church, and possibly in his writings; that President Brigham Young appeared to him on a certain occasion, I believe it was when he was

## ELDER MATHIAS F. COWLEY.

in exile in Arizona. President Woodruff was on his way to attend a conference and the departed Prophet presented himself to this living Apostle in the flesh, and President Woodruff asked him: "Are you going to attend conference with us, President Young? and will you address us on the occasion?" President Young replied to him: "Brother Woodruff, I have done my talking in the flesh; that remains for you to do; but there is one thing I want you to do and to impress upon the minds of the Latter-day Saints, and that is to tell them to get the spirit of God and keep it with them." This sounds a little peculiar because it is the common injunction that is laid down in the Scriptures, that has been written in the revelations of God in every dispensation and has been uttered by every Prophet, and for that matter it has been urged by every faithful Elder in his ministration, and by every faithful Bishop of the Church, and every president of a Stake, to seek for the guidance of the Holy Spirit, and to cultivate it that it may be unto us a constant companion. Considering this it would seem a little peculiar that a departed Prophet of God should come to a living Prophet and tell such an apparently common message. But it is not common; it is the important key-note to everything in this Church. When the Latter-day Saints first heard the sound of the Gospel in their native lands, they were led to receive it with joy and satisfaction, but they were unacquainted with the whisperings of the Holy Spirit. It had been taught for many generations that the living Spirit of God as it was enjoyed in the ministrations of the Savior and his Apostles in the land of Palestine during their ministrations on the earth, was not to be expected in this enlightened age; and that the conditions which were associated with the various dispensations of the Gospel committed to man from the time of Adam down to the present day, the conditions associated with the enjoyment of the spirit of revelation to guide every man and woman that should embrace the Gospel, were not to be expected in the nineteenth century. And consequently when the Gospel was restored to the earth, and the

Elders went forth declaring the same, it was a matter of astonishment to those who heard it and who did not have the spirit to receive it, and were not looking for such a message; but the hearts of those who received the Gospel had been, in most instances, prepared for it. They were looking for such a message. Their hearts were filled with joy and pleasure when they embraced the Gospel. They received a living testimony for themselves. That testimony was not confined to the Prophet Joseph Smith, nor to his immediate associates. It was not confined to any council or quorum in the holy Priesthood, but the promise was universal; that whosoever would receive the Gospel might not only receive a remission of their sins, but also a living testimony of the Holy Spirit; they should know that God had spoken from the heavens; they should receive a witness that their sins had been remitted; and when this testimony came to those who embraced it, what joy, what satisfaction it produced in their hearts! And during all the history of this Church, now sixty-eight and one-half years in this dispensation, it is so organized and, in the purposes of God, is so designed as to perpetuate itself. Men have passed away; the Prophet of God and his brother, Hyrum, who stood by him in all the trials and tribulations of life, and who was also a Prophet of the living God, they laid down their lives; they sealed their testimony with their blood; but the work did not die with them. The Lord had organized the Church in such a way that when the Presidency was dissolved by the death of the Prophet, Twelve Apostles should preside over the Church, until the Presidency should be organized again; and so this organization has been perpetuated on the earth; and when men have been called to positions, they have been called by the spirit of revelation from God, just as literally, and just as distinctly as those that Paul spoke of in the 13th chapter of the Acts of the Apostles. When the Apostles were assembled and considering the appointment of Elders to labor in the ministry, and as they fasted, the Holy Ghost said unto them: "Separate unto me

Barnabas and Saul for the work where unto I have called them." And they were called by the Spirit of revelation, and by the laying on of hands by those who had been called of God to administer in His name in the flesh; and this is the only way that the work of the Lord has ever been perpetuated in the earth in any dispensation of the Gospel. It was so in the days of Moses, who had received the higher Priesthood, which holds the keys of receiving revelations from God for the government of His affairs among the children of men, and without which Priesthood, the Lord has said the power of Godliness is not manifest unto men in the flesh. But Moses honored this Priesthood, and he sought to sanctify all his people, just as the Prophet Joseph and his successors have sought to sanctify the Latter-day Saints, that they might come to a higher standard in the enjoyment of the Gospel, and the authority and power of the holy Priesthood. He sought to sanctify them that they might have the manifestations of the glory of God, and he sought to promote them to that standard, but when he went up to commune with the Lord on Mount Sinai, he had to draw a boundary line, and say to them that they should not pass over it because of their unworthiness; and he went up and communed with the Lord, and he received the mind and will of the Lord; and when he came down to communicate it to the House of Israel, they could not look upon his countenance, because it shone with the Spirit of God—it shone with that power of Godliness which was reflected through the Priesthood which the Prophet Moses held; but they could not be sanctified, for the reason that they rejected the higher law of the Gospel, which had been delivered to the Prophet Moses and through which he sought to sanctify them. As they were unworthy to continue in these higher blessings the Lord decreed that they should continue in the ordinances of the Lesser Priesthood—the administration of sacrifices, symbolical of the sacrifice of the Son of God for the redemption of mankind. He was called to do that work; to stand at the head of the House of Israel; a man that was called of God by revelation—a man that had been faithful.

Joshua, the son of Nun, was always inspired with that faith in God spoken of this morning by President Cannon. He did not stagger at the command of God, or at the purposes of the Almighty in designing the plan for entering into the land which had been promised to Abraham and his seed after him for an everlasting possession. You may read in the later chapters of Deuteronomy how Joshua was called. The Lord said unto Moses: "Take unto thee Joshua, the son of Nun, in whom is the spirit of wisdom, and lay thine hand upon him." He was called of God by revelation, and was ordained to stand at the head of the House of Israel and to preside in the administration of those ordinances which were symbolical of the atonement of the Savior, and which continued in Israel until the coming of the Son of God, who introduced the Gospel again in its fulness and restored the higher Priesthood.

The work of God in this generation has been established just as literally as it was anciently. The brethren who have been called to preside over this Church have been selected by the Spirit of revelation, and it has been manifest very strikingly of late in the calling of President Lorenzo Snow, and of brethren to preside over missions. Brethren have communed with the Lord; they have sought the mind and will of the Lord to know about these matters, and they have received it by the Spirit of revelation. I want to bear my testimony concerning the principle of faith. We do not have it as we ought to have it; it is not exemplified in our lives as it ought to be; we ought to have the faith that characterized Nephi, when he was sent to obtain the plates of Laban, and when his brethren staggered at the thought of their going to face the probable danger of performing that duty which had been assigned to them by their father, or by the Lord through their father, the Prophet Nephi said unto them: "The Lord, God, giveth no commandment unto the children of men, save that He will prepare a way for them to accomplish the thing which He commandeth them." That statement, enunciated by the Prophet Nephi, is as true today as it was then. The evi-

dences of the truth of this work are stamped upon the mind by the exercise of the principle of faith. We may not be able to communicate by mere verbal statement or by letter the Spirit and testimony of this work, but it is as tangible to us as it is to the human body when you receive a shock of electricity. You cannot describe the sensation so that others can feel it and understand it; they must have the current of electricity turned into their own souls in order to understand it. It is just as possible to receive a testimony of the divinity of this work as it is tangible to the human body to be shocked with electricity.

I rejoice, my brethren and sisters, in the labors of the Elders abroad. I rejoice when I see them returning with a good report, having been schooled in that experience which can be obtained alone by the exercise of faith in God by going forth, without money and without price, to declare the Gospel unto the nations of the earth. Education is not alone to be obtained from books and in universities, colleges and in seminaries of learning. There is an education that comes through the revelations of the Spirit of God to man that is higher than every other class of education, and compared with which all other systems of education sink into insignificance. What do we know about the earth even upon which we stand? What do we know about the planets that roll in space? Very little; but when the time comes, we will receive a knowledge of these things by revelation from God—when these sciences will be written upon by the Spirit of revelation resting upon men of God—men who exalt the Lord above all else. These things will be revealed from heaven, and we will understand them in their true light, and we will understand them perfectly.

I exhort you to pray to God for His spirit; strive to keep it with you; the only way to do that is to do your simple duty. There is nothing so important as the simple duty of the hour—that is the duty of the Latter-day Saints. It is their duty to have family prayer in the evening, and to call God into their midst. They should teach their

posterity to pray; teach them to ask a blessing on their food. It is the duty of every Latter-day Saint to pay his tithing and to pay it fully, not to make a feeble attempt at it by paying one-half, or one-fifth, or four fifths, but by paying his full one-tenth of his interest annually. If it is not one-tenth, it is not thoroughly and completely tithing. When you baptize a man in water, if you do it with his right hand not immersed, the Elder on the bank in charge, requests the one administering to do it over again, and immerse the whole body in the water, that it may be truly a baptism for the remission of sins, in similitude of the resurrection of the Son of God. As Latter-day Saints, we ought to be just as thorough in the performance of our duties, our simple duties in the Gospel, our prayers, our thanks, our offerings, our attention to the Priesthood of God in complying with the calls to carry the Gospel abroad, or to labor at home, as a merchant is in looking after the interests of his establishment. If we were so, the spirit of the Lord would be more abundantly poured out upon this people. There would be more living witnesses by their experiences of the power of God among the people than there are. I want to bear my testimony that no man or woman ever gets tired of paying tithing so long as they observe these simple duties. It is one of the grandest testimonies to the truth of this work, that no man who conscientiously lives it, who reflects and studies upon it according to the best opportunities, and time and ability that he has, ever tires of what the world call "Mormonism;" but when you find a man that has fallen by the wayside, you can trace in his course the neglect of some duty or the violation of some covenant which he has made with his God.

May God bless us, my brethren sisters, and enable us to live nearer to him and keep His commandments more strictly in all respects, that we may enjoy the spirit of the Priesthood and the spirit and power which belongs to this work; I ask it in the name of Jesus. Amen.