

THE LIGHT OF THE LORD FOR ALL.

DISCOURSE

Delivered at the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Friday, October 4th, 1901, by

ELDER MATTHIAS F. COWLEY

Why Many Generations Have Been Left Without the Gospel—Growth of the Work of the Lord From Its Inception—An Incomparable Organization—Sacredness of the Name of Deity—Loyalty Due to the Priesthood and Country—Religionists Should Marry Within Their Own Faith.

My brethren and sisters: I feel to express my gratitude for the opportunity of enjoying this conference. I do not know what I shall say, but place myself in the hands of the Lord. I have been spoken unto us, and I dare say that every Latter-day Saint who has been spoken unto at this conference that will be particularly adapted to his wants. This will always be the case if we come together with a desire to be renewed in our faith and encouraged in the performance of our duties. It is in the performance of our duties that we reach to know the mind and will of the Lord, not only concerning the Church as a whole through the mouthpiece of God, but also concerning our individual labors. Every Latter-day Saint is entitled to enjoy the promptings of the Holy Spirit to guide him in his particular field of labor.

I was impressed while listening to the testimony of Brother Woodruff concerning the manifestation of the Holy Spirit in the lives of the brethren and sisters in the state of Wyoming. It sounded very different to anything that is carried out in the sectarian world, where religious worship consists simply of a little preaching, praying and singing in their public assemblies. The shining of God comprehends far more than that. It seems to me that, out of the hundreds of millions of people in the world who profess to believe in a Supreme Being, there would be more who understand the unchangeable character of God and that they are entitled to His mind and will concerning them. We have often been asked why, if Joseph Smith was a Prophet of God, the Lord left the earth without the light of the Gospel for so many generations. The answer is very plain. They destroyed the men who bore the authority of God to officiate in His name. Then the Lord raised up such men as Luther and his associates of the Reformation to pave the way for the introduction of the Gospel, but even their lives were placed in jeopardy, though they did not claim to have received any new revelation from God, nor any light regarding the organization of the true Church; in fact, many of them laid down their lives in testimony of that for which they contended. I want to bear testimony that the Prophet Joseph Smith was raised up to introduce this Gospel just as soon as the world was prepared to receive it; and it was according to the purpose of the Almighty that it should be brought forth in the last days.

The work of God, from its inception to the present, has been growing, so that it is those who fight against it, not the Latter-day Saints, that ought to be discouraged. It would be well for them, instead of persisting in fighting the work, they would esteem it as a joyful place of news which the Lord has sent again to the earth—the Gospel restored in its ancient purity and power, by heavenly messengers, well for the children of men. There have been some men that, while not understanding the real source of inspiration and strength which has sustained the work, have had sufficient light and understanding to know that it was not to be trifled with. I have often been impressed with the testimony borne by Joseph Quincy, who visited the Prophet Joseph Smith a few weeks before his martyrdom. In his book entitled, "Figures of the Past," he devotes two chapters to the Prophet, and makes the statement that at some future time it was not improbable that the question would be asked, "What great American has done more to mould the minds and destinies of his countrymen than any other man upon this continent?" and he remarked, "Absurd as it may seem to some, it is not improbable that the answer to this question will be, Joseph Smith, the Mormon prophet." I want to say that he was guided by the spirit of prophecy when he wrote that statement, and it will come to pass. William H. Seward, who was secretary of state in the days of Abraham Lincoln, impressed with the character of President Brigham Young, made the statement that America had produced no greater statesman than the Mormon prophet, Brigham Young.

What impresses me, my brethren and sisters, is not the idea of securing popularity through the statements of sensible men who speak thus boldly and sincerely at times, but the fact that people ought to see, as we have been led to see, that this work has not been accomplished by the ingenuity of the men who have stood at the head of this Church. I remember a statement that was made many years ago to Brother John W. Taylor, when he was working in the county recorder's office in this city. A gentleman from the East called in, and in the course of conversation he said: "Mr. Taylor, I have examined the organizations of civil government in various nations of the earth; I am informed in regard to the Church in relation to its existence in Christendom; but in the course of my travels and researches I have found nothing that is at all to be compared with the Church of Jesus Christ of Latter-day Saints."

I appeal to you, my brethren and sisters, to consider these things. Notwithstanding the fact that numerically the Church has grown in a most remarkable manner, as shown by Brother Clawson, there exists a great necessity for us to grow in spirit. It is not the numerical strength of a people; the power and strength that constitutes it is their purity of life, and their possession of the Holy Spirit as a source of inspiration in all the walks of life. As an evidence of this I want to cite to you the fact that notwithstanding the Church now numbers 300,000, there are many who have fallen by the way side. The doctrine has been laid down in a most clear and distinct manner that it is not the professions we make; it is not the fact that we have a standing in the Church, or that we have some knowledge of the Gospel from the "dead" letter, that will give us perfect fellowship with God. Something better than that is required. We must stand in the light that Jesus told His disciples to occupy when He said unto them:

"Ye are the salt of the earth; but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

What made them the "salt of the earth"? He had told them previously. It was not because He had come and spoken unto them; it was not because they had seen Him work mighty miracles, but it was because they appeared in their lives the teachings of the Gospel, that beautiful sermon on the mount.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"Blessed are the meek; for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

"Blessed are the pure in heart; for they shall see God."

"Blessed are the peacemakers; for they shall be called the children of God."

These were some of the characteristics manifested by them in their lives. As Jesus said to them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

President Smith alluded this morning to the habit of profanity among the young people. I heard Brother McMurrin, who is one of the general authorities of the Church, state several times during our recent visit to Arizona and Mexico that there was more profanity on the streets of Salt Lake City in a short time than there was in the golden age of the world. I want to say that, so far as this concerns the Latter-day Saints, it is a disgrace in the sight of God. Altogether I have spent nearly five years south of the Mason and Dixon line in the United States of America, and it was seldom that I heard the name of Deity profaned among the southern people. Co-operating with my brethren who stand here to teach the people, I enjoy upon the young men the absolute necessity of desisting from profaning the name of Deity. We ought to esteem that name as exceedingly sacred. It is so sacred that the Lord has said, in a revelation to the Prophet Joseph Smith, recorded in Section 107 of the book of Doctrine and Covenants:

"There are in the Church two Priesthoods, the Melchisedek and Aaronic, including the Levitical priesthood."

Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great High Priest.

Before his day it was called the Holy Priesthood, after the order of the Son of God.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

Let us stop and reflect upon that for a moment. It does not imply, when they called the Priesthood after the order of the Son of God, that they did it irreverently, or that they were profaning the name of Deity; but the change was made "to avoid the too frequent repetition of His name." This ought to impress us with the sacredness that the Almighty places upon His holy name.

Allow me to teach a few simple ideas, that possibly ought to be taught to the Sunday school children; but we are all children, and need teaching and nursing, so far as the work of the Lord is concerned. When a child speaks to his father he does not call him John Jones, nor Samuel Brown, nor Golden Kimball; he calls him father, or some name equivalent to that. Our Savior, in teaching His disciples how to pray, said, "After this manner therefore pray ye: Our Father which art in heaven."

He warned them against praying as the hypocrites did, who loved to stand in the synagogues and on the street corners, to be seen of men; and He advised them to enter into their closets and pray to their Father in secret. The Spirit says to us that the Latter-day Saints do not enter into their closets and pray in secret as much as they ought to do. We do not, as we should, test the words of the beautiful hymn that has been sung this afternoon, "Lord, thou wilt hear me

when I pray." The Savior also told His disciples not to use vain repetitions, and in His prayer He did not repeat the name of the Father. He simply said in the beginning, "Our Father which art in heaven." What could be more simple, more gentle, or a more humble acknowledgment of our relationship to God, than this expression of the Messiah? We are the children of our heavenly Father. We were created in His image, physically, as well as spiritually. Therefore, in our prayers we should address Him as our Father. By so doing it will surround the sacred name of Deity with due reverence. We should teach our children to approach the Father in this way, in the name of the Son; and then the name of Deity will not be so familiar to them that when they are on the street, and perhaps become irritated, that sacred name will come to their minds and find profane expression on their lips. We ought to be governed by the Savior's example in all our prayers, private and public, as well as in our discourses before the public, and not repeat too frequently the name of Deity.

I allude to this because it has been suggested by those who stand in authority over us that we shall take up, as it were, a crusade against profanity. You know the effect of the spirit of revelation through President Snow on the subject of tithing, and how it has been attended by the blessings of the Lord. Reed Smoot in regard to the law of consecration, we have been brought nearer to that law by the preaching and labors of the brethren on the question of tithing. Now, let us take up a crusade against these evils that exist among the young people, and some instances among the older people. And this ought not to be confined to those who are working in the Mutual Improvement class. It ought to be taken up by the blessings of the Lord, by the Teachers in the wards, by the Presidents of Stakes, and by the local missionaries. Wherever we find a man who, either in moments of excitement or through carelessness, profanes the name of Deity, we ought to take up a labor with him. The name may be said with regard to those who do not observe the Word of Wisdom; for the Word of Wisdom is not so extensively practiced as it ought to be.

Brothers and sisters, reverence for the name of Deity, the observance of the Sabbath day, the attendance upon our prayers, the payment of our tithing, the performance of these simple duties that the Gospel enjoins upon us, constitute the basis of our salvation.

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not trouble about the prosperity and the destiny of the work of God, and we must not think that we can do anything to benefit the people. Let me say to you, brethren and sisters, that we should address Him as our Father. By so doing it will surround the sacred name of Deity with due reverence. We should teach our children to approach the Father in this way, in the name of the Son; and then the name of Deity will not be so familiar to them that when they are on the street, and perhaps become irritated, that sacred name will come to their minds and find profane expression on their lips. We ought to be governed by the Savior's example in all our prayers, private and public, as well as in our discourses before the public, and not repeat too frequently the name of Deity.

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Carthage Jail; that this is the dispensation of the fullness of times; that without the principles which the Lord revealed to Joseph Smith this dispensation is not complete; and that the work of God will never be destroyed, either in part or as a whole, for so hath the Lord spoken. So, my brethren and sisters, be not discouraged, but be faithful. Let me say to the young people: Keep good company. Do not go out with those who profane the name of Deity. Do not cast your lot with those who have no faith in the Almighty. Do not mingle with those who smoke or chew tobacco, who dabble with liquor, and who desecrate the Sabbath day. Do not risk going into company where there is danger that your affections will be established in an object that is not a saint of the Most High. Young women, seek the Lord in prayer, to guide you in the selection of a man to stand at your head for time and all eternity. I give the same counsel to young men: To taking the opposite course has never resulted in good. Evil always arises from union with those outside the Church. If it were my right, I would say to the Methodists, the Baptists, the Baptist young man: Do not marry a Latter-day Saint girl; she will make you trouble just as sure as you are born. You know, the preachers said a few weeks ago that when they got a "Mormon" into their net he was a source of trouble to them, because his "Mormon" theories would crop out. If a Gentile marries a "Mormon" girl, when she has a baby she will want that baby baptized at a "Mormon" fast meeting, and when it is eight years old she will want it baptized; and there will be trouble and discord in the family. I lift my voice against such marriages. I would establish through him the dispensation of the fullness of times, which comprehends every key, every blessing, every authority and every principle that is essential for the salvation of the human family in this life, not only spiritually, but socially, politically, financially, and in every sense of the word. Then what is the good of going outside and joining Christian Science or anything else, when you can get everything in the Gospel, and ten thousand times more than they dare

to offer you? What is the good of joining any of these sectarian institutions, which have not been founded by the Almighty, where the authority of God to administer the ordinances of eternal life do not exist? What is the good of dropping the meat to grasp a miserable shadow? May God bless you, my brethren and sisters. May the Lord inspire you and our young people to observe the Sabbath, to honor the law of tithing, to live lives of virtue, honor and chastity. May our Eternal Father bless President Lorenzo Snow. May He heal his body, that he may come and speak unto us and give us the word of the Lord. May He bless his counselor, President Smith. May He bless these men who sit before me, and who are the general authorities of the Church; for the Almighty has appointed them, and through them will His will be manifested to the children of men; and those who receive and act upon it He will bless and establish in the faith, while those who fight against it He will withdraw His fellowship from, and they will go into darkness. Heaven bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

God has established this work, my brethren and sisters. I know it is true. I know that Joseph Smith was a prophet of the Almighty; that Brigham Young was inspired of the Almighty; that he led this people into these chambers of the mountains. So was John Taylor and Wilford Woodruff, and so is Lorenzo Snow. The foundation of this work was laid by the Almighty through the Prophet Joseph Smith. Brigham Young never gave a new doctrine unto this people. All the ordinances and blessings were given to the Prophet Joseph, and his successors have built upon that foundation. God established through him the dispensation of the fullness of times, which comprehends every key, every blessing, every authority and every principle that is essential for the salvation of the human family in this life, not only spiritually, but socially, politically, financially, and in every sense of the word. Then what is the good of going outside and joining Christian Science or anything else, when you can get everything in the Gospel, and ten thousand times more than they dare

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NEURALGIA

is caused by the blood being impure, resulting in the impairment of the nervous system. The lack of nerve force brings a contraction of the nerve centers which is certain to cause the most intense pain. Unless the blood is at once purified and the system placed in a healthy condition it invariably terminates in a complete breakdown of the whole nervous system and often means years of terrible suffering.

"5-DROPS" will give quick relief and effect a permanent cure of this dreadful malady. It cleanses the blood, starts perfect circulation, stops the pain, and in a remarkably short time restores the nerves to a normal condition. No other remedy in the world will revitalize the nerves centers or give such instant relief to the sufferer.

RHEUMATISM

is a blood disease, nothing more or less. It is the result of an accumulation of poisonous matter (lactic acid and uric acid) in the blood. This waste substance in the system prevents healthy circulation and causes your whole system to clog up and you are certain to feel the horrible effects of these deadly acid poisons.

"5-DROPS" is the only cure for rheumatism. It is a perfect blood purifier and eliminates the poisons which cause the disease. By increasing the activity of the blood-making glands it affords pure blood which gives vigor and vitality to all organs of the body that depend for their health on a plentiful supply of good healthy blood.

"5-DROPS" is an internal and external remedy combined, and will give early relief to the sufferer by application to the afflicted parts, while a permanent cure is being effected by its use internally. Liniments, oils, etc., may give temporary relief, but the disease will return at the first opportunity unless the cause (poisonous acid in the blood) is destroyed, and the blood is thoroughly cleansed of this impure matter. Any physician will tell you that the only way to cure Rheumatism is to remove the cause. That is exactly what "5-DROPS" does.

It will cure Rheumatism in any form—it does not matter whether you are suffering from Inflammatory, Nervous, Muscular or Articular Rheumatism; whether your whole system is full of uric acid, whether every part of your body is aching and every joint is out of shape Swanson's "5-DROPS," if used as directed, will positively give instant relief and effect a permanent cure.

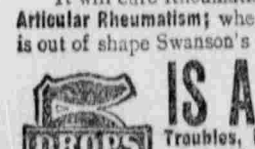
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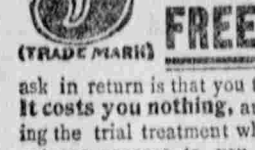


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