A Quantitative Analysis of Matthew Cowley's Use of the Illustrative Method of Oral Support

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A Quantitative Analysis of Matthew Cowley's Use
Of the Illustrative Method of Oral Support

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CHAPTER I

INTRODUCTION

A former associate of Matthew Cowley once said:

When I think of Matthew Cowley, I think of a great orator whose life was a living testimony of the greatest eloquence of the heart to the heart and not the eloquence of lip or mouth to the ear.¹

The power of Matthew Cowley's oratory while in the Polynesian Islands was something of which the people still speak. Whether he was addressing a large congregation on the great island Hui, or just a small group in some native chapel, he was the powerful moving orator. More often than not his addresses lasted nearly two hours. The natives loved to hear him, and the more he talked the better they liked it.² They were not the only ones able to appreciate fully the strength and influence of his spoken words, however. As a prominent leader in many aspects of life, especially religious, he had opportunity to influence the lives of many at home also. This writer recalls those times when he, as a youth, came under that influence and was captivated by the illustrative

¹Henry A. Smith, Matthew Cowley, Man of Faith (Salt Lake City: Bookcraft, 1954), p. 166.

²Personal interview with Karl Jones, head of Brigham Young University Housing (May, 1965).
materials which Cowley used to communicate his thoughts. His use of factual illustrations drawn mainly from his own experience seem to be the rule rather than the exception in his speaking. Thus, the intent of this study is to show it was through the consistent use of the illustrative technique that Cowley proved successful to most who heard him speak.

**Purpose**

The chief purpose of this analysis is to determine how much Matthew Cowley used the illustrative method of oral support in his public speaking. A minor purpose is to determine the dominant activating appeals used in his speaking. Such an examination should provide valuable insight for those desiring effective techniques in public speaking situations.

**Review of Literature**

At the time of this writing, no evident analysis or evaluation of Cowley's speaking has been done. Two volumes concerning him have been compiled: one a biography of his life entitled *Matthew Cowley, Man of Faith*, and the other a compilation of his speeches entitled *Matthew Cowley Speaks*. Both have been carefully studied.

Other sources which have been utilized are interviews with friends and family of Matthew Cowley and such publications

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3 Henry A. Smith, *op. cit.*

4 M. C. Josephson (editor), *Matthew Cowley Speaks* (Salt Lake City: Deseret Book Company, 1934).
of the Church of Jesus Christ of Latter-day Saints as The Improvement Era, The Church News, Salt Lake Tribune, and General Conference Reports of the Church of Jesus Christ of Latter-day Saints. Some master's theses which constitute similar studies to that being done in this writing have also been reviewed. Parley P. Pratt—Mormon Orator, written by Dr. Morris Clinger, current chairman of the Department of Speech, Brigham Young University, has been especially helpful.

Procedure

In order to lay a proper foundation for this study, a brief biography of Matthew Cowley is included, that a better understanding of the man and his speaking might be gained.

Research indicates the previously mentioned volume, Matthew Cowley Speaks, contains most of Cowley's available published discourses. Thus, the forty-five speeches contained in that compilation have been analyzed as to (1) audience occasion, (2) year the speech was delivered, (3) approximate number of words per speech, (4) number of illustrations used in each speech, and (5) the approximate number of words used in illustrative material within each speech. Each presentation has been categorized according to audience occasion and arranged as to the year delivered, thus showing any variance in the use of illustration in these areas.

5 Morris Clinger, "Parley P. Pratt—Mormon Orator" (unpublished master's thesis written for Master of Arts degree, Brigham Young University, June, 1946).
By random counting through each speech, an average number of lines per page and words per line was established. This was used to calculate the average word length of each one.

Through analysis, the exact number of illustrations used in each discourse was determined and the average number per speech was drawn.

The fact that the length of illustrations often determined the number used per presentation made it necessary to establish the amount of illustrative material used in each discourse. This was done by multiplying the exact number of lines containing such materials by the words per line.

The data of the above mentioned process are shown in compact table form within Chapter III of this study.

To provide a more comparative analysis of Cowley's use of the various forms of oral support, and to determine his dominant motive appeals, six of the forty-five speeches have been analyzed. One sample speech from each of the following six major categories has been considered: semi-annual General Conferences of the Church of Jesus Christ of Latter-day Saints, regional and local meetings, addresses to students of Brigham Young University, radio broadcasts to audiences of KSL, remarks to gatherings of Alcoholics Anonymous, and speeches at funerals.

Each of the six discourses has been carefully outlined according to a three part organization: introduction,
body, and conclusion. Thus, attempting to show in outline form the speaker's thought in each of these three parts. In the process of outlining, marginal notations have been made on the outline. The marginal notations without parenthesis designate the support materials Cowley used to communicate his message. The dominant motive appeals which prompted Cowley to voice each thought are enclosed in parenthesis.

In the final chapters of this study, the findings have been shown through conclusive data.

Criteria of Analysis

In this study, Alan H. Monroe's Support Methods and Arthur E. Phillips' Impelling Motives have been used as criteria for determining support materials and motivating appeals.

Alan H. Monroe's verbal supporting materials are defined as follows:

1. Explanation—details, how, when, where, what, why, who.

2. Analogy or Comparison

   We compare the new thing with an old idea with which we are familiar.

   We compare the things that are somewhat alike.

   We contrast the things that are different.

3. Illustration (a detailed story that gives a complete

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picture) an example.

a. Hypothetical Illustration—one that is supposed or made up in the mind to portray a desired situation. Can be very vivid.

b. Factual Illustration—one that is real—an experience.

4. Specific Instances (undeveloped examples) just refer to a known person, place, or thing, happening or experience, and then compare.

5. Use of statistics. The use of actual facts and figures to give the listener a visual or graphic mind picture of what you are explaining.

6. Testimony—the personal beliefs, statements and opinions of persons.

7. Restatement—to say the same thing in a different way.

The impelling motives from A. E. Phillips⁷ are interpreted as follows:

**Self-preservation**

The desire for the preservation of life and health, the desire for freedom from disease, fire and flood, freedom from personal injury or pain. Freedom from those things while in the hereafter—heaven as opposed to hell.

**Property**

Property as an impelling motive means the desire for

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good, lands and money--wealth.

**Power**

Power as a motive means the desire to possess skill, force, energy along every line of endeavor, the ability to be and to do. It included the desire to possess intellectual, moral and physical strength, the desire for authority and influence--the ability to sway and control men.

**Reputation**

Reputation as an impelling motive means the desire for the good opinion and good will of others. It is born of self-respect and pride.

**Affection**

Affections, as an impelling motive, means the desire for the welfare of others--kindly concern for the interests of mother, father, wife, son, daughter, sweetheart, friends, any being, human or divine.

**Sentiments**

The impelling motive of sentiments includes the desire to be and to do what is right, fair, honorable, noble, true--desires associated with intellectual and moral culture. It embraces duty, liberty, independence and also patriotism considered as a moral obligation.
Tastes

Tastes, as an impelling motive, means the aesthetic desires, the finer pleasures of touch, taste, smell, hearing, sight—the love of music, painting, sculpture, oratory, poetry, drama, the love of the beautiful and the sublime in the works of man and nature.

Conclusion

It is the hope of the writer that this study will provide interesting reading and valuable insight for those desiring effective public speaking techniques. It was, no doubt, partly due to Matthew Cowley’s effectiveness as a speaker that prompted his wife to say of her late husband, "Even though Matthew has passed from this life, the people will not let him die." 8

If, through this study, the inspired thoughts of Cowley as well as his methods of effective communication can be perpetuated, perhaps it will help others to merit the praise: "the people will not let him die."

8 Personal interview with Elva Cowley, wife of Matthew Cowley, at Salt Lake City, Utah, November, 1965.
CHAPTER II

MATTHEW COWLEY

When Matthias F. Cowley and his wife, Abbie, completed their substantial rock home in Preston, Idaho, they followed the custom of the day and arranged for its dedication. This took place on July 28, 1865, with a prayer which proved to be of a prophetic nature many years later.

Apostle Thatcher, having been asked to dedicate the new home, asked the Lord to "protect it from all harm that no evil influence might enter therein; that it should be a place of hospitality and of rest for the weary; that old age should be respected and gray hairs honored; that herein might be born prophets, seers, and revealers to honor God; that great faith, the greatest of all gifts should be exercised; that health and happiness would abide therein."¹

There were three previous children, but only two sons were born in that rock home in Preston, William Hyde and Matthew. Neither the father nor the mother were to live to see the fulfillment of the prophetic prayer with the sustaining in October, 1945 of their son, Matthew, to be a member of

¹Journal of Matthias Cowley in possession of Leona Cowley Olsen, sister of Matthew Cowley, Salt Lake City, Utah.
the Council of the Twelve Apostles, of the Church of Jesus Christ of Latter-day Saints and thus a prophet, seer, and revelator.  

Matthew Cowley was born on Monday, August 2, 1897. It was just a few days later that his father, Matthias Cowley, was sustained a member of the Council of the Twelve in conference in Salt Lake City.

Upon moving to Salt Lake City in 1898, they had as their neighbors members of the First Presidency and several of the Council of the Twelve.

With a youthful spirit of adventure and friendliness Matt Cowley, for that is what everyone called him, was in and out of the homes of those stalwart leaders all during his boyhood. He was there often at mealtime and prayer time. His playmates and fellow pranksters in the Seventeenth Ward and Lafayette School were the sons and daughters of these Authorities. Their family life influenced him in these impressionable years. As a youth he learned to love these men and respect them, not alone for the positions they held, but for their personal lives and friendliness. One of the early teachers in Matt's Sunday School was George Albert Smith, who as an

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Apostle and later as President of the Church was to play such an important part in the boy's life.4

Early in his life Matt earned a reputation as one of the neighborhood pranksters. "One of Matt's school teachers said she found it difficult to get angry at the boy and his pals when they brought such things as toads, frogs, and snakes and let them loose in the classroom. 'They were always so honest and ready and willing to own up to the responsibility for their conduct,' she said."5

At a very early age Matt began to exhibit some of the traits which later were to become such outstanding characteristics in his unusual life. He early demonstrated that he was honest and forthright and would never take advantage of someone's misfortune. He was the peacemaker of the group and showed concern as a youth for those less fortunate than him. His brothers and sisters and playmates found him kindly, unselfish, and generous to a fault. With a vivid imagination and a sense of humor he was the life of every kid's party in the neighborhood. He and his sister Abbie were the humorous and fun-loving children of the Cowley household and kept life stirred up and interesting.6

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4 Address given at funeral of George Albert Smith by Matthew Cowley, April 7, 1951, Salt Lake City, Utah.

5 H. A. Smith, Matthew Cowley, Man of Faith (Salt Lake City: Bookcraft, 1954), p. 34.

6 Ibid.
He learned early to accept responsibility, which was demonstrated when one of his neighbors solicited his help in an emergency to milk the cow. She had a very young baby, and her husband was away. The young man she had engaged to milk the cow took seriously ill, and she asked Matt to help her out. She told him what the pay would be. The boy came promptly morning and night and performed the chore, taking home some milk each time. When the assignment was finished, he refused additional pay though it had been promised him at the start. He told the neighbor he had enjoyed doing it and the milk was enough. She had to leave the promised pay with Matt's mother.7

The unity and closeness of the Cowley family was such that it was spoken of frequently in the neighborhood. Mother Abbie Cowley was the key to this family association and sparked it with her love and cheerfulness. She was characterized by her neighbors as "one of the most self-sacrificing of women." Her spirit of helpfulness influenced her children.8

Their family life was built on a foundation of love and prayer. A good word picture of that family life is given by an aging woman, now living in Norway, who served as housemaid for several years in the Cowley home. She writes:

7Ibid., pp. 35-36.

When I was young I left my native country, Norway, and went to Zion. There I came into the home of the Cowleys to work as their housemaid. I have many good and happy memories from that period of my life.

Though at first I felt strange in the new country, I always felt very much at home with the Cowleys. They had a wonderful spirit among them. They were real Latter-day Saints. When at other times in life I had different experiences and my faith was somewhat tested, it was a source of great encouragement to think of the Cowleys. They lived righteously and in harmony with their principles. I remember so well how Mrs. Cowley quoted poetry by heart. She was always so good and friendly. The spirit in the home was wonderful, and the children were the same way as their parents.

Matthew's fun-loving spirit often cloaked a seriousness of mind and a very early tendency to depend upon the Lord. He learned to pray from his father and mother and received, early in his boyhood, testimony of prayer. His unusual memory helped him to recite scriptures. Although noted for his mischievousness, Matt seldom took part in sports. His interests as a boy were mostly in reading, and he developed this trait more as he grew older.

The seriousness of his mind was manifest in his own request of his father to send him to the mission field. Matt was attending the L.D.S. University when unlike the others of his class, he did not buy books for his sophomore year. He instead asked his father for the privilege of a mission. He was but seventeen years old when he made known this desire.

9 Correspondence collection in possession of Mrs. Leona Cowley Olsen, sister of Matthew Cowley, Salt Lake City, Utah.
Matthew wanted to go to Hawaii as a missionary and nowhere else. His brother, Moses, had filled a successful mission there, and upon his return had thrilled the younger boy with stories and experiences among these island people. In the mind of the adventurous Matthew had grown the conviction that there was no place in all the world to compare with the Hawaiian Islands.

Because of his strongly expressed desire it is not at all surprising that his missionary call was to Hawaii. Under these circumstances it is strange, indeed, that before the youth was to go too far in his mission preparations the assignment was changed, sending him, instead, to another island people in far off New Zealand. 10

The inspiration on this occasion came to the Cowley family's next-door neighbor President Anthon H. Lund, Counselor to the President of the Church, Joseph F. Smith. Not long after the first mission call had been received, President Lund visited the home for the purpose of talking to Matthew. They went together into an adjoining room and sat down for a confidential visit, the import of which never could have been realized at that time.

"I was having dinner tonight, and the spirit told me you should go to New Zealand instead of Hawaii," said the kindly President with his arm about the youth's shoulder. "I don't know why. That's the way I feel. If it is all right with you, I will tell President Smith in the morning and you will be sent to New Zealand." 11

10 Interview with Elva Cowley, wife of Matthew Cowley, November 1965.

It could have been very disappointing to the young man, this news of a changed mission call, but no doubt some of it was dispelled because of the prospects of new adventure among a native people and in a Pacific Island mission.

Little did he or anyone else then realize that he was destined to spend more than thirteen years of his life among these Polynesians to love and be loved.

There remained particularly the words Father Cowley spoke at the railroad station as he bade farewell to his son:

"My boy, you will go out on that mission; you will study; you will try to prepare your sermons; and sometimes when you are called upon, you will think you are wonderfully prepared, but when you stand up, your mind will go completely blank."

"What do you do when your mind goes blank?" was the concerned query.

"You stand up and with all the fervor of your soul, you bear witness that Joseph Smith was a Prophet of the living God, and thoughts will flood into your mind and words to your mouth."  

The wisdom of these words were to be put to a test for Matthew before he reached his mission field.

It was in Sydney, Australia, where his ship docked in mid-November, 1914, while he and his companions were on their way to New Zealand. On the evening of their second day in Sydney they accompanied some Australian missionaries to a street meeting.

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12Daily Memoirs of Matthew Cowley in possession of Elva Cowley, Salt Lake City, Utah.
As the meeting progressed, he was startled to hear his name called as one of the speakers. Many a Latter-day Saint missionary has thus been introduced the hard way to his mission labors.

As he recalled this experience later, Matthew said: "Like a flash the instructions of my father as I left home came to me. It was the first time I had ever been in such a position, and I sensed what was ahead of me when I reached New Zealand. My mind was a blank. It had to be, because I had never put anything in there in the first place.

"And so I said with all the fervor of my heart, 'Ladies and Gentlemen, I know with all my heart that Joseph Smith, the Mormon Prophet, was a Prophet of God. I know it. I am young, and my parents would never teach me anything but the truth. My father is a great scriptureian. When he was as young as I am, he knew 484 scriptures off by heart. I don't know any, but I know the ones he knows are true. When I was eight years old, I was taken into a river in Cardston, Canada, and I went down into the water and came up out of the water. That was the way Christ was baptized. I went to an uncle's home, and he and my father put their hands on my head and I was confirmed a member of the Church of Jesus Christ of Latter-day Saints. I testify it is the true Church of Christ on earth today.'"13

From Sydney, Matthew went on to New Zealand arriving in Auckland on November 23, 1914.14 He was now in the land of the Maori.

Learning the Maori language took much time and effort and, though not easy, was an inspiring experience for Matt. Recalling these efforts in later years, he said:

How I remember as a mere boy—I was alone for three months without a companion, not understanding the native language—how I would go into the grove

13 H. A. Smith, op. cit., p. 44.
every morning at six o'clock and study for eleven hours and fast and pray. Finally within eleven or twelve weeks and all by myself with no missionary to encourage me, I had the audacity to stand up before a group of natives and preach the gospel in their own tongue. I was using words I had never read or heard, and there was a burning in my bosom the like of which I have never felt before nor since in my life. My mind was not like I was a child. The power of God was speaking through me as a youngster, seventeen years of age.\textsuperscript{15}

Though he was a mere youth, the natives respected and honored him because he bore the priesthood of God and had power to bless them and heal their sick. Matthew recalls one dear Maori mother, tears running down her cheeks, asking him, "Does your mother know where you are?", and at the same time leading him by the hand into the home where her husband lay burning with fever that he might give the man a blessing. "I was young enough to be her grandson, but the Lord answered my prayer, and the husband was healed almost immediately."\textsuperscript{16}

The seriousness of Matthew's thinking and efforts as a missionary were early apparent in his letters home. It is singularly reflected in a letter to his mother written about six months after arriving in New Zealand. He wrote in part:

"Although I can speak only a few minutes (in Maori) I still have faith that the Lord will bless me with a greater knowledge each day and I will soon be able to preach a regular sermon."

\textsuperscript{15}"Signs Follow the Believers," L.D.S. Conference Report Index, October 3, 1948.

\textsuperscript{16}\textit{Ibid.}
"I never take the honor myself, when I receive such a blessing.

"I always go in secret and give the Lord the honor, the praise, and the glory—I am enjoying the best of health and I like my labors more each day."\(^\text{17}\)

The extent of his spiritual development and a full manifestation of the "gift of tongues" that came to him are further revealed in his greatest single contribution to the New Zealand Mission. It was a work of inspired translation of the scriptures which today remains as a monument to him in the island. To accomplish it he was to remain a full five years among the Maoris on this first mission. It was work of such a nature that it brought him even closer to the natives.

I lived at the home of an intelligent and well-to-do native. One room in this house was dedicated for this work. The work was extremely interesting and was comparatively easy when I had the spirit of it. At intervals, however, I would lose the spirit, and this would cause me to spend hours over one short verse. Sometimes I could not work at all.

When I found myself in this predicament I would lock myself in my room, fast and pray, until I felt the urge to continue. It was not an uncommon thing for me to fast for two days at a time. No one was permitted to enter the room where I was working, and when I was absent, the door was always locked. I can say in all sincerity that I experienced, during this work, the feeling of a helping power outside and beyond my own. Now when I read these books, I marvel that I was the one that was supposed to have done the translating. The language surpasses my own individual

\(^{17}\text{Correspondence Collection. op. cit.}\)
knowledge of it. This was the great experience of my life and it will always remind me that God can and will accomplish his purposes through the human mind.\footnote{18}

During his extended stay in New Zealand Matthew endeared himself to the natives. He sang their chants and songs, danced their dances. He was one with them now in everything except the color of his skin. Their customs were his customs. Their language was his, and their simple, childlike faith was his kind of faith. He learned to love life almost as did the more carefree native. He never lost the zest for living he acquired among his Maori friends.

Among these dark-skinned people he acquired the certainty of his knowledge that prepared him one day to qualify as a "special witness."\footnote{19}

After five fruitful years as a missionary among the Maori came his official release. In part, the letter of release, dated May 9, 1919 and sent to Father Cowley at his home in Salt Lake City, read:

Your son, Matthew, is now released and is returning home within the next few days. I am indeed happy because of the work he accomplished while in this mission, which work will always stand as a monument to his name. His knowledge of the Maori language, his work in translation, his ability to talk—both in English and Maori—are a

\footnote{18}{Correspondence obtained during an interview with Matthew Cowley's sister, Mrs. Laura Brossard, in Salt Lake City, Utah, November, 1965.}

\footnote{19}{Interview with Mrs. Elva Cowley, op. cit.}
few of the many gifts that the Lord has bounteously
bestowed upon him.

I was down in Hawkes Bay last week—where
Elder Cowley spent much of his time while working
on the translation of the Doctrine and Covenants
and Pearl of Great Price—when a farewell entertain-
ment was given him and could you have seen the
many expressions of love and appreciation that
were bestowed upon him, I know you would have
rejoiced and thanked the Lord. Never before have
I seen such love to an elder as was shown on this
occasion. The whole native village turned out to
bid him good-bye, and as we left on the train,
tears were shed. 20

He was twenty-two years old when he returned to Salt
Lake City in 1919 and had not yet finished high school. He
had dropped out of the L.D.S. University at the beginning of
his sophomore year, when he left for the mission field. He
returned from the islands a mature, serious-minded young man
with a desire to complete his schooling.

While he studied at the university for the next two
years, he lived at home with his parents in the Seventeenth
Ward. Almost immediately upon his return from the mission his
qualities of leadership were recognized, and Matthew became a
counselor in the Ward Young Men's Mutual Improvement Associa-
tion.

Matthew was constantly in demand as a speaker in the
wards. His many unusual experiences and testimony were heard
by many congregations.

Two years at the University of Utah qualified him for

20 Correspondence Collection, op. cit.
further studies and, having determined to study law, he enrolled in the George Washington University Law School in the nation's capital. He spent four years in Washington, D.C., the first as a bachelor and the last three with his wife, Elva Taylor Cowley. 21

In Washington he saw the world go by, and he became so attached to it that he dreaded the time to come when he would have to leave that part of the country. He was convinced it was an education in and of itself just to live in that place. He described it as a "beautiful city with cosmopolitan interest, historic importance, romance and charm." 22

Many of his diary entries had to do with his work in the office of Senator Reed Smoot. He was special assistant to the Senator, assigned to duty with the powerful Senate Finance Committee of which the Utah solon was chairman. He tells often of finding the Senator already at his office, hard at work when Matt arrived in the morning. Matthew worked for Senator Smoot most of the four years he spent in Washington. Much of his responsibility was to handle the departmental matters that came through the Senator's office. 23

Such an assignment was a fortunate one for Matthew Cowley in several ways. It provided him with financial

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21 Interview with Mrs. Elva Cowley, op. cit.
22 Daily Memoirs of Matthew Cowley, op. cit.
23 Ibid.
security. He obtained a keen insight into the inner workings of the government and the various agencies. He became familiar with many of the noted individuals who were prominent then in government circles.

While in Washington Matthew Cowley continued his devotion to his church. For a large part of the time he was in the capital he was superintendent of the branch Sunday School. When Apostle Reed Smoot set him apart as Sunday School superintendent, he ordained him a high priest. He had to relinquish this position the last year because of a heavy schedule of study and work in preparation for his graduation.24

It was at this critical period in his studies that Matthew Cowley's diary would very often note, "Arose at 2:30 a.m. to study."25

As in Salt Lake City he was always in demand as a speaker, being invited often to address the branch sacrament meeting, Mutual meetings, and others. He wrote a letter home once which said, "I still have an occasional opportunity myself to partake of the similitude of the Master by way of public dissertation of religious philosophy. Next Sunday I am to speak at our services here; Senators, Congressmen, ex-governors, college professors, students, and scientists, etc.

24 Interview with Mrs. Elva Cowley, op. cit.
After all, however, they are just plain folk and require the same spiritual edification as the rest of us. 

Matthew was to have only a few years of the consistent future he expected. Those were the thirteen years he was a lawyer and prosecuting attorney in Salt Lake City.

Among those of the legal profession, he was rated as a good lawyer. It was generally conceded, however, that he was too honest and too much a humanitarian at heart to amass any wealth. What he once said about his law practice in a jesting way was a recital of fact. Speaking to Brigham Young University students in the presence of President Ernest L. Wilkinson, himself a lawyer, Matthew Cowley said:

It's true, I did repent earlier than he did from practising law, but nevertheless I can say that the law is a wonderful profession. I never made much money at it, but I think I did a lot of good in practising law.

My legal inclination was more toward the criminal law. When you are an honest lawyer and you represent criminals, it isn't long until you have lost all your clients. They are in jail. So in the practice of the law I came up against a great many young men who were delinquent, fine young fellows! I thought maybe I was wasting my time. They never did pay me. Many of them offered to pay me at times, but with stolen property, and I couldn't accept it.

I used to get them to plead guilty if they were guilty. If they needed representation, I would represent them, but I would never defend one whom I knew to be guilty. The results was that most of my clients wound up in the penitentiary of the State of Utah.

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26 Correspondence Collection, op. cit.
When I came home from New Zealand after presiding there on a mission, several of these youngsters who were in the penitentiary because I had them plead guilty before I went to New Zealand, had been released. They had filled their terms. When I inquired about them, I was astonished. They were all good citizens.  

Several good, substantial citizens of the community today owe their standing to his interest in them.

Matthew was also active in politics. He believed that it was every American's duty and responsibility to do something for the welfare of his country, and politics was viewed as a major channel into which this activity could be directed. He stood always for morality in government with elective officers who were honest and possessed integrity. "That is the best religion I know of," he would say when he thought someone would be critical of him for talking politics instead of religion in a Church service. "You vote for men whom you would be willing to have come into your home and sit down at your table with your children. . . . Know your candidate, know the interests which are backing them, and then vote accordingly. I know that no man can accept money from an underworld or subversive source without being called upon after he is elected to protect the source of his campaign funds."  

During this period in Salt Lake City, Matt continued  

27 M. C. Josephson, op. cit., p. 228.  
28 H. A. Smith, op. cit., p. 75.
his Church activity. While he did not hold a position of prominence, he was one of the most popular M.I.A. teachers in the city. The reputation of his interesting Adult Class brought many out to join in the discussions. He was also a Sunday School teacher and served for a while as a Sunday School stake board member in Wells Stake. He was once again invited often as a speaker, in the wards of Salt Lake City.29

Then came the dramatic close to his career as a lawyer and with it a new life which was to establish him further as a man of faith. It came at a time when he had built up a substantial law practice and was just beginning to reap the financial gains of years of study and application to his chosen profession. He describes the call of the Church in 1938 which ended his legal career in these interesting words:

I had a call from the President of this Church one day. It was right when I was working on the best case I ever had in my office. It had to do with some oil land in Wyoming. I would have made enough on that one case to live comfortably for a few years if I hadn't made another penny.

I was called to the office of the Presidency of the Church, and I was asked if I would like to go back to New Zealand on a mission, what I thought about it. I said, "I am not thinking anything about it. If I am called, I will go, if I am not called, I won't." Within two days I had a phone call which said, "You are called."

I turned the lawsuit over to a friend of mine after I had been working on it for over a year, and I never received a penny out of it. He got the big fee that I had hoped to get, and I was out in New Zealand sleeping in houses without any floors, 29

29 Interview with Mrs. Elva Cowley, op. cit.
working among the people that I love with all my heart.30

The Islanders were equally as happy to see the Cowleys.

Welcome to you, Matthew Cowley, and to your wife and daughter. Our pleasure and happiness is boundless now that you have returned as a father to the Maori people and as president of the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints.

Such was the greeting in the mission newsletter, and in the hearts of the natives. There was great rejoicing that their beloved Matiu Kauri had come back to be their tumuaki. It was a title he accepted in honor, for he was proud to have the natives thus refer to him. The Maori word, Matiu Kauri, means great leader, the chief, president.

He now found himself the head of a mission numbering about nine thousand members. Of these about eight thousand were Maoris and the remaining one thousand were Europeans.31

It was Tumuaki Cowley's custom when he arrived in a native Pa to go into each house. He would have something to eat with each family. All he had to do was just arrive in the village to cause a major stir among the people. They would come running from all directions, especially the children, and crowd about him. They would not be satisfied until he had promised to visit them all. He always had gum or candy in his pockets for the younger ones.

30 Josephson, op. cit., p. 328.
Invariably the visits would end in an evening of discussion with the group seated about him on the floor. On these occasions much of the talk would revert to the "old times." Experiences of the first mission would be relived. Every village, every place had its memory.

The extent of Tumuaki Cowley's visits in the homes of the people is shown in an excerpt of a letter he wrote the First Presidency in June, 1938, just a few weeks after his return to the islands. He said:

During the past 51 days, I have been away from headquarters making a tour of the mission. I traveled 5,000 miles in the mission car, visited almost every branch in the mission, and traveled with the elders through their respective districts. Besides meeting the people in district and branch meetings, I visited 385 people in their own homes. On the South Island I visited the home of every known Saint excepting one. His home is not accessible at this season of the year.

The power of Tumuaki Cowley's oratory in the islands was something of which the people still speak. Whether he was addressing a large congregation in a great island Hui or whether just a small group in some native thatched-roofed chapel, Tumuaki Cowley was the powerful, moving orator. More often than not his addresses lasted nearly two hours. The natives loved to hear him, and the longer he talked the more they liked it. They were great orators themselves and were

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32 Interview with Karl Jones, Head of Brigham Young University Housing, Spring 1965.
33 H. A. Smith, op. cit., p. 114.
able to appreciate fully the strength and influence of his spoken words.

Tumuaki preached in English and then would change into Maori. His manner of speaking and his fluent use of the Maori language made his listeners feel he was one of them. He had a way of making them feel he owed them much; that it was because of them that he was what he was—their tumuaki and later the Apostle of Polynesia.

Life in the New Zealand Mission home in Auckland under Tumuaki Cowley could be termed more informal than formal. That was his attitude toward his missionaries. When he met newly arriving missionaries at the boat, his relationship was as man to man. He made them feel his equal. He had a way of saying to them when they wanted to be told how to do their missionary work, "You are called out here by the same priesthood that called me to my mission. I get my instructions from the Lord, you should get yours the same way." He commanded their love and respect, and his informality of association seemed to enhance this relationship. He had a knack of handling them. There was excellent understanding between missionary and president.

At Tumuaki's side, aiding him in directing the work of the Relief Society and other auxiliaries, traveling about with him, and serving efficiently as mission mother to the sixty-odd missionaries, was his devoted wife, Elva Cowley.

Her place, she knew, was at the side of Tumuaki Cowley,
and not long after their arrival in New Zealand, she had opportunity to prove her courage and loyalty to his call.

This came about when the missionaries were summoned to return home in October, 1940. New Zealand had then been at war for fifteen months. The missionaries had been working under these wartime conditions, through blackouts and brownouts. In the fall of 1940 it was expected that the war actually would be brought to the islands, and as a result the First Presidency ordered all Zion elders out of New Zealand by the first means possible.

The period ahead was one of tremendous responsibility for Tumuaki. There was a great mission yet to be looked after. There were few of the male members of the Church available to help. Military drafts and demands of essential industries had taken them. The Relief Society women carried on valiantly, and what missionary work was done they performed to the best of their ability. 34

Some of Tumuaki's feelings relative to these changed conditions were expressed in a letter written November 4, 1940 to his sister and brother-in-law, Mr. and Mrs. Joseph W. Olsen. He said:

This is the first time this country has been without elders from home. How long we will remain I do not know. The first Presidency informed me that I would remain for "the present." How long that is I cannot say, but I am hoping that I will not have to leave until after our April conference.

34 Interview with Karl Jones, op. cit.
at least. This is a large mission--9,000 members, 90 branches, and 13 districts. It will take some time for these people to adjust to their responsibilities, and they will have no one to turn to if the mission is left without a head who understands them and their language. The natives have been fasting and praying that I would not be called home.

As he assumed more mission responsibility, Tumuski Cowley added some civic duties. He spoke at Rotary and travel clubs in many parts of New Zealand. He was much in demand as a speaker, and the newspapers gave freely of reports on his addresses. He took part in New Zealand’s war effort as did other members of the Church. Gold and Green Balls became one of the country’s most popular events for raising defense funds.

His frequent speeches about New Zealand did much to cement friendly relations between countries. A typical response to these talks came from the secretary of the Dannevirke Rotary Club who wrote:

My directors have asked me to express to you their appreciation of your having visited Dannevirke to address our recent forum and say how much it was enjoyed both by our own members and those who had journeyed from other clubs represented.

We only wish you were more often in our district when we would endeavor to impose on your generosity by asking you to address us more often. Your address, like your previous one, was both inspiring and instructive and materially helps to bind the

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35 Correspondence Collection, op. cit.

36 Interview with Karl Jones, op. cit.
existing friendship between our two countries. 37

Before his release Tumuaki Cowley was to make one more notable contribution for the welfare of the Maori people. It was further evidence of the place of high esteem he had won among government, civic, and tribal leaders of New Zealand.

He was invited to attend and address a large Maori tribal and parliamentary conference held at Wellington. The tribal leaders wanted to show how a stranger could come among the natives as a religious leader and learn their language so effectively. The Prime Minister and several cabinet members were also speakers.

The purpose of the conference was to discuss the policies and welfare of the Maori race. President Cowley was invited to give two talks, and borrowed as his theme the principles of the Church Welfare program. He urged that laws be enacted in New Zealand that would help the Maori to achieve full independence and not be wards of the government. So impressed were the tribal leaders with his message that Tumuaki Cowley was invited by them to prepare some resolutions for the conference. They gave him stenographic assistance and office space. He wrote the resolutions which were adopted unanimously by the tribal conference and passed on to the New Zealand Parliament. 38

37 Correspondence Collection, op. cit.
38 Interview with Mrs. Elva Cowley, op. cit.
The Cowleys received word of their release and the appointment of their successors in the fall of 1944. The new mission president, A. Reed Halverson, being unable readily to obtain passage to his field of labor, was delayed nearly a year in reaching New Zealand. Thus it was in the fall of 1945 that Tumuaki Cowley, his wife, Elva Cowley, and their adopted son, left Auckland for Salt Lake City.

Tumuaki Matthew Cowley arrived in Salt Lake City just prior to the October general conference in 1945. He was prepared to settle down and begin picking up the now scattered ends of a promising law practice which he interrupted nearly eight years before to go back to New Zealand.

He had no other plan, no other prospect though he could have been somewhat prepared for the call to the apostleship that came to him that conference. Had not his native friends predicted this assignment for him? One particular instance which he must have remembered occurred in New Zealand when the Saints of the mission were gathered in a memorial service for Elder Rufus K. Hardy. One native speaker was lamenting the mission's serious loss in Elder Hardy's being taken from the Presiding Councils of the Church when he suddenly stopped, looked at President Cowley and said, "Wait a minute. There's nothing to worry about. When President Cowley gets home, he'll fill the first vacancy in the Council of the Twelve Apostles, and we'll still have a representative among the authorities of the Church." 40

Tumuaki knew that this could not have been a chance remark. Too often before he had witnessed the inspiration of the Lord come to these people. "These natives live close to

40 Josephson, op. cit., p. 245.
God. They have some kind of power. I guess it's just because they accept miracles as a matter of course. They never doubt anything," he said of them.

The native's prediction was literally fulfilled. When Elder Cowley came home, there was a vacancy in the Council of the Twelve. President Heber J. Grant had passed away the previous May, and Matthew's beloved friend, George Albert Smith, had been named President of the Church. The vacancy in the Twelve occasioned by President Smith's elevation had not yet been filled.

So it was that Matthew Cowley, home only a few days from the faraway islands, found himself called by his beloved friend to be an Apostle, a special witness for Jesus Christ to all the world.

Elder Cowley plunged vigorously into his new work, visiting missions, attending stake conferences and helping to direct affairs of the Church. In a few months the pace he had kept up for eight years told on him, and his health broke. He had just finished addressing the student body of Brigham Young University in March, 1946, when he suffered a heart attack while still in Provo. He was confined to his bed and home for the next two months. Though he recovered sufficiently to assume his duties and again travel widely throughout the

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41 Ibid.

42 N. G. Smith, op. cit.
Church, he was never robust in health.

In December, 1946, the First Presidency created a new position, that of president of the Pacific Missions of the Church. They assigned Elder Cowley to this post. They could not have chosen one better qualified for this responsibility. He was the champion of these people and knew their needs. His associates who saw him at work among the natives were amazed at the influence he had with these people. His contributions to Polynesia were yet to be many noteworthy.

In fulfilling this assignment Elder Cowley assumed full charge of affairs in the several missions of the Pacific. Among them were the Hawaiian, Central Pacific, Samoan, Tongan, Tahitian, Australian, and his beloved New Zealand Missions. Included later were Japan and China. While he directed these missions, his headquarters were in Salt Lake City. For the next three years he flew many thousands of miles, visiting even the remotest parts of these missions and returned to Salt Lake City for each general conference, with one exception.

His responsibility over these several island missions extended over more than a third of the years he was an Apostle.43

Traveling about on his assignment to the Pacific Missions was not always easy and sometimes was dangerous. He

described one of these experiences in his conference address in October, 1948, saying:

We left New Zealand three or four weeks ago, and I was on one of those fine clippers of the air. Two hours out of New Zealand we struck a violent storm. .. The lightning had penetrated the nose of the ship, and that lightning ball bounced around the plane. Now it missed the propellers, I don't know. It destroyed one stabilizer on the plane. I believe that from that moment until we landed at Nandi, Fiji, God was pilot of that plane, and I was his servant, praying that we might be landed safely at our destination.44

He told also of being on a little ship in Tahiti.

Eight days he and president E. Bently Mitchell were on the tiny converted sub-chaser, and there was never a calm moment.

There were a hundred and ten live pigs on the desk space, and they were closed in by crates containing chickens. .. Then just ahead of these procine quadrupeds and the fowl were thirty-eight seasick natives. President Mitchell and I were in a tiny cabin. That ship tossed and rolled. We never had our clothes off for six days. I had to lie on my bunk and hang onto some pipes overhead to keep from being catapulted out into whatever space there was there, and I never heard such a symphony in my life. I will never forget it.45

On another occasion Elder Cowley left Tahiti on a freight ship. The ship was not allowed to take any passengers, so he received the captain's permission to sign on as a crew member. His description of this experience is in a humorous vein:

44 "Signs Follow the Believers," L.D.S. General Conference Index, Delivered October 3, 1948.
45 Ibid.
And so I signed on as a member of the crew, and I went from there to New Zealand. I never did find out what my duties were on that ship as a member of the crew. I thought for a time I might be the chaplain, but we crossed the international date line Saturday night, and when I woke up it was Monday, so Sunday was scratched right out, and I could not even perform my duties as a chaplain.

We went on to New Zealand, and before they started doing the heavy work of unloading the ship, I signed off as a member of the crew. 46

Elder Matthew Cowley had learned through many unusual experiences that God opens the way for his servants to accomplish their work.

A release from his duties as president of the Pacific Missions came from the First Presidency in November, 1949.

The release made it possible for Elder Cowley to resume a full schedule of visits to the stakes and missions of the Church. His eloquence, his language of sincerity and faith was heard in many gatherings of Latter-day Saints. His sparkling humor, friendliness, frankness, and the power of his testimony were the things most of his listeners remember about him. He was a man who dared to be himself at all times and all places.

One former missionary wrote of him:

"When I think of Matthew Cowley, I think of a great orator whose life was a living testimony of the greatest eloquence of the heart to the heart and not the eloquence of lip or mouth to the ear." 47

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46 Ibid.
47 H. A. Smith, op. cit., p. 166.
The brilliant career of the Apostle to the Polynesians came to its untimely close while he was yet in the line of duty. He and Mrs. Cowley had traveled to Los Angeles with the others of the General Authorities and their wives to attend cornerstone ceremonies for the Los Angeles Temple. These exercises were held Friday, December 11, 1953. On Saturday morning Elder Cowley was in the lobby of the Alexandria Hotel to bid good-bye to many of his associates who were leaving to return to Salt Lake City. He and Elva Cowley were planning to remain on the coast for a day or two. None of those who said good-bye that Saturday morning realized it was their last earthly farewell greeting from their beloved "Matt." The next morning, Sunday, December 13, 1953, at about 4:45 a.m. he died quietly and peacefully in his sleep in the hotel room.  

48 Interview with Mrs. Elva Cowley, op. cit.
CHAPTER III

ANALYSIS OF SPEECHES

This chapter shows the results of two analyses. First, an analysis of forty-five addresses given by Matthew Cowley. Each address has been studied and analyzed as to audience occasion, year address was delivered, approximate number of words per speech, approximate number of words used in illustrative material per speech, and the percentage of words used in illustrative material per speech as compared to the word length of each address. The data of the preceding analysis are shown in Table 1 of this chapter.

Second, from the forty-five addresses mentioned above, one was examined from each of the following six major categories into which Cowley's discourses appear to fall: Semi-annual General Conferences of the Church of Jesus Christ of Latter-day Saints, regional and local meetings, addresses to students of Brigham Young University, radio broadcasts to audiences of KSL, remarks to gatherings of Alcoholics Anonymous, and speeches at funerals. Each of the six addresses has been outlined and analyzed to show Cowley's use of motivating appeals, and distribution and use of oral support materials. Throughout this analysis, special emphasis is
also given to Cowley's use of the illustrative support technique.
<table>
<thead>
<tr>
<th>Speech</th>
<th>Date</th>
<th>Approx. Words in Speech</th>
<th>Approx. No. of Illus.</th>
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<td><strong>General Conference</strong></td>
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<td>1. Living Worthily--The Duty of the Latter-day Saint</td>
<td>1945</td>
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<tr>
<td>2. Fulfillment of God's Promise</td>
<td>1947</td>
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<td>3. Blessings to the Latter-day Saints</td>
<td>1947</td>
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<td>1</td>
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<tr>
<td>4. Signs Follow the Believers</td>
<td>1948</td>
<td>3,600</td>
<td>11</td>
</tr>
<tr>
<td>5. Missionary Opportunities in the Orient</td>
<td>1949</td>
<td>2,220</td>
<td>4</td>
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<tr>
<td>6. Gathering the Faithful</td>
<td>1950</td>
<td>2,200</td>
<td>3</td>
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<tr>
<td>7. With Charity For All</td>
<td>1950</td>
<td>1,480</td>
<td>2</td>
</tr>
<tr>
<td>8. &quot;And Lo, I Am With You Always&quot;</td>
<td>1951</td>
<td>500</td>
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<td>9. The Eternal Triangle</td>
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<td>12. The Faith of a Child</td>
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<td>14. &quot;Ask and It Shall Be Given You&quot;</td>
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<td>15. A Call to Missionary Service</td>
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<td>16. Live the Lord's Plan</td>
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<td>17. The Welfare Program</td>
<td>1952</td>
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<td>18. Challenge to Youth</td>
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<td>19. Build Unity in the Quorum</td>
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<td>20. Earning the Right to Dignity</td>
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<td>25. &quot;Be Thou an Example&quot;</td>
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<td>26. Achievement</td>
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<td>27. Miracles</td>
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<td>28. Learn to Live</td>
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<td>29. Put Your Hand into the Hand of God</td>
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<td>30. Vocational Opportunities and the Welfare Program</td>
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<td>32. Maintain Your Heritage</td>
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<td>36. Keep Your Beam in the Right Channel</td>
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**Bawl o*d 1953 2,120 3 5S0**

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<td>41. Seek Ye First the Kingdom of God</td>
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<td><strong>Alcoholics Anonymous</strong></td>
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<td>45. Understand the Unfortunate</td>
<td>1953</td>
<td>2,960</td>
<td>4</td>
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Total Per Cent Used in Illustration: 37.8%
PRAYER

Address delivered Sunday in semi-annual general conference, October 4, 1903, by Matthew Cowley.

Thesis: There is efficacy in prayer.

Introduction

I. I trust that I may be able to express myself with conviction to all who are listening.

Specific Instance (Reputation) (Affection)

A. William Jennings Bryan—"The eloquence is from the heart to the heart, and not from the mouth to the ear.

II. I believe in the efficacy of prayer.

A. I believe in the power of God to instill within my heart those thoughts which may be for your benefit.

Body

I. When President Richards was speaking so eloquently

Specific Instance (Reputation) (Sentiments)

A. about the sanctity of the home.
B. about the solidarity of the family.
C. my mind raced back to early childhood,

1. to a home which to me was sacred.
2. to a family whose solidarity was preserved by family prayer.

II. I am grateful that in my infancy I learned to pray.
A. I was called as a missionary to New Zealand when only seventeen.

B. I was assigned, without a companion, to a poverty-stricken village.

1. I was there but a few days when a woman came rushing to my room and asked me to arise from my bed and hurry to her hut.

   a. I found her companion lying on the ground, being consumed by typhoid fever.

   b. I knelt beside that suffering native and prayed to God.

   c. I placed my hands upon him and blessed him to be restored to health.

(1) The next morning he was well.

C. I rode horseback all day and into the night to reach a village on the sea-coast of New Zealand.

1. I arrived at a bay dividing the place where I had to stop.

2. I made a fire so that the villagers would send a rowboat to get me.
3. I was taken across the bay.

4. I walked through that village.
   a. In every home there were cases of typhoid fever.

5. I walked fearlessly, impelled by the Priesthood of God.

6. I laid my hands upon the sick.

7. I left the blessings of heaven.

8. I had to cross that bay again, and ride to another village where there was sickness.

III. We are at our greatest when we are upon our knees.

A. Never have these great men been raised to greater heights of leadership than when I have knelt with them in the temple.

B. How high these men are raised when they are on their knees in a circle.

IV. I feel that the day is not far off when our armies will have to arise from their stomachs and march upon their knees.

Testimony

A. No iron curtain can be drawn between heaven and earth when armies will march upon their knees.

B. The great marches of this country's
history have been behind men who went to their knees—

1. George Washington at Valley Forge;
   Specific Instance (Sentiment)
2. The great emancipator before Gettysburg;
   (Self Preservation)
3. This nation because of prayerful leaders.
   
V. More beautiful prayers were never uttered than those of our mothers.

A. I recall the prayer of Hannah.
   Illustration (Affection) (Sentiment)
1. She wanted a child.
2. She went to the sanctuary to pray, but her prayer was not audible.
3. Eli thought she was intoxicated and reprimanded her.
4. She convinced him that she was not intoxicated, but it was a prayer of her heart to her God that she might bear a child.
5. She was earnest in her prayer.
   a. She said, "If God will give me this child, I will lend him to the Lord for his life."
6. She knew he would be hers beyond
VI. The prophets have all been close to God when they have been upon their knees.
A. That which they have said as they stood is because they first went to their knees.

Illustration
1. Christ was a living prayer.
2. The prayer of Joseph Smith.
   a. He believed in the promise.
   b. He received answer to his prayer.

VII. Our Father will not hide from us in our hour of need.

VIII. I enjoy my friends of the Alcoholics Anonymous.
A. They who have degenerated so low.
B. They discover that there is a power beyond to help.
C. They offer up their prayers.
D. Each one testifies that he has opened his heart to God.
   1. There has come a regeneration of his life.
E. He continues to pray.

IX. I was talking to one of them who was a neighbor of mine during my childhood days.
A. He was grateful for the prayers of his mother when he was a boy.

B. Down through the years, he could not divest from the image of his mother on her knees.

1. Asking God to bless us.

C. Now he has turned his life back to God.

D. He hopes to be worthy to go where his mother is.

X. It is a great sign of strength to pray.

A. No men are greater than when in communion with God.

B. God does not always answer the way we want.

C. He answers them the way they should be answered.

D. Those answers are for our best good and have eternal and everlasting value.

Conclusion

I. My brethren in whose council I sit, I know you are men of God.

A. I thank you for your humility.

1. In that humility you have been
magnified.

Testimony  
(Sentiment) 

B. You did not choose Him, but He has chosen you and is sending you faith.

C. You carry with you the power of the Apostleship.

II. I thank God for this association I have with you.

III. God bless you and bless us all, as we minister to the people.
EARNING THE RIGHT TO BRAG

Address given at Logan stake conference fall of 1953 by Matthew Cowley.

Thesis: The Latter-day Saints are braggars about revealed truth.

Introduction

I. Good evening, my brothers and sisters.
II. I am grateful to be with you this night.
III. I am grateful for the testimonies we have listened to in song and words.

Body

I. We Latter-day Saints are a very peculiar people.

Testimony

II. We are about the greatest braggars.

(Power)

A. I have never heard such bragging in all my life as comes from the membership of this church.

1. We stand up and say we know we have the full truth.

a. We have the fulness of the gospel,

b. that our church is the only true church in all the world.

c. Isn't that wonderful bragging?

Specific Instance III. A rooster has the right to crow if it has the right spurs to back it up.
IV. This business of religion isn't a matter only for the ministers and priests.

Testimony (Sentiments)

A. It concerns every individual.

1. Every individual should have a conviction of what he believes.
2. He should have a good reason for the hope that is within him.

Explanation (Power) (Sentiments)

V. Many of us go abroad in the earth and teach the gospel,

A. because we are called

1. not because we choose the ministry as a profession.

B. The membership of the church is called into service

1. as Christ chose his ministers

(John 15:16)

2. that is our system.

VI. I would be crazy to do what I am doing without a conviction.

Illustration (Sentiment)

A. It was never in my plan to be a minister of religion.

B. I studied to be a lawyer.

C. I have been called into this business --not of my own choice.

D. I had to drop my profession.

E. I am crazy if I don't believe this is
VII. We have a conviction that God created male and female in his own image.

Comparison
(Power)
(Sentiment)

A. There is a conflict in interpretation.

1. Open Bible
   a. Man in image of God
   b. Christ is son of God
      (1) They are distinct beings.
         (a) Stephen
         (b) Christ's baptism
   c. Have to believe before baptism
      (1) Mark 16:15-16

2. Closed Bible
   a. No body, parts, or passions
   b. All are one Being
   c. Infants are sprinkled
   d. To some baptism not necessary

VIII. I was reading the life of Harry Emerson

Specific Fosdick
Instance A. He said he would accept the pulpit of that great church on Fifth Avenue in New York if no one had to be baptized to be a member of his congregation.

IX. When the Bible is open it says:
A. Christ had to be baptized.
B. You and I have to be baptized.
C. God scattered Israel
D. Israel would be gathered (Neh. 1:8-9)
   1. because they broke the covenant.
E. The mountain of the Lord's house to be established in the tops of the mountains.
   1. Temples established in Logan, Salt Lake City, etc. in these mountains.
F. Two sticks or records would come forth (Ezek. 37:16-17).
   1. We have the stick of Judah--Holy Bible.
   2. We have the stick of Joseph--Book of Mormon.
   3. They have been joined together.
G. Elijah the prophet to come (Mal. 4:5-6).
   1. To turn the children to fathers and fathers to children
2. The Latter-day Saints have evidence of his coming.
a. Do work in the temples.

H. John saw another angel flying in the midst of heaven with the everlasting gospel (Rev. 14:6-7).

1. Only you great braggars can claim that he has flown.

I. The gospel will be preached to all nations.

1. Millions have not been contacted

2. Not all will be converted

3. It will be done through the channels of the air in all languages.

4. While thinking about this when sitting in converence a year or two ago

a. I looked down.

(1) I saw a man who could speak Chinese

(2) Others who could speak Japanese.

(3) Others who could speak Russian and French.

(4) Others who could speak Italian.

(5) Others who could speak languages of the islands
of the sea.

b. I realized that from that one pulpit the gospel can be preached to all nations.

X. We have those in the Church who are married to those out of the Church.

Comparison
(Sentiments)

A. Possibly those companions that don't belong to the Church are better L.D.S. than some who do belong.

B. Do not preach to the non-member companion.

XI. I had two friends.

Illustration
(Sentiments)

A. I met them on my first mission.

B. We were close together.

C. While on my second mission, they were both married.

1. They both married out of the Church.

D. They had preached extensively to wives.

E. I advised them to stop preaching.

F. Within a year both wives joined the Church.

G. We have something to offer to married couples.

XII. Marriage is the sweetest expression of
Comparison
(Sentiments)
love; therefore marriage is eternal.

A. Not even death can destroy the bonds of eternal love.

XIII. I had an experience out in one part of the state.

A. I couldn't stay in the Stake President's home because of illness.

B. I was invited to the Relief Society president's home.

C. I met her husband, who was not a member of the Church.

1. He was a good man who loved his family.

2. He believed the doctrine of the Church.

3. He could not accept Joseph Smith as a prophet.

D. I told him to be baptized and he would soon be testifying of these things.

E. When I heard from him again, he had joined the Church.

Illustration
(Sentiments)

(Affections)

1. He had been baptized by his son.

2. He testified that Joseph Smith was a prophet of God.

3. He brought his whole family to the temple to be sealed.
4. He is in a bishopric now.
5. He has become a great bragger.
6. His son is now on a mission.

XIV. Joining hands as man and wife through eternity is God's way.

Explanation
(Sentiments) Adam was given a companion.
(Self-Preservation) Marriage is for eternity.
1. That which is sealed on earth is sealed in heaven.

XV. Because these things are true, we must be

Testimony
(Sentiments) A. kind
B. charitable
C. have utmost respect for each other's faith.
D. teach the gospel by example.
E. strengthen our own members.
F. A good Mormon is a good man.

XVI. One fellow I know had taken up drinking.

Specific Testimony
Instance A. Though he would live half as long, he would see twice as much.

XVII. Many in the Church are not living right; but there is always the gospel of repentance.
Conclusion

I. God bless us.

II. I appreciate
   A. your kindness.
   B. your association.
   C. the testimonies I have heard.

III. May you
   A. have peace of heaven abide with you.
   B. have joy and happiness.
   C. understand one another.

IV. God bless us all.
ACHIEVEMENT

Address given at Brigham Young University, May 18, 1953 by Matthew Cowley.

Thesis: True achievement is being true and loyal to one's ideals.

Introduction

I. It is a great honor to witness the presentation of these awards.

A. They do not look different from the rest of you who are sitting here.

II. When I think of achievement, I think of the salesman who sold two milking machines to a man who had only one cow and then took the cow as down payment.

Body

I. "The race is not always to the swift, nor the battle to the strong, but to him that endureth to the end."

A. A young man at George Washington University failed all his law courses except one. When the teacher was asked why he had passed the boy in his class, the reply was that every time he went through the library to his office the boy was there searching out the law. "Some day he will be a valuable man in some firm because
he will know where to find the law."

B. One of my high school teachers reminded me that I took first year French from him and did better the first year than I did the second.

II. The greatest achievement is coming to the end of one's days, having been true and loyal to one's ideals.

III. A very important meeting was held at the Edgewater Beach Hotel in Chicago in 1932.

A. Attending were ten of the world's most successful businessmen and financiers--

1. President of the largest independent steel company.

2. President of the National City Bank.

3. President of the largest utility company.

4. President of the largest gas company.

5. Greatest wheat speculator.

6. President of New York Stock Exchange.

7. Member of the President's Cabinet.

8. Greatest "Bear" on Wall Street.
9. Head of the world's greatest monopoly.


B. All of these men learned well the art of making money, but not how to live.

1. Charles Schwab died bankrupt and lived five years on borrowed money

2. Samuel Insull died a fugitive from justice and penniless in a foreign country.

3. Howard Ropson is now insane.


5. Richard Witney recently released from Sing Sing.

6. Albert B. Fall—was pardoned from prison to die at home.

7. Jesse Livermore died a suicide.

8. Ivan Kreuger died a suicide.

9. Leon Frazer died a suicide.

IV. Michael J. Dowling is an example of success.

A. He fell from a wagon in a blizzard when fourteen.

B. He became frostbitten before he was
Illustration
(Sentiment)

C. Some, if not all, of each of his limbs was amputated.

Power

D. He was educated by the Board of County Commissioners with the promise to pay back every penny.

E. He became president of one of the largest banks in St. Paul.

F. He often shared his experience with war-wounded soldiers in their rehabilitation stage.

I. His experience in a large hotel in London.
   a. He removed his artificial limbs to prove his point.

V. While employed in the Senate, I knew two Senators who were blind.

Illustration
(Sentiment)

A. They attended ball games.

B. They attended movies.

C. Both were good senators.

VI. I think now of the great play, Cyrano de Bergerac.

A. He was a man with a long nose.

B. He had been disappointed in love.

C. He was a great lover.

D. He was in love with a beautiful woman,
Illustration
(Sentiment)
(Power)

VII. As was the custom, Cyrano visited her in the garden following a battle to give her the news.

E. He had been wounded.

F. His life was slipping away.

G. He had always worn a helmet with a white plume.

H. It was a symbol of his ideals, ethics, etc.

I. He left his departing words—"There is one crown I bear away with me, and tonight, when I enter before God, my salute shall sweep all the stars away from the blue threshold! One thing without stain, unsullied from the world, in spite of doom. Mine own! That is my white plume!"

J. He said in his dying breath, "I go true to my ideals."

Testimony
(Sentiment)

VII. Our greatest purpose to achieve in life should be to come to the last day and say that we take with us, clean and unsullied, our ideals.

Explanation
(Sentiments)

A. We all have the opportunity to achieve—
1. At this university.

2. Joy in the other man's victory.

VIII. I see Hughie Woodford is in the audience.

A. His brother received the award of The Order of the British Empire from the King.

1. While receiving it, he stated "O.B.E. stands for 'Other Boy's Efforts.'"

IX. God grant that we may be faithful and loyal to our ideals, the ideals of this institution.
SEEK YE FIRST THE KINGDOM OF GOD

Given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 6, 1946 by Matthew Cowley.

Thesis: Ultimate salvation is in the Kingdom of God.

(Sentiment) I. The signs of the times reveal certain convictions that the redemption of man comes not from kingdoms of the earth.

(Self-Preservation) A. The race has now ascended into a valley of darkness.

Explanation B. If proof be found in precedents, then existing kingdoms of the earth are failing in providing deliverance from existing forces.

C. Through false sense of values, man's free agency has created fears and frustrations upon all earthly kingdoms.

II. The evils that men do are of their own making.

A. Man often disposes of God's help.

III. During the tragic days of recent war the people turned to God.

A. Rulers of nations and kings of the earth appointed days of prayer.

Specific B. Subjects and citizenry enjoined to cry for mercy and help.

Instance 1. They did so only from desperation
and anxiety.

a. They may seek in vain.

C. This is evidence of a greater power.

IV. The most urgent need of our time is for some power to govern in the affairs of nations.

A. "... that the wisdom of wise men shall not perish and the understanding of prudent shall not be hid."

B. That we may find righteousness.

(Matt. 6:33.)

C. Kingdoms of this earth are not righteous kingdoms.

V. Jesus taught his disciples the Lord's prayer.

A. It suggests the coming of a kingdom which was not to be set up during Christ's mortal existence.

B. He was not talking of the Kingdom of God which was "at hand."

VI. Daniel's interpretation of the human-image dream of Nebuchadnezzar.

A. He foretold the establishment of four great kingdoms.

1. Each would be of empire proportions.
2. These kingdoms would break into many kingdoms.

3. "And in these days the God of heaven will set up a kingdom;
   a. it shall break in pieces and consume all other kingdoms.
   b. It shall stand forever."
   c. It is the kingdom for which Jesus taught his listeners to pray.
   d. This will be the Kingdom of Heaven.

E. It was not in the days of the kings when the God of heaven would set up His Kingdom.
   1. Had it been so, he would have reigned over it as King of Kings and Lord of Lords.

VII. Jesus, in teaching his followers to pray, foresaw the coming of a kingdom which would stand forever and whose King would not be crucified.

VIII. Jesus told the Pharisees that "the Kingdom of God is within you, yet it cometh not with observation."

A. "The things which are seen are
temporal; but the things which are not seen are eternal." (II Cor. 4:18)

1. Man converts these hidden forces to his own use and purpose, and he knows that these forces are eternal; --
   a. transmission of voice sound,
   b. diverse gifts of the spirit and powers of the priesthood,
   c. whatever agency or force the water set in motion to the end that righteousness could be fulfilled in Christ's baptism.
   d. complete conversion from within the individual,

   (1) impels man to reach out for God's organized kingdom with which he can affiliate.

   (a) It would become known to all who would reach within themselves and discover that other kingdom which "cometh not with observation."

   (b) It would be both
corporal and spiritual, and be endowed with power and gifts which would be available to the body of Christ's church.

(c) It would provide a design for righteous living.

(d) Its principles and organization would be eternal.

(e) There would be one Lord, one faith, one baptism, and the Gospel of the Kingdom would be unto salvation.

(f) This organization of His church was spoken of in Eph. 4:11-14.

(g) Divine revelation would be the foundation rock of the Church. (Prov. 29:18)

(h) He would reveal His
(Sentiment) secrets to the
(Self-Preservation) prophet. (Amos 3:7)

(i) God would call the
men to His ministry.
Could not arrogate
authority unto them-
selves.

(j) The gift of the Holy
Ghost would be avail-
able to all who would
seek the kingdom.

IX. To seek this kingdom should be man's
first concern.

Explanation
A. Peace cannot come if the kingdom of
God is ignored.

B. Man nor nations will be lifted from a
sordid and selfish world until they
seek.

X. There is an old Hawaiian government motto:

Specific Instance
A. "Va Mau Ke ea o Ka sina i Ka pono"--

1. "The strength of the land is in
   righteousness."
   a. "Righteousness that exalteth
      a nation."

XI. The world cannot be set right unless man
becomes right.
Specific Instance

A. Confucius -- "Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated, then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy."

B. We must start with the individual--

1. Be born again.
2. "Seek ye first the kingdom of God." (Matt. 6:33)
3. "Kingdom is at hand, repent ye, and believe the Gospel."
   (Mark 1:15)
Address to Alcoholics Anonymous at Logan, Utah, November 24, 1953 by Matthew Cowley.

Thesis: It is our duty to understand and help the unfortunate.

Introduction

I. I shouldn't say "We of Alcoholics Anonymous."

Specific

A. A sister said, "If you belong to Alcoholics Anonymous, I am going to stay with my drunken husband."

Instance

Illustration

(Sentiment)

(Effection)

I. I first came in contact with this organization in 1945.

A. I was walking down the street in Salt Lake City.

B. I met an old friend—not a member of my church.

C. He welcomed me home and said he would like to talk to me about true religion some time.

D. I had never thought more about it.

E. I had a friend who was drinking and thought Alcoholics Anonymous might help.

F. I got an invitation to a closed meeting.
1. They were held in the Newhouse Hotel.

G. I took my friend to AA.

H. I saw the man I had met on the street, and then knew what he meant.

1. He had been the town bum for years.

2. He had now belonged to AA for several years and stopped drinking.

I. I was inspired with that meeting.

J. I didn't understand all about it that night.

K. I was suffering with a little breaking out on my face.

1. I had been on a mission for eight years.

L. My friend said, "You were the only one there that looked like an alcoholic.

M. I saw many men whom I had known all my life.

1. Several of them had been my neighbors.

N. I never will forget one fellow who was there.

1. I ran on the other side of the
street when I saw him coming.

2. He was an alcoholic if there ever was one.

3. While County Attorney, he would always show up.

4. He not only drank, but also took canned heat.

5. He took goof balls.

6. He hasn't had a drink for a number of years.

7. His wife had left him.

8. He has his wife back again.

9. He has a lovely home.

10. He is in business.

11. He wants to be a good Latter-day Saint.

12. He was having a little problem with smoking.

13. He is making great effort.

14. He is a wonderful man.

II. The humility and sincerity appeals to me in this organization.

Testimony

(Sentiment) A. There is no self-righteousness in them.

(Reputation) B. They have to be sincere.

III. I detect different attitudes toward AA
among the people of the Church.

A. That there is some ulterior motive in this organization.
B. That the liquor interests were financing them.
C. That AA is a religion.
D. If you join AA you will be taken out of your own church.

1. This is not true.

IV. Nothing controversial enters into their deliberations or discussions.

A. They never discuss religion.
B. They never discuss politics.
C. They never discuss pro's and con's of drinking.
D. They are solely concerned with staying sober.

V. As I go around the Church, I generally mention AA.

A. Many of our members belong.

1. Oakland Sunday School Superintendent.

VI. We find it difficult to help these people even if we want to because we lack understanding

A. Example—If I were to see a brother
Specific instance

(Affection) out on the street tonight who was drunk.

(Sentiment) B. As long as he thinks I don’t understand him, it is as bad as if I didn’t.

VII. These men understand each other

Explanation A. They are kindred spirits.

(Affection) 1. There is a common understanding.

2. There is a willingness to receive help.

a. They do receive it.

VIII. The AA holds more meetings than our Church.

Comparison A. They are meeting all the time.

(Affection) B. They stay together on this great program.

1. It is a simple program, only twenty-four hours a day.

a. Twenty-four hours is much shorter than a lifetime.

IX. They believe in prayer.

Explanation A. Many of them have tried everything else.

(Affection) 1. Institutions.

2. Psychiatrists.

3. Medical doctors.
a. They have come away still alcoholics.

X. I went to an AA meeting in Honolulu.

A. The special guests were nurses from Queen's Hospital.

B. I enjoyed watching the nurses mingle with these alcoholics.

C. I'll never forget the testimony of a woman in that meeting.

1. She was hopeless and helpless.

2. She went to her room in a drunken stupor.

3. She turned on the light and fell to her knees.

4. She pleaded for God to take her life.

5. When she opened her eyes, they fell upon a newspaper on the chair and the letters AA and a telephone number.

a. She called the number.

6. She has never touched a drink from that day to this.

a. Three or four years.

XI. Following my mention of Alcoholics Anonymous in leadership meeting, the
president of the Rotary Club called me.

A. He wondered if there was a chapter of AA in Honolulu.

B. The speaker from Rotary Club had not shown up.

C. When called, he was drunk and confused; he was going to lose everything because of his drinking.

D. We checked with the newspaper in regard to an AA chapter.

E. We were given a number for the man to call for an appointment.

F. He made an appointment and saved everything which he was near losing.

Testimony

XII. There isn't anything I can say for this organization that is too good.

XIII. You won't find any Communists in AA.

A. They are patriotic.

B. They are God fearing.

C. They are not afraid to pray.

XIV. There isn't a man living who isn't greater than his sins and weaknesses.

Testimony

A. These men have taught me this.

B. If he will submit himself to the right influences and powers above and beyond himself.
XV. There is a reverend who writes to me regularly from South Carolina.

A. He doesn't believe in non-drinking organizations.

B. He is annoyed with me because I do.

C. He is a strong prohibitionist.

D. The other day I wrote him a note.
"Well, Reverend Sir, if all the drinkers in the United States belonged to AA there wouldn't be any liquor business left in this country. If every drinker would become a member of AA, there wouldn't be any need for any prohibition movement or any other temperance movement because the AA member never takes a drink."

XVI. At least one out of sixteen of us is alcoholic, and if we started to drink, we would be alcoholics.

Conclusion

I. I ask God to bless them and bless us.

Restatement

A. In our endeavors to help one another.

B. To be one another's keepers.

C. To realize that we are all God's children.
D. We should be in the business of saving one another,
1. not only spiritually,
2. materially,
3. physically,
4. every other way.

II. Closing testimony.
HE LOVED EVERYONE BECAUSE HE COULD SEE THE GOOD WITHIN

Address delivered at funeral of President George Albert Smith, April 7, 1911 by Matthew Cowley.

Thesis: He lived a good life and loved all men.

Introduction

(Reputation) I. This is the most humbling experience of my life.

(Sentiment) II. I pray God to strengthen me in my humility;

A. that I may give utterance under God's direction.

Body

Testimony I. The most kind, generous, appreciative, considerate, forgiving, loving neighbor I have ever known has passed on.

A. His mortal remains lie here within a stone's throw of where he was born.

1. From my early childhood to early manhood, I lived in that area.

Explanation 2. No better people ever lived than in that area.

3. He lived on the south end of the street.

4. His father lived on the north end.

B. In his travels he distributed love
(Reputation) wherever he went.

(Sentiment) 1. He loved the people in the old Seventeenth Ward.
2. God called him from the Seventeenth Ward and gave him to the world.

Testimony C. The people of the Pacific loved him and he loved them.

Specific 1. Tongan Prime Minister Ato.
   3. His last testimony to the Hawaiians.

Illustration II. A few weeks ago I went to the hospital to inquire about his health.

A. He sent for me to come in.
B. He reached out and took me by the hand.
C. He said, "Young man, remember all the days of your life that you can find good in everyone if you will but look for it."

Explanation III. He loved everyone because he could see the good within them.

A. He loved the sinner, but not sin.
B. He didn't respect the sinner, but he loved him.
IV. I have never met a more approachable man.

A. I never hesitated to go to him for confession and counsel.

B. I always received that for which I went.

V. He forgave all men.

A. As he forgave, I am sure he forgot.

VI. When he left the Seventeenth Ward, he did not leave his neighbors.

A. He visited a Seventeenth Warder stationed in Germany

B. He sent a telegram for a Seventeenth Warder in west Australia to come visit him.

VII. George Albert Smith had a creed.

A. His creed:

1. "I would be a friend to the friendless and find joy in ministering to the needs of the poor.

2. "I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

3. "I would teach the truth to the understanding and blessing of all mankind.

4. "I would seek out the erring and
try to win him back to a righteous and a happy life.

5. "I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help solve their problems that their earth life may be happy.

6. "I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

7. "I would not knowingly hurt the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

8. "I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my heavenly Father.

9. "I would not be an enemy to any living soul.

10. "Knowing that the Redeemer of mankind has offered to the world the only plan that will fully
develop us and make us really happy here and hereafter I feel it not only a duty but a blessed privilege to disseminate this truth."

Explanation

B. This creed can be briefly into one word--love.

1. His heart, soul, virtue, and strength went out to the distressed, unfortunate and even criminal.

VIII. He was nigh unto death on several occasions.

A. Many could not have survived the illness which beset him during life.

Explanation

B. "His strength was the strength of ten because his heart was pure."

Testimony

C. Men like this never die.

1. He is an eternal being.

Testimony

IX. We can only honor a life such as this with our deeds.

Conclusion

I. Let us honor him that when we die we may be saved and exalted in the celestial presence of God, our Father.
A. Be more forgiving.
B. Be more tender in our associations.
C. Be more considerate of one another.
D. Be more generous of one another's feelings.

II. In that presence we will find His noble and prophetic son, George Albert Smith
CHAPTER IV

EVALUATION AND INTERPRETATION OF DATA

Matthew Cowley is remembered by most as a religious leader. It was while in that capacity that most of his available speeches, including the forty-five which have been analyzed for this study, were given. Such factors must be understood by the reader in order to appreciate the elements of his public speaking. First consideration of this chapter will relate to Table 1 (analysis of forty-five speeches) of Chapter III. Some of the data relating to Table 1 will be dealt with later in this chapter.

Date of Presentation

The forty-five addresses analyzed for this study cover principally the last nine years of Cowley's life from 1945 to 1953. The reasons for this are two: (1) his prominence as a speaker was greatest during that period and (2) most of his available recorded discourses were given during that period.

There appears to be very little variance in the degree to which he used illustration within that nine-year period. Any evident variance tends to be a factor of occasion rather than the period of time.
Use of Illustrations

This study indicates that it was through the extensive use of illustrative support material that Cowley was able to communicate his thoughts to his audience. The forty-five speeches analyzed revealed:

1. Approximate total word length of the speeches --137,570.
2. Total number of illustrations used--228.
3. Approximate total number of words used in illustration--51,883.
4. Average word length of the speeches--3,058.
5. Average number of illustrations used per speech--5.
6. Average number of words used in illustration per speech--1,153.
7. Total per cent of words used in illustration for the forty-five discourses--37.8.
8. Illustration was the dominant form of support used by Matthew Cowley.

The student or user of public address is often inclined to feel that reference to one's personal life experiences for speech material is a vain technique that is not enjoyed by the general audience. The preceding data is evidence that Matthew Cowley found such a source of material a strength to his public speaking. He, in fact, supports Napiecinaki and Rueschelle when they state within their text,
One of the things you will have to learn is that the personal pronouns—"I'm", "myself", "you", "yourself", "we", "us", and "ourselves"—that you so conscientiously learned to avoid in your writing will have to be put back into your speaking. In oral communication expressions of personal involvement are perfectly proper.

Most people like to hear stories; that is a known fact. It is the opinion of this writer that Matthew Cowley merely supports that fact and that more public speakers should benefit by his example.

Table 2 contains data of the six discourses outlined and analyzed. They support the above conclusions and show the distribution of Cowley's use of the various methods of support used in this study.

An evaluation of Table 2 shows:

**Illustration.—**

1. 37.2 per cent of the support materials used within the six addresses is illustrative.

2. Even though the six discourses selected are average or below in number of illustrations used, the total usage of illustration is still dominant because of the word length of illustrations used.

3. Even though the use of explanation is dominant in three of the more formal of the six addresses analyzed, the use of illustration is still dominant in over-all calculation.

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TABLE 2 (Continued)

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4. The use of illustration is decidedly less prevalent in more formal situations such as radio speeches and funerals because of the difference in attitudes, interests, and background of his audience.

**Explanation.**

1. 32.7 per cent of the support material within the six addresses is explanatory.
2. The use of explanation was decidedly dominant in formal situations such as funerals and radio addresses. Most of his personal examples would not be appropriate to such an audience because of lack of spiritual ties, and common understanding.

**Testimony.**

1. 13.6 per cent of the support material used was testimony.
2. Even though testimony is used decidedly less than the two preceding methods, it does appear in all but one of the speeches outlined.
3. Testimony is used more with specific religious audiences.

**Specific instance.**

1. 10 per cent of the support material within the six discourses is specific instance.
2. Specific instance is used less than the three
proceeding methods, but its usage appears with about the same amount of usage throughout all six speeches.

Comparison.--

1. 5.2 per cent of the support materials used is comparison.

2. Comparison is used in only two of the six discourses for a total of 800 words. Both occasions are informal.

Restatement.--

1. 1.2 per cent of the support material used in the six addresses is restatement.

2. Restatement is used in two addresses, totaling 190 words. No conclusion can be drawn as to when its use is more prevalent.

Facts and statistics.--

1. Facts and statistics are used very little in Cowley's discourses.

2. Illustrative support material is used more dominantly by Cowley than any other technique.

3. Even though statistics are used very little, Cowley does rely on all the support methods to some extent.
Even though Cowley's use of illustrative support material appears more dominant than the other methods, he does not neglect the use of other techniques. Many of his speaking occasions did not lend themselves to the use of illustration.

From the preceding data, the student of public address should be able to conclude that even though he may have a technique or techniques which are generally effective for him, he should not overlook other possibilities for added variety and effectiveness as a public speaker. Also, as mentioned previously, Table 2 further verifies the importance of a beforehand analysis of the audience, occasion, time restrictions, and technique possibilities.

Source and Types of Materials

The materials used by Cowley came from two main sources: books and life. He was an avid reader, and often strengthened his message by reference to renowned authors of various fields of study. Yet, this writer concludes that Cowley's principle source for speech material was from his life's experiences or the use of illustration. Of the two hundred twenty-eight illustrations used by Cowley in delivering the forty-five speeches analyzed,

1. 184 were personal religiously oriented experiences,

2. 44 were mostly personal, but not religiously oriented, many being drawn from his experience as a lawyer,

3. less than four recorded as hypothetical,

4. 81 make reference to his acquaintance with the islands of the Pacific,

5. 32.8 per cent refer to the islands of the Pacific, and

6. 147 are distributed among twenty-four different topics, mostly religious.

**Audience Occasion**

In comparing one audience occasion with another in regards to Cowley's use of illustration, two factors appear to have vital influence. One is the degree of formality of the occasion and the other is the time allowed the speaker for presentation of his address. Table 1 of Chapter III (page 41) and Table 2 of Chapter IV shows that on the average, Cowley's addresses were longer, and he used more illustrations when addressing Alcoholics Anonymous and regional and local religious audiences than on any other occasion. These situations were more informal, and the speaker was less restricted in his allotted time to deliver his address. Thus, on these occasions we find indication that he felt more freedom to tell stories.

The remaining four categories into which Cowley's
discourses tend to fall, when compared according to the above criteria, would be listed in the following order:

1. Addresses to students of Brigham Young University.
   a. Speaking situation is the least formal of the four.
   b. Speaker is least hindered by time restrictions.
   c. Addresses are longer in length as compared to other occasions.
   d. More illustrations are used in this situation than in the following three situations.

2. Addresses given at semi-annual general conference of the Church of Jesus Christ of Latter-day Saints.
   a. Degree of formality was not intense, but is greater than in occasion Number 1.
   b. Time restriction is more prevalent than in Number 1.
   c. Addresses are shorter than in Number 1 due to time restriction.
   d. Number of illustrations used are fewer than in Number 1.

3. Funeral addresses
   a. Speaking situation is decidedly more formal than occasions Number 1 and 2 due to the nature of the occasion.
b. Time restriction is, theoretically, no greater than in Number 2, but greater than Number 4.

c. On an average, the addresses in this category are shorter than in Number 2, even though the time restriction need not be greater.

d. Number of illustrations used are very few. Due to mixed attitudes and feelings of the audience, personal illustration would not be as effective as in other circumstances.

4. Radio addresses.

a. More restriction due to a greater degree of formality than in any of the preceding situations. This is because of the mixed and undetermined audience.

b. Speaker is more hindered by radio time restriction than in any of the preceding situations.

c. Addresses are not necessarily shorter than many in the preceding situations, but must adhere to a more strict time limit.

d. On an average, Cowley used practically no illustrations in the radio addresses analyzed. Personal illustrations would not be as effective as in more informal circumstances.

It would appear then, as has already been indicated, that some of the more influential factors in regards to
Cowley's use of illustration would be (1) the audience involved, (2) the occasion, (3) the time allotted to the speaker, and (4) the probable degree of effectiveness of the technique for the situation.

The preceding four points should be of value to any student of public address.

**Dominant Motivating Appeal**

Cowley's appeal to the impelling motives of his audience within the six addresses analyzed in Chapter III, pages 45 to 88, are distributed as follows:

1. **Sentiment.**
   a. Two entire discourses dominantly adhere to sentiment.
   b. Sentiment was used forty-three separate times within the other four addresses.

2. **Reputation.**
   a. Two entire discourses dominantly adhere to reputation.
   b. Reputation was used one time within one other address.

3. **Self-preservation.**
   a. One entire discourse dominantly adhered to self-preservation.
   b. Self-preservation was used seven separate times within three other addresses.
4. Affection.
   a. Affection was used ten separate times within three of the addresses.

5. Power.
   a. Power was used ten separate times within two addresses.

6. Cowley did not appeal to the impelling motives of property and tastes within the six addresses given.

As perhaps might be expected in the case of a religious leader, Cowley's appeal to the sentiments of his audience is dominant throughout the six addresses outlined. As explained in Chapter I of this study, sentiment is defined as "the desire to be and do what is right, fair, honorable, noble, true—desires associated with intellectual and moral culture. It embraces duty, liberty, independence and also patriotism considered as a moral obligation."³

The remaining four impelling motives upon which Cowley appeals are, in most cases, also motivated through religiously oriented materials.

Matthew Cowley selected and used only those illustrations which were pertinent to the development of the theme of his speech, and which would appeal to the impelling motives of his audience. His speaking demonstrates the fact that in

³Phillips, op. cit. (see page 6).
public speaking, stories are only as good as they are effective in gaining a response from the audience.

Interpretation of Data

Matthew Cowley is remembered by most as a religious leader. Because a large majority of his discourses, including those which have been analyzed and outlined for this study, were given while in that capacity, most of his discourses tend to be religiously oriented. This study tends to show that Cowley drew heavily from his personal experience (especially religious) for illustrations which, it appears, he used consistently and dominantly as support material in his public speaking. Even though his use of illustration is generally quite consistent, it seems to have been used more often in the informal situation and when the speaker is not concerned with a time barrier.

As a religious leader, he appeals mainly to the sentiments of his audience or the desire for them to be and do good.

Some possible reasons for his extensive use of illustration are (1) this was the style he enjoyed and developed, (2) he could communicate more effectively with more people through this technique, (3) he could draw from his own experience and speak with more conviction, (4) he could present his message as effectively with less preparation, and (5) the illustrative technique gains the interest of most
people.

In conclusion, it is the opinion of this writer that if Matthew Cowley was successful as a public speaker, it can be greatly attributed to his effective use of illustration. If so, the student of public address would do well to give careful consideration to this study.
CHAPTER V

SUMMARY AND CONCLUSIONS

Purpose

The primary purposes of this study was to determine just how much Matthew Cowley used the illustrative method of oral support in his public speaking, and to discover on what impelling motives he primarily relied in his speaking.

It is the hope of the author that this study will provide interesting reading and valuable insight for those desiring effective public speaking techniques.

Procedure

A two step analysis has been used in the investigation of the hypothesis of this study. First, forty-five discourses given by Matthew Cowley were analyzed as to the audience occasion, the year the address was given, the word length of the speech, the number of illustrations used in each address, and the number of words used in illustrative material within each address. Within each of these areas some conclusions have been established.

From the forty-five addresses mentioned above, one was examined from each of the six major categories into
which Cowley's discourses tend to fall. These categories are: semi-annual General Conferences of the Church of Jesus Christ of Latter-day Saints, regional and local meetings, addresses to students of Brigham Young University, radio broadcasts to audiences of KSL, remarks to gatherings of Alcoholics Anonymous, and speeches at funerals. Each address was outlined and analyzed to show Cowley's organization, use of motivating appeals, and distribution and use of oral support materials.

Throughout this analysis, special emphasis has been given to Cowley's use of the illustrative support technique.

General Findings

1. Cowley is remembered by most as a religious leader and speaker.

2. Most of his available discourses were given while in the capacity of a religious leader.

3. Cowley drew heavily from his personal experience (especially religious) for illustrations which he used constantly and dominantly as support material in his public speaking.

4. Within the nine-year period studied, he consistently used illustration as his primary oral support.

5. Some factors of influence on Cowley's use of illustration was the degree of formality of
the occasion, the time allowed the speaker for presentation of his material, the audience involved, and the probable degree of effectiveness of the technique for the situation.

6. Even though Cowley's dominant method of support was illustration, he did not neglect the other forms of support. He relied on all of them to some extent.

7. As a religious leader, he appeals mainly to the sentiments of his audience or the desire for them to be and do good.

Conclusions

From all indications, illustration was the dominant method of oral support used by Matthew Cowley to communicate his thoughts, and gain the desired response from his audience. It is the opinion of the author that careful consideration should be given to the possibilities of this technique by all students of public address.

Recommendations

This study has centered mainly on Cowley's use of the oral support techniques, with special emphasis on the use of illustration. This writer sees possibilities for further studies of this man in such areas as speaking style, preparation of addresses, speech organization, and over-all effectiveness of the man as a speaker. There are, no doubt,
many opportunities for similar studies to the one done by this author concerning other public speakers.
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Journal of Matthias Cowley in possession of Leona Cowley Olsen, sister of Matthew Cowley, Salt Lake City, Utah.
APPENDIX
Prayer

Address delivered Sunday in semi-annual general conference, October 4, 1953, by Matthew Cowley.

I trust my brothers and sisters and friends, that I may be able to round out my thoughts in a fluency of expression that will carry conviction to all of you who are listening. To enable me to do that, I must plead for an interest in your faith and prayers. I believe it was William Jennings Bryan who once said that true eloquence is from the heart to the heart, and not from the mouth to the ear. By that standard of eloquence, if there is any eloquence in what I may say, I assure you that it will be the eloquence of the heart and not the eloquence of the properly chosen phrase or the well-modulated voice.

I believe implicitly in the efficacy of prayer. Even as I stand before you I believe in the power of God to instil within my heart those thoughts which may be for your benefit, or for at least the benefit of some of you who may be praying to hear something which you need.

When President Richards was speaking so eloquently, especially about the sanctity of the home and the solidarity of the family, my mind raced back to my early childhood to a home which to me was sacred always, and to a family, the solidarity of which was preserved mostly by the family prayers. I thank
God that in my infancy I knelt in a circle, in a humble home, night and morning with my parents, my brothers and sisters, and each in his turn invoked the blessings of God upon the family. I am grateful that I learned to pray in my infancy because I had only passed from infancy when I was called as a missionary to the uttermost bounds of the earth; I had just turned seventeen. I was called to faraway New Zealand, and in that mission I was assigned, without a companion, to one of the most humble places I have ever seen in all my life, one of the most poverty-stricken places, and in that little village, I had to pray. I was there but a few days when a woman came rushing to my room, and I have a picture of that room—no floor, just the ground with a woven mat and a blanket or two. She came rushing to that room and asked me to arise from my bed and hurry to her little hut, and when I arrived there, I found her companion lying on the ground, being consumed by the fire of typhoid fever. All I could do was pray; and I knelt beside that suffering native and I prayed to God, and opened up my heart to him; and I believe the channel was open; and then I placed my hands upon that good brother; and with the authority of the priesthood which I as a young boy held, I blessed him to be restored to health. The next morning the wife came again to my room and said, "If you have anywhere you desire to go, you are now free to go; my husband is up."

I remember that on another occasion I rode horseback all day long and far into the night to arrive at a native
village on the seacoast of New Zealand, and when I arrived at a bay dividing the place where I had to stop at that little village, I made a fire so that the people across in the village would send a rowboat to get me, and when that boat arrived, I was taken across the bay, and I walked through that village, and in every home there were cases of typhoid fever. But I walked fearlessly, with my head erect, impelled by the priesthood of God which I held, and in each of those homes I left the blessings of heaven, and I laid my hands upon the sick. And then I had to go across the bay again and get on my horse and ride all night long to arrive at another native village where there was sickness.

Brothers and sisters, we are at our greatest, not only in the sight of God, but also in our own sight when we are upon our knees. We have heard tributes paid here to the leaders of this Church, these great men who stand before you every six months and manifest to you their great leadership, but never have they been raised to greater heights of leadership than when I have knelt with them in the temple of God and listened to each one open up his heart and appeal to God for his sustaining influence and power to enable him to carry on as your servant in his divine ministry. How high, brothers and sisters, these men are raised when they are on their knees in a circle, claiming sanctuary from the outside world in God's holy temple.

President Richards mentioned about servicemen being
missionaries. It brought to mind that statement which we have heard, that an army marches upon its stomach. I feel that the day is not far off when our armies will have to arise from their stomachs and march upon their knees. No iron curtain can ever be drawn between heaven and earth when the armies of men will march upon their knees. The great marches of this nation, the great marches of progress in the history of this country have been marches behind the leadership of men who went to their knees. Never was George Washington as great, in all of his majestic power as a soldier, as when he was upon his knees at Valley Forge.

Never was the great emancipator so great as when he was driven to his knees before Gettysburg. And the greatness of this nation, my brothers and sisters, has been because men who have been elected to high office in this country have never been too proud to go to their knees and invoke the power of heaven to sustain them in their great jobs and callings of leadership.

A prayer comes to my mind, and no more beautiful prayer was ever uttered than those uttered by our mothers. I recall the prayer of Hannah. You remember Hannah who wanted a child, and she went to the sanctuary to pray, but her prayer was not audible. Her lips moved, but she said nothing that could be heard, and Eli thought that she was intoxicated, and he reprimanded her, but then she convinced him that that which she was doing was not because of intoxication, but it
was a prayer from her heart to God that she might bear a child. And how earnest she was in that prayer, so earnest, so sincere, that she said, "If God will give me this child, I will lend him to the Lord for his life." (See I Sam. 1:11.) How well the mothers know that life is eternal. How well she knew that in lending this child to the Lord for this life, that beyond and down through the ages of eternity, he would be her child, and she would be his mother. The Bible is full of great prayers and the stories of great prayers.

The prophets have all been close to God when they have been upon their knees; and that which they have said in all of their greatness and power as they stood upon their feet was because they first had gone to their knees, and then when they arose, God spoke through them. From Gethsemane to Calvary, Christ was a living prayer. He groaned within himself; he pleaded with his God; he had a wish that the cup might pass from him, but then he uttered those words which should attend every prayer offered up to heaven, "... not my will, but thine, be done." (Luke 22:42.) And then on Calvary, as he was hanging upon the cross, he uttered that prayer of prayers, "Father, forgive them; for they know not what they do." (Ibid., 23:34.)

We have heard the prayer of the Prophet referred to this morning. Here was a young lad who believed in a promise that if any man lacked wisdom and would ask God, it would be given to him; and in response to that injunction he took
himself out into that grove, away from the superficial structures of men, and he didn't stand looking into heaven; he bowed upon the bended knees of his body, and he offered up his prayer to God his Father to bring clearness of vision to his mind, to divest from his mind the confusion which existed there pertaining to religion. How can people doubt that God heard that prayer? Anyone who would question that God heard the prayer of that boy must believe that the Father in heaven is cruel and shuts himself away from his children when they seek him. But he did hear that prayer; and as Elder Morris has mentioned, the light burst from heaven; down through that channel of light came the Father and the Son. Young people, if you prayed for your father to come in your hour of need, would he hide from you? Of course not. Neither will our Father who is in heaven hide from us who seek him out.

God grant that we may always have the spirit of prayer in our hearts.

I love to sit among these great men, men who have a profound knowledge of the gospel of Jesus Christ. I will never have the knowledge of the principles of the gospel as profound as they have because I can't get myself past the first principles. But I know how to pray, and I tell you no man knows himself until he has broken his heart before God on his knees and pleaded for his forgiveness. How I enjoy my friends who belong to Alcoholics Anonymous, men who have descended so low in degeneracy that as one of them has said,
they have to look up to see the bottom of the gutter. But then they discover that there is a Power beyond that can bring them help. In their meetings they always offer this prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." But each one testifies that he has opened his heart to God, and that deep down in the recesses of that heart, which has almost been blackened by lives thrown away with reckless abandon, he has found a spark of divinity, and that divine within has reached up for the divine beyond, and then there has come a regeneration of his life, and he is led back to sobriety. But he continues to pray. That he must never cease doing. And I was talking to one of them recently who was a neighbor of mine during my childhood days right over here across the block, and he said to me, "You know, if I hadn't had the fortification of the prayer of my mother when I was a boy in that home, I am sure that even now my own prayers would not be heard. But I was fortified by that mother's prayers, and down through the years as I went astray, I could never divest from my mind the image of my mother upon her knees, with her children, and asking God to bless us. Now I have turned my life back to God," and he said, "I hope to live to see the day when I can be worthy to go where my mother is."

Some people think it is a sign of weakness to get upon their knees and pray to our heavenly Father. It's the
greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview with him. God does not always answer our prayers the way we want them answered, but if the channel is open, I testify to you that he answers them the way they should be answered, and those answers are for our best good and have an eternal and everlasting value.

My brethren in whose Council I sit, I know you are men of God. I think of the Master when he said to his disciples, "You have not chosen me, but I have chosen you and ordained you and set you apart." I thank you for your humility because in that humility you have been magnified. You have been called from the profession of the law; you have been called from the great field of education; you have been called from industry. You did not choose him, but he has chosen you and is sending you forth, and as you go forth to the stakes of Zion and the wards of the Church, you carry with you the power of the apostleship, the power of the priesthood of God our Father.

In humility I thank God for this association I have with you. God bless you, and bless us all, as we minister to the people, under the inspiration of God our Father, I pray in the name of Jesus Christ, Amen.
Earning the Right to Brag

Address at Logan stake conference, fall of 1953, by Matthew Cowley.

Good evening, my brothers and sisters and friends. I am very grateful for the opportunity I have of being with you this night. I am grateful for the testimonies we have listened to in song and words. We are a very peculiar people, we Latter-day Saints. I think we are about the greatest braggards. I have never heard such bragging in all my life as comes from the mouths of the members of this Church. We stand up and say we know we have the full truth. We have the fulness of the gospel, that our Church is the only true Church in all the world. My, isn't that wonderful bragging? They say a rooster has the right to crow if it has the right spurs to back it up. So I guess we have the right to brag if we have the evidence to back up our bragging.

But, after all, my brothers and sisters, this business of religion isn't a matter only for the minister, only for the priest. It concerns every individual, and every individual should have the conviction of the truthfulness of what he professes to believe. He should have a good reason for the hope that is within him. If he doesn't have a good reason for the hope that is within him, then his religion isn't worth much to him. So, as members of our Church we generally have a few reasons for the hope that is within us. Many of us go abroad.
in the earth and teach the gospel, hundreds of us, thousands of us, and we go because we are called. We don't go because we choose the ministry as a profession—no, we go because we are called. So we have a great advantage over most of the other churches in that the membership of the Church is called into service, called into the ministry. That's the way Christ did it. His disciples didn't come to him and say, "Now, Lord, I've decided to prepare myself for the ministry. I am going to work for you." No, they didn't do that. They were going about their business, their vocations in life—fishermen, tax collectors, etc. Then he came along, and he called them, and he said, "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.)

Now, we have a right to brag about that because that is our system. We have not chosen him, but he chooses us and calls us. We are sent forth. Now, it was never my plan in life to be a minister of religion. I studied to be a lawyer; and I have been called into doing this business—not of my own choice. No, I would just as soon practise law, but a call came and said, "Follow me, and I will make you fishers of men." (Matt. 5:19.) I had to drop my profession. I had a hard time becoming a lawyer. I had to work my way through school. It was a real struggle, and I hadn't practised law very long until I had to drop the whole thing—give it all up. I was sent to the islands of the sea to do missionary work. When I came back home, I was hoping I could go into the law profession
again. I got back home, and I was called into this for life, at least during good behavior. So here I am. I don't have any choice in the matter. Now, wouldn't you think that I was absolutely crazy if I did this without having an inward conviction that what I am doing is right? I certainly think I am crazy if I don't believe this is right.

So this business of having an inward conviction is certainly right, isn't it? We have heard about God tonight—that he created man in his own image. Male and female created he them in his own image. Now, we have a conviction that that's right. We don't only have the conviction, but we have the evidence so we can brag about it. When the Bible is open, man is in the image of God. When the Bible is closed, he has neither body, parts, or passions. He is so large that he fills the universe, and so small that he enters into the hearts of man. When the Bible's open, Christ is the Son of God. They are not one Being, but they are two distinct Beings, and the Holy Ghost is a separate Being, a Personage of Spirit. That's when the Bible's open. When it's closed, God is the Father; God is the Son; God is the Holy Ghost. The Son is the Father; the Son is the Son; the Son is the Holy Ghost. The Holy Ghost is the Father; the Holy Ghost is the Son; the Holy Ghost is the Holy Ghost. Red is blue; blue is black; black is white; and they are all yellow. That's when the Bible's closed. When the Bible is open, Christ is the Son of God as has been stated here. Stephen saw him standing
on the right hand of his father. When Jesus came up out of
the water having been baptized by John, the voice of the
Father came from heaven, and what did that voice say, "This
is my beloved Son in whom I am well pleased." Not one being,
but two separate and distinct beings! That's when it is
opened. When the Bible is closed, eight-day-old infants are
sprinkled. They call it baptism, but it isn't baptism.
Baptism means to plunge or immerse. When the Bible is closed,
babies are baptized or sprinkled. When the Bible is opened,
they have to believe before they are baptized. The last in-
junction of the Master to his disciples was, "Go ye into all
the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but
he that believeth not shall be damned." (Mark 16:15-16.) An
infant doesn't even know what is being done to him when it is
sprinkled, has no conception of it, can't even recall it in
later years. Besides that, the Master said, "Suffer the
little children to come unto me, and forbid them not: for of
such is the kingdom of God," (Ibid., 10:14) and no one on
earth has a right to forbid an innocent child from going into
the kingdom of heaven. But when the Bible is closed, that's
necessary in some churches. Of course, in other churches
baptism isn't necessary at all when the Bible is closed.

I was reading one day not long ago the life of Harry
Emerson Fosdick. He said that when he was offered the pulpit
of that great church on Fifth Avenue in New York he would
take it on one condition: That no one would have to be
baptized to become a member of his congregation. That's when
the Bible is closed, it says that. When the Bible is open,
even the Son of God had to be baptized. John didn't want to
baptize him, but Christ said, "Suffer it to be so now: for
thus it becometh us to fulfil all righteousness." (Matt.
3:15.) And he suffered him, and he went down into the water
and was baptized by John. Now, if it were necessary for the
Son of God, the Lamb without a blemish, the only perfect
Being that ever lived to be baptized to fulfil all righteous-
ness, how in the name of heaven can a sinning individual such
as you and I fulfil all righteousness without being baptized?
"Except a man be born of water and of the Spirit, he cannot
enter into the kingdom of God." (John 3:5.) That's when the
Bible is open.

Now of course the Bible is full of words of life and
salvation. The only trouble is, we keep it closed, and then
we get these other ideas into our heads. You know it is said
that God scattered Israel because they broke the covenant, and
he scattered them all over the world to the four corners
thereof. Then he made a promise. He said, "As I have scat-
tered you, so I will gather you." (See Neh. 1:8-9.) The
only people in all the world who are going out to gather
Israel and bring them into a oneness of faith are the people
of the Church of Jesus Christ of Latter-day Saints. You know
God said through Isaiah, "And it shall come to pass in the
last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.) Now that was a prophecy of something to come to pass in the last days. Where are the temples in the tops of the mountains to which all nations have come? Right here in Logan, Salt Lake City, and other places in these mountains, and the people who come to these temples come from all nations of the earth. My, it is wonderful to brag! What did he say to Ezekiel, "Moreover, thou son of man, take thee one stick, and write upon it, for Judah and for the children of Israel his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand." (Ezek. 37:16-17.)

Where is the stick of Judah? Where is the record of Judah? Here it is--the Holy Bible, the record of Judah, the history of Judah, past, present, and future. If you don't believe in the Bible, study the history of the Jew in the past, at present, and then read your Bible; and you will see there the history of the Jew past, present, and future as it has actually taken place and will actually take place--the stick of Judah!

Now where is the stick of Joseph which is to be joined to the stick of Judah and become one in the hand of God for
all the house of Israel? Who claims to have that stick? The Church of Jesus Christ of Latter-day Saints, and we have the record. You can't deny its existence. There it is: feel it, see it, read it. It is the story of Joseph and his descendants. You know back in Genesis it said, "Joseph is a fruitful bough . . . whose branches run over the wall: . . . unto the utmost bound of the everlasting hills." (Gen. 49:22, 26.) This is the record of Joseph, the people who dwelled upon this American continent of whom the Indians are descendants. These branches came over the wall, and these two have become one in the hand of God. The only divine record in existence which is a witness of the divinity of the Holy Bible is the Book of Mormon, and the witness of the divinity of the Book of Mormon is the Holy Bible. "Moreover, thou son of man, take thee one stick, and write upon it . . . then take another stick, and write upon it . . . and these two shall become one in thine hand." That is in the Bible when it is open. When it is closed, only the Bible is sufficient, and then it is only sufficient when it is closed, not when it is open.

Oh, you can go on through there. In Malachi, the prophecy reads, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.) Where is this Elijah which was to come and turn the hearts of
the children to the fathers? Who claims that he has come? The Church of Jesus Christ of Latter-day Saints has the evidence that he has actually come. The fact the hearts of us the children have been turned to our parents; and their hearts have been turned to us; therefore we go into the temples of God and do the work for those who have not received this light.

Do you remember when Christ was on the cross, and he said to that thief who wanted to be with him, who wanted to be remembered: "Today shalt thou be with me"? (Luke 23:43.) We are the only people in the world who can say that, and when we go into the temples of God and we do that work for departed persons just as that thief died and was with the Master after, we can say that this day shalt thou be with me. And this gospel and its blessings are offered maybe to a thief, to maybe an unfortunate person who has died without the light and the knowledge of God's plan of salvation.

Oh, you can go all the way through. In Revelation, John lived on the Isle of Patmos; after Peter had died, there was still an Apostle of Christ living. On the Isle of Patmos there are some who claim that the gospel has never been taken from the earth, that it has been preserved, but this Apostle of the Master on the Isle of Patmos looked over the horizon of time and what did he see? He said, "... I saw another angel fly in the midst of heaven, having the everlasting gospel..." (Rev. 14:6.) Now it wouldn't be necessary to have
another angel bring the everlasting gospel if it was never taken away, but he said, "... having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him ... and worship him that made heaven and earth, and the seas, and the fountains of waters. . . ." (Ibid. v. 7.) Where is this angel that was to fly through the midst of heaven? Who claims that any such angel has ever flown through the midst of heaven? Only you great braggers—you are the ones. You claim it, and the best evidence you have that he did come through the midst of heaven is that you have the gospel as it was taught by Christ himself. That is the best evidence that that angel has come.

Oh, we could go on. So we do stand up and brag, don't we? You know we say in this gospel that the gospel will be preached unto all nations. Then shall the end come. That's what Christ said. How are you going to do it—you little handful of people? We have barely touched China. I don't suppose we have had a hundred Chinese members of this Church out of 465 million that are living now over there. We haven't touched India. We haven't touched Russia. Hundreds and hundreds of millions! Well, it doesn't say they all have to be converted. It says this gospel shall be preached as a witness, then shall the end come. How are you going to do it? Just a little handful of people? It's very simple, very
simple, just through a salt shaker like this, that's all! I sit in the Tabernacle at conference time. A year or so ago I looked down—I was thinking about this—and right there on the first row in our Tabernacle sat a man who could speak Chinese, others who could speak Japanese, others who could speak Russian and French, others who could speak Italian, others who could speak all the languages of the islands of the sea, and right from that one pulpit the gospel of the kingdom can be preached as a witness unto all nations. One day there will be channels under the control of the Church whereby they can direct this message, this witness, unto any nation they desire, and it can be carried through the channels of the air in the very language of the people to whom the message is directed. Oh, brothers and sisters, don't think you have to be a great Church, a large Church.

Now we have those in the Church who are married to those out of the Church. I dare say that those companions that don't belong to the Church are better Latter-day Saints than some of their companions who do belong to the Church. I have seen that, but if you know a member of the Church, a woman, for instance, who has a husband who doesn't belong, tell her not to preach to him. My, we men are stubborn! Just let us feel our own way alone. If your wife isn't a member and the husband is, that's worse. Don't ever mention it to her. She is more stubborn than the man. Just let her go.

I had two friends about my age, in New Zealand on my
first mission. We were very close together. When I went out on my second mission, they were both married men. They both told me the same story. They said, "Oh, Tumuaki, we hate to tell you this, but we married out of the Church." I said, "Oh, is that so? Well, are you preaching to your wives?" "That's all we do is preach to them." I said, "Lay off, brothers; you are just keeping them out. Don't ever mention the gospel to them again. Don't mention your religion to them again. Just keep 'mum' about it. You'll find out something will happen."

Within a year both these wives joined the Church. One of the husbands called me up at three o'clock in the morning, and he said, "The strangest thing has happened." "What is it?" I asked. He said, "My wife just woke me up a few minutes ago and said, 'Jim, I think I had better join the Church.' All these years I have been preaching to her and bearing my testimony, I wasn't getting anywhere, but just as soon as I shut up, she started thinking about it." It is wonderful, isn't it? I am telling you, brothers and sisters, we do have something to offer to married couples. We really do. You know what that is don't you?

God is eternal. God is love. Therefore love is eternal. Marriage is the sweetest expression of love; therefore marriage is eternal. Now we offer to married couples the eternity of marriage--not until death do you part, but for time and all eternity. You know marriage is a beautiful
adventure. But if you are married for eternity, there is one adventure more beautiful than marriage, and that's your death. Not even death can destroy the bonds of that eternal love. One may go first, surely, bringing sorrow to those left behind, but when the other one comes along, the line of death has not destroyed that bond of miracle love, and it goes on through eternity. After all, true love is where we are both looking in the same direction, right down through eternity, not one off one way and one off another way. That is what we have to offer.

You know I had an experience out in one part of the state here. I couldn't stay in the stake president's home because of sickness, and so the president of the Relief Society insisted that I go to her home. I thought that was wonderful. The lovely-looking Relief Society president and I went to her home with her, and we went inside. There sat a fine-looking man at the table playing a game with his children. I had never met him. His wife took me over and introduced us. She said, "You know, there is only one thing wrong with my husband." I said, "What is that?" She said, "He doesn't belong to the Church." So I said to him, "Hey, what's the idea? You're not supposed to be having home night with your children! That is our program. You don't belong to the Church. You are not supposed to be doing that." I was just kidding him along, you know. We got in quite a conversation. He said, "You know, I can't question the doctrine of your
Church. Oh, I have studied it, and I have read the Bible, and I can't argue against the doctrine of your Church. It is right. But I go to fast meetings sometimes, and of all the silly, ridiculous things I ever heard in my life, are the fast meetings of the Mormon Church." I said, "What's that?" He said, "Those people actually get up and say, 'I know that Joseph Smith was a prophet of God.' That's just silly." I said, "Do you think so?" He said, "Yes, that's ridiculous." I said, "Well, I'll tell you what you do. You get baptized, and the next fast meeting you go to you will be confirmed a member of the Church. Then if you have enough nerve, you will stand up on your feet, and you will say the silliest thing you have ever said in all your life."

A year and a half later I received a message from him. He said, "I've been thinking about what you said. Next Tuesday we are all coming into the temple." I opened my eyes. I hadn't heard that he had joined the Church. He said, "You know, six months after you were out here, my eighteen-year-old boy was ordained a priest. I got to thinking about it, and I went to him, and I said, 'My boy, you go to the bishop and get permission to baptize your dad.' That's the fastest running I have ever seen in my life. He got permission, and he baptized me. The next fast meeting I went to, I was confirmed a member of the Church. I mustered up enough courage to stand upon my feet, and I said the most ridiculous thing I have ever said in all my life. I said, 'I know that
Joseph Smith was a prophet of God. Now we are all coming in next Tuesday." It was the year of all that snow; the trains were blocked. He said, "We are coming into the temple, and we want you to be there." Well, I was there. We went into that room, and he and his wife knelt at the altar with their hands joined, and they were sealed for time and all eternity. Then we went out and brought in all those youngsters, and they knelt around the altar, and their hands joined with their parents, and there was that eighteen-year-old boy that was responsible for the whole thing. They were all sealed for time and for all eternity. The father is in the bishopric now. Last year I met his son back in the eastern states. He is preaching the gospel to his father's relatives in Pennsylvania. His father is an oil man. He came out to range the oil fields. He is well-to-do, yet he is standing up and saying that silly thing. He has turned into being one of the biggest braguers I ever saw in my life.

Well, is there anything wrong with that? Is there anything wrong with that man and his wife joining hands through all eternity looking in the same direction and with those children sealed to them under an eternal covenant? Of course not. That's God's way. When Adam was in the Garden of Eden, he was not mortal. Death was not contemplated. When he was in that condition, God said, "It isn't good for man to be alone" and gave him an immortal woman as his companion as his wife, and neither of them being mortal that relationship
was for eternity. There was not divorce contemplated, no
death contemplated at that time. So when the Bible is open,
brothers and sisters, marriage is for eternity. That which
is sealed on earth is sealed in heaven.

Now, I know that these things are true. I love to brag. Now, we must be kind, we must be charitable, we are
all our Father's children. We must have the utmost respect
for each other's faith. We must not tear down the house
unless we can build a better one, and so we must go about as
members of the Church teaching this gospel more by our lives
than by our words. The greatest obstacle we have in mis-
missionary work in this Church is our own people who are not
living the gospel. They are the greatest obstacles we have.
That doesn't destroy the gospel. That only destroys the
individual. We all know and everybody will admit that if a
Mormon lives his religion, he is as good a man as can poss-
sibly live on earth, morally, spiritually, physically, and in
every other way. No one will deny that. He may say we are
silly for living that way.

One fellow I know had taken up drinking. I go to the
Alcoholics Anonymous a lot, you know. I said, "If you drink
like that, you won't live half as long." He said, "What's the
difference? I'll see twice as much."

We make our mistakes. We are all human. There are an
awful lot of people in this Church who are not living right;
but there is always the gospel of repentance, and some of
those people who may not be any good now, may be your stake presidency in a few years from now. This old principle of repentance catches up with them. Repentance and forgiveness, my, they are beautiful principles! I love those two principles.

Well, God bless us, brothers and sisters. I appreciate your kindness, your association of this night, and the testimonies that I have heard. May the peace of heaven abide with you in your homes. May you have joy and happiness. May you understand one another, appreciate each other in your companionship with husband and wives and with your children. God bless us all, I pray in the name of Jesus Christ, Amen.
Achievement

Address given at Brigham Young University, May 18, 1953, by Matthew Cowley.

It is a great honor to be here this morning, fellow students, members of the faculty, and witness the presentation of these awards to those who have achieved. As I have looked at them, they do not look different from any of the rest of you sitting here.

When I think of achievement, I think of the salesman who sold two milking machines to a man who only had one cow, and then took the cow as a down payment. I cannot think of any greater achievement than that in the field of salesmanship. I hope that, some day, someone with money—it will not be me, of course—will make an award to the individual in the school who puts forth the greatest effort to achieve and yet doesn't make the end result. I studied law with a young man in George Washington University who never passed in any of his subjects except one—and the professor of that class was called before the faculty and reprimanded for passing him. He was told that he certainly knew that this young man wasn't passing in that class. The reply of the professor was that to get to his own office in the school he had to go through the law library. And he said, "Every time I go through the library to my office, this young man is there studying. It does not matter whether
it's a holiday, or between classes or in the evening. He is there, digging out the law." He said, "I pass him because of the great effort he is making to learn the law. Some day he will be a valuable man in some firm because he will know where to find the law. He will know what books to refer to." So this professor passed him because of the effort he was putting forth. I wish that I could have had professors like that when I was going to school.

I saw one of my high school instructors the other day who now lives in Honolulu. I met him in a restaurant, and he reminded me that I took first year French from him for two years, and that I got a better grade the first year than I did the second. It all goes to show that "the race is not to the swift, nor the battle to the strong, but to him that endureth to the end." Endurance is achievement. It is great achievement. And I know that as we go through life--those of us who are getting older every day--that the greatest achievement in life is not the acquisition of money. The greatest achievement to me is coming to the end of one's days, having been true and loyal to one's ideals. I can think of no achievement greater than that.

Maybe you have heard this report of a meeting that was held in the Edgewater Beach Hotel in Chicago in 1923, but I want to read it on this occasion:

"A very important meeting was held at the Edgewater Beach Hotel in Chicago in 1923. Attending this meeting were
ten of the world's most successful businessmen and financiers. Those present were the president of the largest independent steel company, the president of the national city bank, the president of the largest utility company, the president of the largest gas company, the greatest wheat speculator, the president of the New York Stock Exchange, a member of the President's Cabinet, the greatest 'bear' in Wall Street, head of the world's greatest monopoly, President of the Bank of International Settlement. We must admit that here were gathered a group of the world's most successful businessmen; men in the business of making money, at least, men who had found the secret of making money. But twenty-five years later, let's see where these men are. The president of the largest independent steel company, Charles Schwab, died a bankrupt and lived on borrowed money for five years before his death. The president of the greatest utility company, Samuel Insull, died a fugitive from justice and penniless in a foreign land. The president of the largest gas company, Howard Rapson, is now insane. The greatest wheat speculator, Arthur Cutten, died abroad, insolvent. The president of the New York Stock Exchange, Richard Whitney, was recently released from Sing Sing Penitentiary. The member of the President's Cabinet, Albert B. Fall, was pardoned from prison so that he could die at home. The greatest 'bear' in Wall Street, Jesse Livermore, died a suicide. The head of the greatest monopoly, Ivor Kreuger, died a suicide; the president of the Bank of
International Settlement, Leon Frazer, died a suicide. All these men learned well the art of making money, but not one of them learned how to live. What an achievement. All they learned was the art of making money; and generally when a man makes money, he thinks he has achieved that which is greater than any other thing on earth."

Money is, of course, very necessary; it is a necessary evil. I wish I had more of it. But I would rather know how to live and have ideas and ideals to live to, than acquire wealth because I know that when I come to die it doesn't matter how much money others have, they will not take with them any more than I will. Achievement! It's a wonderful thing. I think now of Michael J. Dowling, a young man who fell from a wagon in a blizzard in Michigan when he was fourteen years of age. Before his parents discovered that he had fallen from the rear of the wagon, he had been frostbitten. His right leg was amputated almost to the hip, his left leg above the knee; his right arm was amputated; his left hand was amputated. Not much future for a young lad like that, was there? Do you know what he did? He went to the board of county commissioners and he told them that if they would educate him he would pay them back every penny. During World War I, Mr. Dowling, who was at the time president of one of the largest banks in St. Paul, went to Europe to visit the soldiers—to visit those who were wounded. I remember reading that upon one occasion he was in a large hotel in London, and
he had before him the wounded soldiers in their wheel chairs. They were in the lobby, and he was up on the mezzanine floor. As he started to speak, he minimized the seriousness of their wounds, the fact that the one had lost an eye, another had lost an arm, etc., were no grounds for complaint. And he got those fellows so wrought up that they started to boo him. Then he walked over to the stairway and down the stairs toward the lobby, telling them as he walked how fortunate they were, and they continued booing. Finally, he sat down on one of the steps and took off his right leg. And he kept on talking and telling them how well off they were. Well, they calmed down a little bit, but still they resented his remarks. Then he took off his left leg. Well, the booing stopped them. But before he arrived at the bottom of the stairs, he had taken off his right arm and flipped off his left hand, and there he sat—just a stump of a body! Michael Dowling was the president of one of the biggest banks in St. Paul. He had married and was the father of five children. Now is there anybody here complaining because he can't get an education? Because someone is more fortunate than he? Because he has some impairment, or infirmity that prevents him from getting ahead? If so, just think of Michael Dowling! He knew how to live, and he knew how to make money, and he knew how to rear a family—and he finally died as the result of the strength he gave in encouraging the wounded soldiers of World War I.

There are many instances like that in history. When
I was employed in the Senate, I knew two Senators who were both blind: Senator Gore of Oklahoma and Senator Schall of Minnesota. Senator Gore used to go to the ball games. There was no one that scolded the umpire like Senator Gore. He couldn't see the ball players, he couldn't see the plays, but he could catch the spirit of the game. And he would go to the movies. He would go to the movies, and he would have one of his clerks with him—they didn't have talkies in those days—but the clerk would read the continuity of the screen, and he would sit and appreciate the picture. Both men were able Senators.

And so, if men with these great handicaps achieve, why can't we? We can all achieve—at least we can put forth the effort, and maybe we shall find a professor now and again who will pass us because of the effort we are putting forth, rather than because of the grades we're not getting. I think now of the great play, *Cyrano de Bergerac*. Edmund Rostand was the author of it. Many years ago Walter Hampden played it. I will always remember the final scene in that great play. You know, Cyrano was a man with a long proboscis or nose. If people made fun of his nose when they were in his presence, it meant a duel. Well, Cyrano had been disappointed in love. He had the "Dear John" experience. But a greater lover never lived than Cyrano. He was in love with a beautiful woman, but she thought she was in love with someone else. At the end of the play, she is seen in the garden of a convent. Cyrano,
whose custom it was to go to the convent garden and visit with her and tell her all the news, was there on what was to be his last visit. He had been critically wounded, and his head was bandaged. His life was slipping away. During his lifetime he had worn a helmet in which a white plume was always to be seen. That white plume was the symbol of his ideals, symbol of his ethics in love and war and everything he did.

There he was, in the garden, visiting with this woman whom he had loved and lost. Then with his last breath as he stood before her at attention with his sword held high he said these words:

"There is one crown I bear away with me,
And tonight, when I enter before God,
My salute shall sweep all the stars away
From the blue threshold!
One thing without stain,
Unspotted from the world, in spite of doom
Mine own!—That is my white plume."

What an achievement! This man who had been disappointed in his love, who had been defeated in war, could come to the last day of his life and say with his dying breath, "I go true to my ideals."

Now, my brothers and sisters, we have ideals. They're the highest in the world. No one has higher ideals; no one's plume is whiter than the plume you and I wear in our helmets. Our greatest purpose to achieve in life should be to come to
the last day and say with Cyrano that we take with us, clean
and unsullied, our ideals. And if we can do that, indeed
we shall sweep with grandeur the threshold of heaven as we
pass and we shall enjoy the fraternity of him who is perfect.

We all have the opportunity to achieve. There is no
institution in the world better than this to give us the urge
and the ambitious purpose to keep the plume white, so that it
will sweep with grandeur the threshold of heaven. I con­
gratulate those who have received these awards; I congratulate
you who have not received them. One lesson necessary for all
of us to learn in life is to rejoice in the otherman's
victory. If we can learn to rejoice in the other man's
victory, then sometimes we have achieved something greater
than even he or she who has received the award for outstanding
achievement in the scholastic and athletic field.

I ask God to bless you all—to bless those who have
received these awards, and may they appreciate those who have
assisted them to achieve—I see my friend, Hughie Woodford
from Australia, down here. He has a brother who is a colonel
in the Australian army. He received the award of The Order of
the British Empire from the King. They call it the O.B.E.
And on the occasion of the investiture his brother said, "Of
course, you know what O.B.E. stands for, don't you?" He said,
"It stands for 'Other Boys' Efforts.'"

So whenever I see anyone receiving an award, I think
of Colonel Woodford who accepted that award because he knew
he received it as a result of other people's efforts, those of his battalion, his "outfit" in the war. I know there are many involved in the achievement of those who have received these awards. I hope they will not be forgotten. God grant that we may be faithful and loyal to our ideals, the ideals of this institution. God bless it that it may grow; God bless those who have offered these awards, who appreciate this institution and what it affords young men and women in the way of learning the art of living, the art of achieving, the art of keeping the plume white. God bless us all, I pray in the name of Jesus Christ. Amen.
"Seek Ye First the Kingdom of God"

Given as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 6, 1946, by Matthew Cowley.

As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God
always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But, notwithstanding his intermittent prayers, the fact that man prays at all is to some convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell regnant in the hearts of all men. Without some manifestation of the divine power, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.)

With it, "the kingdom of God is at hand."
In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing, he said: "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The promise here is that those who seek the kingdom of God will find righteousness, and all things that should be added to them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy will be done in earth, as it is in heaven." (Ibid., 6:9,10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in earth as it is in heaven. And this is not the same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry.

In the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would
be of empire proportions. Also he divined the breaking up of
the last of these world powers into many kingdoms. And then
he prophesied as follows:

"And in the days of these kings shall the God of
heaven set up a kingdom, which shall never be destroyed: and
the kingdom shall not be left to other people, but it shall
break into pieces and consume all these kingdoms, and it shall
stand for ever." (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which
Jesus taught his listeners to pray; and when God's will would
be done in the earth as it is in heaven. This then would be
a kingdom of heaven.

As a matter of historical record, the Meridian of
Time was not in the days of these kings when the God of heaven
should set up a kingdom never to be destroyed. (See Daniel
2:44.)

Instead, Christ's life and ministry were during that
period when the fourth of the great kingdoms of Nebuchadnezzar's
monarchy vision was a world empire. Indeed it was by order of
a tribunal of that empire that the Son of God was crucified.
Had the heavenly kingdom of Daniel's prophecy been established
in the Meridian of Time, Christ would have reigned over it as
King of kings and Lord of lords; and certainly his crown would
not have been one of thorns.

So that Jesus in teaching his followers to pray: "Thy
kingdom come. Thy will be done in earth, as it is in heaven,"
foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified. The kingdom about which the Master spoke when he said: "... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel," (Mark 1:15) is a kingdom of God which is at hand whenever the priesthood of God is upon the earth; as it was in the Meridian of Time. Of this kingdom it has been said: "... strait is the gate, and narrow is the way, ... and few there be that find it." (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows: "... The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." (Luke 17:20,21.) Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that: "... the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my
observation, neither does the power which sets them in motion come within observation, yet no one questions the existence of that power.

Christ went about healing the sick, restoring vision to the blind, and hearing to the deaf; making the lame to walk and cleansing the leper. These gifts of the spirit and powers of his priesthood were made manifest throughout his ministry. These powers, like the air waves in the kingdom of the radio, were powers that could not be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said: "... for thus it becometh us to fulfill all righteousness," (Matt. 3:15) whatever agency or force the water set in motion to the end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying: "... This is my beloved Son, in whom I am well pleased." (Ibid., 3:17.)

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then the
kingdom within has not attained unto its fullest expression. "Seek, and ye shall find," said the Master.

The kingdom of God would be a new order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other kingdom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give:

"... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:11-14.)
God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Divine revelation would be the foundation rock of the Church, for hath it not been said that: "Where there is no vision, the people perish." (Prov. 29:18.) And did not Christ promise to be with his organized kingdom even unto the end, if men would but "believe and be baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his Father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

"... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)
So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof the kingdom of God is ignored. Neither will man nor nations be lifted from the "Serbonian Bog" of a sordid and selfish world, until they "seek ... first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "Ua mau ke ea o ka aina i ka pono." "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said: "Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated, then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy."

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there
is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

"... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15.)
Understand The Unfortunate

Address to Alcoholics Anonymous, November 24, 1953, Logan, Utah, by Matthew Cowley.

Maybe I shouldn't say, "We of Alcoholics Anonymous."
The other day I heard from a sister who belongs to the Church, and she said, "If you can belong to Alcoholics Anonymous, I am going to stay with my drunken husband."

I first came in contact with this organization in 1945. I had been away for about eight years, and I was walking down the street in Salt Lake City. I met one of my friends whom I grew up with—not a member of my Church. He came up and shook hands with me and welcomed me home. He said, "When you have a few minutes, I would like to visit with you and talk to you about true religion." I thought he was going to bear his testimony to me about the church he belonged to. I never thought anymore of it until on one occasion I heard something about Alcoholics Anonymous. I had a very dear friend who was drinking, and I thought maybe Alcoholics Anonymous could do something for him. I got in touch with a member of the AA and was invited to come to one of their closed meetings. At that time they were holding them in the Newhouse Hotel. I got hold of my friend and took him down to the AA meeting, and at the AA meeting I saw this man that I had met on the street, who told me that he wanted to
tell me something about true religion. After that meeting I knew what he meant because he had been the town bum for many years—one of the worst drinkers I have ever known, and he had now been a member of Alcoholics Anonymous for several years and hadn't touched a drop.

I was very much inspired with that meeting. I didn't understand all there was to understand about it that night, and I had some misgivings. At the time I was suffering with a little breaking out, and that is sometimes the outbreaking of alcohol on the face. Of course, I knew that wasn't the cause of mine. I had been on a mission for eight years, and that was what was causing it. When I came out of there with my friend, he started to laugh. I said, "What's the matter with you?" He said, "You were the only one there that looked like an alcoholic. I am sure glad I am not an alcoholic." He had been drunk for twenty-seven years that I knew about and had gone through $400,000.

Well, I decided that I was in the business of saving souls, and I saw in this group of men many men whom I had known all of my life. Several of them had been my neighbors. I never will forget one fellow who was there. I used to run on the other side of the street when I would see him coming. He was an alcoholic if there ever was one. When I was county attorney in Salt Lake County and I couldn't find anyone else to prosecute, he would always show up and accommodate me. He not only drank alcohol, but he would also take this canned
heat—I used to see him open a can, take his knife, dig it out, and put it in his handkerchief. Then he would squeeze the handkerchief and lick out that ooze from that canned heat, containing alcohol. He took goof balls, too. Well, I saw him there. That fellow hasn't had a drink now for a number of years. I always said if there was any organization in the world that could sober that man it was a great organization. His wife had left him. He has his wife back now and a lovely home. He is in business. He calls in to see me regularly. In fact, he wants to be a good Latter-day Saint. He is having quite a time at it. I said to him one day, "How are you getting along with smoking?" He said, "Well, I smoke Kools, and I think anybody that can smoke Kools can beat the tobacco habit." One day I asked him how he was getting along, and he said, "Well, I'm not doing so bad. I started to drink Postum. Isn't that the nastiest darn stuff you have ever tasted?" He is making a great effort—wonderful man.

There is one thing that I have learned from these men—they don't sanctify themselves. There is no self-righteousness in them. They are a bunch of screwballs. Well, that's about what they are, I suppose. A lot of others that are screwballs have never touched a drink. This humility and sincerity appeal to me in this organization. That is what the world needs today, the language of sincerity. These men and women have to be sincere. I sometimes have people in the Church think that there may be some ulterior motive in this
organization. Some of them have told me that they thought the liquor interests were financing them, and I think the liquor interests would be smart to finance some organization like this. I have had a great deal of pride in going around and discussing the little problems of AA with our own people. Sometimes our own people get the idea that AA is a religion. That if you join AA you may be taken out of your own Church. Oh, no. No, when a Mormon joins AA, he becomes the best Mormon he has been for many years. When a Catholic joins AA, he becomes the best Catholic he has been for a long while—or a Methodist, or a Presbyterian.

Nothing controversial enters into their deliberations or their discussions. They never discuss the matter of sectarian religion. They never discuss political matters. They sometimes will say, "Well, if you want to be a moderate drinker, that's all right with us." But at the same time they don't drink. They are all concerned with one problem and that is staying on this raft of sobriety—that's their only goal, their only objective. All other things are just secondary to them.

As I go around the Church, I generally mention AA. Recently I was in Oakland, and I said something about the AA organization. After the meeting up came some of our Church members and quietly whispered in my ear, "We belong." One of them was the superintendent of the Sunday School down there and a member of AA.
They do the things we would like to do in our Church. Of course, I want to talk about our Church. If you don’t belong to our Church, just forgive me because I can’t talk to you about your church. All I know is about my Church, and I don’t know enough about that. I can see that within our Church activities where we are vitally interested in helping these men and women who are alcoholics we find it very difficult because we don’t have understanding; for instance, if I should see a man drunk out on the street tonight, and I recognized him as a brother in the Church—and we have a lot of brothers in the Church who are drunk tonight, if I walk up to him and put my arm around him and said, "Bill, why don’t you cut this out? It is no good for you." Well, he might be respectful, and he might not. But anyway, when he would get away from me, he would say, "He ought to go and get on a bender himself. He doesn't know what it is all about." As long as he thinks I don't understand him, it is just the same as if I didn't understand him, even if I do. But these men understand each other. You see when one of these men goes to the bedside of an alcoholic and talks to him or to her, they are kindred spirits. There is an understanding—a common understanding. There is a willingness to receive the help, and they do receive it. It is a thing they call group therapy—a wonderful way of helping each other in their groups.

I used to think that our Church had more meetings than any other Church or organization on earth. The Alcoholics
Anonymous have us beaten. They are meeting all the time. If you get tired of going to fast meeting and attending long testimony meetings, you ought to go to these closed AA meetings, and then you would be very happy to go back to fast meeting and hear the testimonies of the brothers and sisters of the Church. That is all they do is hold meetings—stick together, stay together on this great program. It is a simple program, only twenty-four hours a day. They stay sober for only twenty-four hours a day. They get up in the morning—no drinks for the next twenty-four hours. Get up the next morning, and no drinks for the next twenty-four hours! That's easier than saying, "I am not going to take a drink in my whole life." Twenty-four hours is much shorter than a lifetime. So it makes the program much easier.

They believe in prayer. They believe in the efficacy of prayer. There is no question about that. Many of these men have tried everything else. They have been in institutions; they have been to psychiatrists, they have been to medical doctors; and they have come away still alcoholics.

So, I would like to say to you people who are members of the Church, you who are officials of the Church, you don't make a mistake if you avail yourselves of this organization to assist you with these problems, and there are genuine problems.

I was in Honolulu, and I went to the AA meeting there. I went to this meeting because I noticed it in the paper. It
was a public meeting, so I went. The special guests that night were from the nurses from the Queen's Hospital in Honolulu. I got a real kick out of watching those nurses when they came in and started walking around and mingling with these alcoholics. One of them would go up to a man and say, "I had wondered where you had been. You haven't been in the hospital for months. I haven't seen you for a couple of years. This is the reason. You belong to AA." Yes, they belong to AA. I'll never forget the testimony of a woman in that meeting. She was one of those who had nothing further to do--the end had come. She was hopeless and helpless, had lost all power of resistance. She went to her room, intoxicated, and when she reached her little room, she turned on the light, and in her drunken stupor she just fell to her knees--this is her story--before a chair, and there as clearly as she could utter any words she told God that she was through. She told him to take her life. She said, "I have come to the end of things. There isn't anything I can do." When she finally opened her eyes, she noticed on the chair a newspaper and her eyes immediately saw the letters AA and a telephone number--AA for Alcoholics Anonymous. She went to the telephone and called this number, and she has never touched a drink from that day until the day she was telling the story. That had been three or four years.

I mentioned in our leadership meeting one day a little about the Alcoholics Anonymous. The next morning the president
of the Rotary Club called me up. He was a member of the Church and had been to the meeting. He said, "I wonder if there is a chapter of AA here in Honolulu?" That was before I knew that there was one, before I had attended that meeting. I said, "There must be. Why, do you want to join?" He said, "No. Last Tuesday the speaker at Rotary didn't show up. I called him up and asked him what was the idea. He had promised to come and speak—a very influential man in Honolulu. When I called him, he was drunk, and he told me over the telephone, 'Fred, I am all washed up. I am going to lose my business. I am going to lose my family. I am just a drunken bum, and there isn't anything I can do about it.'" So Fred called me and asked me if there was a branch there or a chapter. I said, "The newspapers will know," so we went up to see Mr. Riley Allen, the editor of the Honolulu Star Bulletin. He says, "Yes, there is a chapter of AA here," and he went to his desk and got out a phone number. He said, "You have your friends or whoever it is that wants to get in touch with AA call that number and make an appointment with the man who will answer the phone." It has been seven years now. That man made the phone call. He still has his business. He still has his family, and he keeps his speaking appointments with Rotary and all other organizations. He belongs to AA, and he hasn't had a drop.

There isn't anything I can say that is too good about this great organization. I have attended the meetings. I am
always glad to give whatever support I can. Now, of course, we should always help the alcoholic whether we belong to AA or not. You won't find any Communists in Alcoholics Anonymous. They are all real, patriotic, God-fearing Americans--men and women who are not afraid to get down on their knees and pray to God, not only for their own health and sanity, but also for the well-being of humanity and for the good institutions of this great nation.

Now, there is one thing I have learned, and it has been a wonderful thing for me as a religionist in my present position. I've learned from these men that there isn't a man living who isn't greater than his sins, who isn't greater than his weaknesses. That's a wonderful thing to know. It is a wonderful thing to know that even though a man may sink so low that he is at the bottom of the gutter, yet within him there is a greatness that can regenerate him if he will submit himself to the right influences and to the power above and beyond himself. When science fails and medicine has to lay the burden down, those who are afflicted with alcoholism can reach out to God, and he takes over and that is what science, medicine, fails to do. So I say, "God bless these men in their great undertaking. They are their brothers' keepers. They are engaged in the business of rehabilitating the unfortunate, and they rehabilitate each other."

Now, of course, in our Church we don't believe in the use of alcohol in any form. There is a reverend somebody--I've
forgotten his name right now—who writes to me regularly from South Carolina. He doesn't believe in any kind of non-drinking organizations. He is quite annoyed with me because I believe in AA. He is a strong prohibitionist, this man. Well, the other day I wrote him a note, and I said, "Well, Reverend Sir, if all the drinkers in the United States belonged to AA there wouldn't be any liquor business left in this country. If every drinker would become a member of AA, there wouldn't be any need for any prohibition movement or any other temperance movement because the AA member never takes a drink." It has been said here, "One is too many, and a billion is not enough, so he doesn't take the one."

Now, in conclusion may I say, too, that we do not drink. Don't think that we are not alcoholics because we don't drink. At least one out of sixteen of us is alcoholic; and if we started to drink, we would be alcoholics.

I ask God to bless them and bless us, especially in our endeavors to help one another, to be our brothers' keepers and realize that we are all God's children and as his children we should be in the business, all of us, of saving one another, not only spiritually, but also materially, physically, and every other way. I want to join in thanking those who have made this building available to us tonight. It has been time well spent. I have enjoyed these testimonies of these members of AA, and I appreciate the lessons I have learned from them. They bring into my heart a spirit of humility and a spirit of
sincerity.

God bless us all, I pray in the name of Jesus Christ.

Amen.
He Loved Everyone Because He Could
See The Good Within

Address delivered at funeral of President George
Albert Smith, April 7, 1951, by Matthew Cowley.

This is indeed the most humbling experience of my life, and I pray God to strengthen me in my humility, that I may give utterance to what I have to say under the direction of God's inspiration.

The kindest, the most generous, the most appreciative, the most considerate, the most forgiving, the most loving neighbor I have ever known has passed on. His mortal remains lie here within but a stone's throw of where he was born. North West Temple extends from South Temple on the south to First North on the north.

From my early childhood to my early manhood I lived in that area. No better people ever lived than lived within those blocks on West Temple during that period of my life. No greater, no sweeter, no kinder neighbors ever lived than lived there.

At the head of the street on the south was the home of this man of God. At the head of the street on the north was one of the homes of that wonderful father. Their homes were properly placed on the street of good neighbors. Since that day of his birth until his passing, this man of God traveled a million miles or more abroad in the earth in doing good.
He loved the people in the old Seventeenth Ward, but he had so much love that he could not spend it all in that small area, and so God called him from the Seventeenth Ward and gave him to the world, and he went about the world among all nations giving his love and the love of God to his fellow men.

I journeyed with him to New Zealand in 1938. I know how the people of the Pacific loved him, and he loved them. When the message from Tonga was read by President McKay, I was reminded that on my first visit to Tonga about three and a half years ago, I called at the office of the Prime Minister, Mr. Ata. The first thing Mr. Ata asked me was, "How is my good friend, George Albert Smith?" He said, "I have never met a grander man in all my life than that man."

When I called on the crown prince, the Honorable Tungi, he brought from the drawer of his desk an Improvement Era which he had just received from President Smith.

In all the islands of the sea he is loved and revered, and on his last visit to Hawaii during the centennial of that mission, in his last testimony to those people he said, "It is an honor to have my name numbered among yours upon the membership records of the Church of Jesus Christ of Latter-day Saints."

All those million miles which he traveled during his lifetime were used in distributing love wherever he went. Only a few weeks ago I went to the hospital to inquire about
his health. On hearing that I was out in the hall he sent for me to come in, and when I went in, I walked up to his bedside, and he reached out and took me by the hand, and gripping my hand firmly he said, "Young man, remember all the days of your life that you can find good in everyone if you will but look for it." The last message, the last instruction he ever delivered to me--"Remember always you can find good in everyone if you will but look for it."

He loved everyone because he could see the good within him. He did not look upon sin with the least degree of allowance, but he loved the sinner because he knew that God was love, and that it is God's love that regenerates human souls and may, by that process, transform the sinner into a saint.

Maybe there are sinners who misstook his love for respect. He didn't respect the sinner, but he loved him. I am sure that love found response in the hearts and in the lives of those whom he loved.

I have never met in all my life a more approachable man. I never hesitated to go to him for confession and for counsel, and I always received that for which I went, whether it was forgiveness of shortcomings or counsel which I would need in the work to which I have been called and to which he ordained me and set me apart.

Truly he forgave all men. He was aware in all of his life of the commandment of God. "God will forgive whom he will forgive. As for us, we must forgive all men." He could
do that and then refer the matter to God. As he forgave, I am sure he forgot. When one who forgives can forget, then truly that man is an unusual man, indeed a man of God!

When he moved from the Seventeenth Ward, he just left the geographical area. He never left his neighbors. I read a letter from a man who was in the army of occupation in Germany following the first war. He was a Seventeenth Warder, and he said in that letter, "While I was on furlough in Italy, President George Albert Smith came to Coblentz to see me." He always knew where his neighbors were, and he was always concerned with their well-being.

When he left New Zealand for Australia in 1938—he spent a month in Australia—and when he came back he said, "I saw one of our good Seventeenth Ward neighbors way over in west Australia. He came down from the mining camps to see me." This man was a mining engineer.

I said, "How did he know that you were there so he could come down to see you?" And he said, "I sent him a telegram." The man had not lived in the ward for many years, but his neighbor knew where he was, and he sent for him to come down and see him.

President George Albert Smith had a creed. To those of us who knew him, it is not necessary to read that creed because his life was the creed. All of us who knew him could have written his creed. What an achievement! What an accomplishment! To be able to write the creed of your fellow
man by the life which he lived!

If it is possible that there is someone within the sound of my voice who didn't know this wonderful neighbor, who has not heard nor read his creed, I will take the time now to read it.

"I would be a friend to the friendless and find joy in ministering to the needs of the poor.

"I would visit the sick and the afflicted and inspire in them a desire for faith to be healed.

"I would teach the truth to the understanding and blessing of all mankind.

"I would seek out the erring and try to win him back to a righteous and a happy life.

"I would not seek to force people to live up to my ideals but rather love them into doing the thing that is right. I would live with the masses and help solve their problems that their earth life may be happy.

"I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

"I would not knowingly hurt the feelings of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

"I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my heavenly Father.

"I would not be an enemy to any living soul."
"Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter, I feel it not only a duty but a blessed privilege to disseminate this truth."

It would be easy for us to memorize this creed, my brothers and sisters and friends, because it can be briefed into one word—love. That was his creed. And with what grandeur he has swept the threshold of heaven as he has passed with this, his creed! How his heart and soul and his virtue and strength went out to the distressed, to the unfortunate, even to the criminal. I am reminded that someone once touched the garment of the master, and he felt virtue or strength go out from him.

Everyone in distress, everyone beset with illness or other adversity, whoever came within the presence of this son of God, drew virtue and strength from him. To be in his presence was to be healed, if not physically, then indeed, spiritually.

During the span of his life he was nigh unto death on several occasions. Many men more robust in health could not have survived the illness which beset him periodically during his life. But "his strength was as the strength of ten because his heart was pure," and so he survived.

Men like this never die. He is an eternal being. God attracts the godly, and I am sure that the shortest journey this man of God ever made in all of his travels has been the
journey which he has just taken. God is love. George Albert Smith is love. He is godly. God has taken him unto himself.

I have loved his family. I have grown up with them. I have been at school with them. All I can say now to them and all of us, we can't honor a life like this with words. They are not adequate. There is only one way to honor his virtue, his sweetness of character, his great qualities of love, and that is with our deeds. Let us walk in his footsteps, we who knew him. We know what he wanted of us. We must never let him down.

Let us all be a little more forgiving, a little more tender in our associations with each other, a little more considerate of one another, a little more generous of one another's feelings. Let us so honor him that when we come to die we may be saved and exalted in the celestial presence of God our Father, and in that presence we will find his noble and prophetic son, George Albert Smith.

God grant that that boon and blessing may be ours I pray in the name of Jesus Christ. Amen.
ABSTRACT

The purpose of this study is to determine the extent of Matthew Cowley's use of the illustrative method of oral support as a motivating technique in his public speaking.

Procedure

To accomplish the purpose of this study, forty-five addresses given by Matthew Cowley were analyzed as to the audience occasion, the year the address was given, the word length of each address, the number of illustrations used in each address, and the number of words used in illustration within each address. From the totals and averages established in each of these areas, conclusions were established. With the above data determined, one speech from each of the six major categories into which Cowley's discourses tend to fall—semi-annual General Conferences of the Church of Jesus Christ of Latter-day Saints, regional and local meetings, addresses to students of Brigham Young University, radio broadcasts to audiences of KSL, remarks to gatherings of Alcoholics Anonymous, and speeches at funerals—were outlined and analyzed to show his organization of materials, use of motivating appeals, and his distribution and use of oral
support materials.

Throughout the analysis, special emphasis is given to Cowley's use of the illustrative technique.

Findings

Some of the major conclusions established in this study are:

1. Matthew Cowley delivered most of his available discourses while in the capacity of a religious leader.

2. Cowley drew heavily from his personal experience (especially religious) for illustrations which he used constantly and dominantly in his public speaking.

3. Through the nine years studied, there appears to be no variance in his use of illustration.

4. Some definite factors influencing his use of illustration was the degree of formality of the occasion and the time allowed for the address.

5. The addresses analyzed averaged 3,058 words in length.

6. The addresses analyzed averaged 5 illustrations per speech.

7. The addresses analyzed averaged 1,153 words per speech used in illustration.

8. The total per cent of words used in illustration for the forty-five discourses was 37.8 per cent.

9. Even though Cowley's dominant method of oral support