

They were excommunicated at a time when the Church needed their support. There is something dramatic about Oliver Cowdery's return to the Church. The day he came back the fortunes of the Church were at their lowest ebb. The people were outcast and had been driven from their homes and possessions. Fully repentant, Oliver Cowdery was baptized and entered the Church as a humble member.

Martin Harris returned and was baptized after a long period on the outside. His numerous testimonies to his neighbors and friends are a vindication against the charges that he had denied his testimony.

David Whitmer, disgruntled and disappointed, did not return. He claimed the Church had left him; that he had not left the Church. He evidently lacked humility which is required of faithful members of the Church. His last act was to reconfirm his testimony and to rebuke those who had accused him of being unfaithful to the written document which he had signed. He executed an affidavit on his deathbed to silence those who had questioned his integrity.

But the book itself is the best evidence of its divinity. If the book is a fraud, Joseph Smith knew it. There could be no question in his mind about its being fraudulent or genuine. He had the answer. Thousands have read it and have come away with the same testimony which he and the others gave. Not a single logical explanation has been offered to discredit the claim of the Prophet and his associates. The book still stands as a divine record, unmarred by the attacks of critics, most of whom were insincere and untrustworthy.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My beloved leaders, my dear brethren and sisters, it would be neither appropriate nor desirable for me to speak at length. I wish merely to share briefly with you some of the feelings of my heart.

Sister Romney told me yesterday afternoon that she knew that I was the one to be sustained because of the appearance of my eyes when she talked

If Joseph Smith wilfully and deliberately fabricated that volume and gave it to the world as scripture, he was unworthy of the confidence of all good men. Of all men he would be the most deceptive and the most dishonest. He would be a stranger to every divine and holy impulse. By every law of affinity his mind would be darkened by his evil designs. God's Spirit would depart from him. No heavenly inspiration or enlightenment could emanate from one so bad, but his scriptural productions, every one, emphasize moral and spiritual values. They are warnings against wrongdoing. They are confirmations of Bible teachings.

The Book of Mormon especially is a strong indictment against every sin in every form. I beg of you, brethren and sisters, to read the book; and as you go home following this conference, open the sacred volume and read it slowly and prayerfully, chapter by chapter, until it is finished, and, if you will do so, God will bless you. He will strengthen your testimony. He will increase your faith, and he will bless you in your devotion to the great cause for which we all stand.

May you and I be faithful in all things I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Alma Sonne, Assistant to the Twelve. Elder Gordon B. Hinckley, whom we sustained yesterday as a member of the Council of the Twelve, will now speak to us.

with me yesterday morning. I confess that I have wept and prayed.

I think I feel some sense of the burden of this responsibility to stand as a witness of the Lord Jesus Christ before a world that is reluctant to accept him. "I stand all amazed at the love Jesus offers me." I am subdued by the confidence of the Lord's Prophet in me, and by the expressed love of these, my

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brethren, beside whom I feel like a pigmy. I pray for strength; I pray for help; and I pray for the faith and the will to be obedient. I think that I need—and I feel that all of us need—discipline, if this great work is to roll forward as it is ordained to do.

I expressed three and a half years ago when I stood here my appreciation for the name which I bear [Bryant S. Hinckley, his father], which has come from faithful forebears, who gave much and received little that I might receive much while giving little.

I was moved this morning as the choir sang that great anthem, "Crown Him Lord of All." The unity, the harmony, and the discipline of this choir always impress me. Now, my brethren and sisters, God has written the score which we are to perform. Our prophet is our director. With effort and with harmony we can stir the world and "crown him Lord of all," if we have the will to discipline ourselves with that restraint which comes of true testimony.

I would like to say that this cause is either true or false. Either this is the kingdom of God, or it is a sham and a delusion. Either Joseph talked with the Father and the Son, or he did not. If

he did not, we are engaged in blasphemy. If he did, we have a duty from which none of us can shrink—to declare to the world the living reality of the God of the universe, the Father of us all; and of his Son, the Lord Jesus Christ, the Savior of the world, our Redeemer, the Author of our salvation, the Prince of Peace.

I give you my testimony that this is true. It is not false. Our detractors may debate theology, but they cannot refute this testimony which has come by the power of the Holy Ghost into my heart and into your hearts, and which I solemnly declare this day as I express unto you my appreciation for your sustaining hands and hearts, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

We have just heard from Elder Gordon B. Hinckley of the Missionary Department, member of the Quorum of the Twelve Apostles of the Church. Elder S. Dilworth Young will please come forward and speak to us. Elder Young is a member of the First Council of the Seventy.

ELDER SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy

Yesterday Elder Marion G. Romney mentioned the matter of the Holy Spirit and said that one does not hear it with his ears. May I read to you a verse of scripture which verifies that. Nephi was rebuking his two brothers who were intent upon killing him as they journeyed toward the Promised Land. He reminded them that they thought to murder his father, but also their intent was to murder him, and therefore in their hearts they were murderers. Then he reminded them of the times which the Lord had tried to impress them in these words:

"Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice;"—and this is the part I would like to

have you hear—"but ye were past feeling, that ye could not feel his words; . . ." (1 Nephi 17:45.)

I used to wonder why Nephi didn't say "hear his words." Now I know that one doesn't hear them with his ears, as Brother Romney said. But into a person's mind there come words. These seem to be his own words, but with the Spirit upon him, are not his words. With these words comes a feeling. One actually feels the words, just as Nephi said. These brothers had lost that feeling, and therefore could not detect words given by the Spirit as apart from their own thoughts.

This "feeling" comes to all who will hear. One's first experience in this likely is akin to those of all converts to the Church when they read what