

no doubt to His explanations of His own resurrection from the grave, found Thomas, and told him first the Savior had arisen. Said he: "I will not believe it. Unless I get more positive proof through these natural senses of mine that such is the fact, I will not believe it though you say it, and I have no reason to doubt your word." Undoubtedly they had been truthful with each other; they had been taught to be truthful by their Lord and Master. The Savior after a while appeared to his disciples. Thomas was there. The Savior understanding Thomas' thoughts said: "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Whereupon Thomas exclaimed, "My Lord and my God." What did Jesus say? Did he reproach Thomas? Did he use harsh, cruel and severe words, because of Thomas's unbelief, as one of the chosen? No. He said, "Blessed art thou, Thomas, because thou hast believed"—upon any condition; if you have received a testimony now, you are blessed; but more blessed are they that have not seen, and yet have believed. I think again of the beloved disciple John upon the isle of Patmos, who had the visions of the future opened to him for many ages to come, even unto the winding-up scene; he saw this earth eventually celestialized and made like unto a Urim and Thummim—a sea of glass, everything pertaining to it redeemed, and the earth clothed in the presence of God. When the angel commenced to unfold that beautiful vision to John, suppose John had questioned and queried and asked to have his natural senses gratified before he would receive that revelation, do you think we should have been in

possession today of this beautiful vision showing the grand winding-up scene of all things? I think not. I can say to this congregation—I want to be understood clearly upon this point—wherever it exists in truthfulness, intuition—proper, correct and legitimate intuition is the safest rule and guide for the people, and Latter-day Saints should seek to become possessed of the spirit of intuition that comes by virtue of the possession of the Holy Ghost.

But to return now, my brethren and sisters, where do we stand? What is our faith? How much is our confidence? Have we lost any of it? If so, let us regain it. There is a time yet for repentance; there is a time yet left for us to manifest our humility before God; there are opportunities for us to retrace our steps if we have traveled in the wrong direction. The time will come, as far as this earthly existence is concerned, when these opportunities and advantages will cease. Can you be baptized here in the flesh for the remission of your sins? Yes. Can you yourself attend to that ordinance when your tabernacle is laid away in the grave? No, you cannot; that ordinance was revealed especially for this time. Can you have hands laid upon you for the reception of the Holy Ghost in this life? Yes. Can you enjoy this privilege when your body is laid away in the grave? No; and to prove that this ordinance, as well as others pertains to this life, this time, I need only say that when we undertake to extend the principles of salvation to those that are dead, somebody in the flesh must represent the person for whom the ordinances are intended who may have neglected or have had no opportunity to attend to these ordinances themselves while in the flesh.