

and wrapped in clean linen, and laid away in a new sepulchre, where never the body of man laid. Previous to this, however, Jesus had taught His disciples that the Son of Man should be put to death. He said in plain words, "Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." He came to fulfill the predictions of the prophets; that as in Adam all died, so in Christ should all be made alive; that as by one man sin came into the world, so by the atonement of one man righteousness should be restored and mankind redeemed from sin. All the doctrines of Christ were good. I defy the world to point out a single flaw in any one of these doctrines. If sin had come into the world by the transgression of one man, and the consequences of this transgression had fallen upon all men without any act of theirs, is it not just, is it not consistent that mankind should be relieved from these consequences by the act of one man? This was the plan that was instituted in the beginning, and there is naught but righteousness in it. Jesus offered His life as a sacrifice to accomplish this. He was put to death by wicked men, who accused Him wrongfully, and who shut their eyes and closed their hearts against the true principles He taught. After He had been buried we read in the Scriptures that on the first day of the week Mary Magdalene came to the sepulchre; but behold, the stone was rolled away and He was gone. She looked into the sepulchre and saw two angels in white, "the one at the head, and the other at the feet," and they said unto her:

Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God.

Mary then went way and told the disciples that she had seen the Lord, and He also appeared unto them.

Now, let us think of this a moment. Here is a historical fact related that Mary went to the tomb, and saw two angels there, and afterwards saw the risen Redeemer Himself. She had the testimony of heavenly messengers, confirmed by the Son of God Himself, that the Redeemer had risen. Her words are handed down to us in testimony. Will you dispute them? Will you doubt her testimony? What right have you what revelation have you received that her testimony is not true? Afterwards He overtaken two disciples who were journeying to Emmaus, and went with them; but "their eyes were holden that they should not know Him." Jesus asked them what made them so sad, and they replied: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days." By and by

their eyes were opened, and they knew Him. After this He appeared unto His disciples. One of the disciples heard that Jesus was risen, but said he would not believe it except he saw Him and could thrust his hand into His side and his finger into the prints of the nails in His hands. How very much like mankind today was Thomas. He again appeared unto the disciples, and Thomas was with them.

Then saith He to Thomas, 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.

And Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

Jesus administered unto His disciples after He was risen, and confirmed upon their understandings the fact that they were not deceived, but that He was truly the Son of God, now risen from the dead to immortality and eternal life. They saw not with the natural eye. We may see a great many things with our natural sight, but that may be deceived. We may hear with our ears, but they may be deceived. Our natural senses are susceptible to deception. I will guarantee that there are no two persons in this congregation that can go out from this meeting and tell precisely the same story of what has been said this afternoon. Each one will have his own version, and will see things according to his own idea and conception. But let me tell you when the Almighty reveals Himself unto man, He does it by the power of the Holy Ghost, and not through the natural eye or the natural ear. He speaks to man as if He were speaking to him independent of his body; He speaks to the spirit. Therefore, if God Almighty speaks to you and bears record of His truth by the power of the Holy Ghost, you will not go out with two stories, or with two different ideas in regard to that which God has declared to you, but you will have the same understanding and the same knowledge. Beside that, you will know as God knows. It will not be something that you believe only; something that has been communicated to you through your natural senses, in which you may be mistaken or deceived; but it will be that which God has spoken to the heart, to the living soul, to the eternal being of man, which, like God, is indestructible and eternal. It was in this way that Jesus opened the spiritual eye, and understanding of His disciples after His resurrection, so that they knew that He was both Lord and Christ. They knew that He was risen from the dead. They knew that He was the Son of the living God, because God had revealed it to them. Therefore, they could say as the poet has said,

O, the sweet joy this sentence gives:  
I know that my Redeemer lives.

Men are weak, but the truth is mighty. I am not strong enough to endure all truth. I am but a child. But oh! who can tell the joy and the satisfaction that comes to the soul of man who has received this witness from Almighty God? No man can utter it. I cannot tell it to you. There are no words of man that can speak it. It can only be felt. It can only be understood by the immortal part of man. Unspeakable is the joy that a man feels who has received this testi-

mony from the Holy Ghost. I want to leave my testimony with you on this occasion. It may possibly be my last testimony to you. I know not what awaits me. I have no lease on life. I may never stand before this audience again. Therefore, I want to bear my testimony to you. Jesus declared, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And again He says, speaking of the Comforter, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." This was the testimony of Jesus Christ unto His disciples. Now let me say to this audience, and especially to the young people, that same Holy Ghost, the third in the Godhead, has been given unto man in the day and age in which we live, just as it was given by the Savior Himself to His disciples, and as it was given by them to those that believed and were baptized. The office and duty of the Holy Ghost is to bring to our remembrance things that are past, to make clear to our understanding things that are present, and to show us things that are to come. It is his duty also to testify of the Father and of the Son, and reveal them unto us. I say to this congregation that the Holy Spirit of God has spoken to me—not through the ear, not through the eye, but to my spirit, to my living and eternal part,—and has revealed unto me that Jesus is the Christ, the Son of the living God. I testify to you that I know that my Redeemer lives. Furthermore, I know that I shall see Him on this earth, and that I shall see Him as He is—and that too, before very long. For He is coming to visit the earth again; not as He came before, but in power and great glory, taking vengeance upon the wicked and the ungodly who will not hearken to the voice of the Spirit, but who harden their hearts against the truth and close their understanding against the testimonies of the servants of God. They will be judged; not by the hearing of the ear, or by the sight of the eye, but with righteousness shall they be judged, and they will be condemned because the light has come into the world and they love darkness rather than light. This is my testimony, and I would to God I could bear it to all the world; it would, at least, relieve my conscience and clear my skirts of the blood of this generation. The Lord has revealed this to me. He has filled my whole spirit with this testimony, until there is no room for doubt, unless I should forget my covenants and transgress the laws of God. It is not possible for a man filled with the Holy Spirit and walking uprightly before the Lord, to be led astray; for the Lord will guide and protect him. But when we cease to remember the Lord, when we cease to feel gratitude in our hearts for His love and mercy; when we cease to remember the admonitions of the Son of God; when we cease to love each other and to pray even for the ungodly; when we cease to feel that it is our duty to do good even to those who do evil, and that it is much more our duty to do good unto those who do good—when we cease to do these things, then darkness comes; the light that was in us goes out, and oh! how great is that darkness.

Now, I want to read the testimony of,