

she supposed to be the gardener, and she inquired of him what had become of the body of her Lord. Instead of the gardener, it was Jesus, and he called her by name, and as soon as she heard her name she knew it was Jesus, and stepped forward to embrace him. But Jesus said, "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; and to my God, and your God." Now, said I, "here is the testimony of Jesus himself that, on the Sabbath after his crucifixion, during which time his body had lain in the tomb, he had not yet ascended to his Father." Said I, "Peter tells us that during this time, he had been to preach to the spirits in prison, who were disobedient in the days of Noah; and he also says—For this cause was the Gospel preached to them that are dead, that they might be judged by that Gospel, just the same as they who are living." From this we can learn how proper was the remark of Jesus to the thief. He did not say, "Thou shalt be with me in my kingdom this day." The thief said, "Lord, remember me when thou comest into thy kingdom." But Jesus, who was then undergoing the pangs of death, and had not time to explain the plan of salvation to him, said, "This day shalt thou be with me in paradise." And he no doubt was with him, and heard him explain the Gospel in its fullness, plainness and simplicity, and he had an opportunity of receiving or rejecting it.

These are the views entertained by the Latter-day Saints on this important subject. We believe that every being that ever has lived—that does live now or ever will live—will sooner or later be brought to a knowledge of the eternal plan of salvation, and that none will be con-

demned to endless torment, only those who sin against the Holy Ghost, for Jesus says every sin shall be forgiven except the sin against the Holy Ghost; that shall not be forgiven in this world or the world to come. Every human being will be brought to a knowledge of the Redeemer's grace; every human being will have truth and error placed before him or her, and will have the opportunity of embracing truth and rejecting error. God has placed us here, we are his children, and he loves us all. We cannot begin to understand the love that God our Father has for his children. He loves all that dwell on the face of the earth—the dark sons of Cain that dwell in Africa and in America, in Asia and throughout the islands of the sea, as well as those who live in Europe and America who are of the white race. All are the objects of his care. His providence is over all and his salvation is extended to all. But upon whom will condemnation rest? This is condemnation, says Jesus, that light has come into the world, and men are made to understand it and reject it. But will all be saved? Yes, every human being will be saved except those who commit the unpardonable sin. But will they all receive the same salvation? No; every man will be rewarded according to the deeds done in the body. Will those who live lives of ease and pleasure, consulting their own inclinations and gratifying them, be saved with those who endure all things for the truth's sake? We read in the scriptures of men and women who aspired to serve God with all their mights, and to do everything that was required of them. They were they who wandered about in sheepskins and goatskins, who dwelt in dens and caves of the earth. They were willing to take upon them the obloquy and shame; to be sawn