

live in the future. They will be condemned according to their knowledge: every man will be judged according to the deeds done in the body. Then what shall be done with the millions who have died in ignorance? If I thought that the plan of God's salvation was confined to this earth, and this limited space of time, I should have different ideas of God to what I have. But God is eternal, and his salvation is an eternal plan of salvation. This earth, or the elements of which it is composed, is eternal. We who live on the earth are eternal in one sense—our spirits are eternal; and the elements of which our bodies or tabernacles are created are also eternal. They can be changed, dissolved and reconstructed, recreated and reorganized, but they are eternal, and so are we, and we shall live eternally. God's providences and God's salvation are not confined to this space of time, which we call life; but they extend throughout eternity and when individuals die in ignorance of the Gospel they will have the opportunity of hearing that Gospel elsewhere. As has been said, "If the dead rise not at all? then why are ye baptized for the dead?" This was the remark of Paul. Peter also tells us that Jesus went to preach to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. They had been in prison for nearly 2,500 years, according to our chronology; but Jesus, having the power to preach the Gospel, went and preached to them while his body lay in the tomb. I know that this doctrine is strange to many persons. I recollect on one occasion preaching on the Sandwich Islands to a large congregation, endeavoring to prove that baptism for

the remission of sins was necessary, and that, according to the words of Jesus to Nicodemus, unless a man was born of the water and of the Spirit he could in no wise enter the kingdom of heaven. After I had got through, a gentleman came forward from the congregation and commenced interrogating me on the statement which I had made; and in his remarks he dwelt particularly on the case of the thief on the cross. Said he, "You have told us that no man can enter the kingdom of heaven unless he is born of the water and of the Spirit." I told him that I had quoted the words of the Savior. He wished to know how I disposed of the repentant thief on the cross, who died at the same time that the Savior did. Said he, "You recollect that Jesus said, 'This day shalt thou be with me in paradise;' but your doctrine conveys the idea that the thief did not and could not go to Paradise unless he was born of the water." I remarked to him that I supposed our views with regard to Paradise differed. He said that he believed that Paradise was heaven—the presence of God, and that the thief went there immediately after death. I said to him, "The Scriptures tell us that he did not." The assertion startled him, and said he, "Do you mean to say that Jesus did not go to heaven?" I replied, "Jesus certainly did not go into the presence of his Father when he died, and to prove to you that what I say is correct, I have only to refer you to the 20th chapter of John, which contains the account of Mary and Jesus, after his resurrection. Mary went to the sepulchre on the morning of the Sabbath, and she found that the stone had been rolled away and that the Savior's body was gone. She was startled at the occurrence, and turning round she saw somebody standing beside her whom