

ceases to act in its functions, being dissolved, to return to its native element.

I conceive that the same term is applicable to the spirit in like manner. Whether it be a dissolution, or whether it be an eternal preservation of that spirit in a state of torment and misery, which I do not admit, one thing is certain—that the hope of redemption and eternal life is past forever from those who are the subjects of the second death.

I understand this to be a curse upon those who give themselves up altogether to work wickedness and abominations, who have sinned so far that they have no longer any part in life: they have sinned that sin which is unto death, for which there is no redemption or forgiveness in this world, nor in the world to come.

Some people entertain the idea from the sayings in the Revelation of St. John, that those wicked ones are to be preserved in a literal liquid lake of fire and brimstone, to suffer the torments of fire forever and ever, without the possibility of being consumed or changed. I do not so understand the meaning and intention of the sacred writers. The Savior says—“Fear not him that is able to destroy the body only, but rather fear him that is able to destroy both soul and body in hell.” “Hell” may be an analogous term, and applicable in different places to different things; but in this passage it is evident he implies the destruction of the soul as well as the body.

These reflections of mine I do not

teach as doctrine, binding your consciences, but as views which I have of the sacred Scriptures, referring to the second death.

One thing is taught clearly in all the revelations, ancient and modern, that there is a class on whom the second death shall pass; and the thought of their returning to their native element is the thought which all intelligent beings shrink from. The instinct within us is to cleave to life—to cleave to our organization; and the greatest joy we feel is in the certain hope of a resurrection from the dead. The idea of the second death, or dissolution of the spirit, is that which is the most terrifying to the soul. But our Father has so ordained that our spiritual organizations, as well as our tabernacles, can only be maintained and perfected through obedience to the laws of eternal life.

Blessed is the child that is corrected, for he shall learn wisdom. Blessed is the man who is called to an account for his sins from day to day. Blessed is the congregation of the Lord and all Saints who are permitted to have the Holy Ghost manifested on them, and through the servants of the Lord, to call them to account for their sins, reproving them for their transgressions, that they may be corrected. This is far better for us all, that our sins be brought to judgment in this life, than to have them put off to a future day.

May the Lord help us to repent day by day, and to receive the chastisements of the Almighty, that we may attain to everlasting life. Amen.