

Father in Heaven and with confidence ask for His forgiveness.

No individual can wrong another without that wrong being thrown back upon himself. This is just as sure as that your face is reflected in a camera when the light shines upon it. You go into a photographic gallery to have your likeness taken; you sit down opposite the camera, and the effect of the light upon the instrument is to make it reflect an exact likeness of yourself. It is precisely similar with every evil action—they exemplify the truth of the well-known maxim that, “curses come home to roost.” This is universally true. No person can, with impunity, put his fingers in the fire; neither can any person violate the laws of life and health without suffering pain and sickness in consequence. Though the Lord is long-suffering and full of loving kindness, the penalties attending the violations of His laws are sure to overtake the offender sooner or later, and foolish is the man or woman who fosters the delusive hope that it will be otherwise.

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization. Whether we violate the laws of our organizations ignorantly or otherwise, the results are the same. The child who runs innocently into the fire, ignorant of its power to injure him, is burned just as quick as the grown person who does. You

overload the stomach of a child who knows not the capacity of his system, and he suffers the consequence just the same as if he had understood all about it.

The purpose of the Gospel of Christ is to enlighten the mind upon all these subjects, and inasmuch as we are willing to receive instruction we, through it, may learn how to prolong our physical existence here, and how to secure everlasting life in the world to come, or in other words, to enter upon our third estate, which will be glorious and immortal; and in which they who are privileged to enter upon it will be prepared to exercise the highest functions of their existence and to enlarge, increase, and extend forever, until, like Abraham of old, to their increase there shall be no end, and when the stars of the firmament or the sands of the seashore shall be less numerous than their creations. Incomprehensible as this may be to our finite minds, it is a faint view of the glories of the third estate. If we would secure a right to such inestimable blessings, it must be by obedience to the laws of life which God has revealed to us. If we sin willfully, after having been enlightened as to the consequences of our sin, there remains, says the Apostle Paul, no more sacrifice for sin, but “a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” But if we err in ignorance, and, after having been instructed, we repent of our sins, there is a door of mercy opened for us, and we shall be beaten with few stripes. Such persons, when they have wronged a brother or sister in ignorance, will, upon being convinced of it, go straightway and rectify that wrong. If they have oppressed the hireling in his wages, when they become convinced of the fact, they have gone straight-