

are the only ones on whom the second death shall have any power." The others never having been redeemed from the first, cannot be doomed to the second death, or in other words, cannot be made to suffer eternally the wrath of God without hope of redemption through repentance, but must continue to suffer the first death until they repent, and are redeemed therefrom through the power of the atonement and the Gospel of salvation, thereby being brought to the possession of all the keys and blessings to which they will be capable of attaining or to which they may be entitled through the mercy, justice and power of the ever-living God, or on the other hand forever remain bound in the chains of spiritual darkness, bondage and banishment from his presence, kingdom and glory. The "temporal death" is one thing, and the "spiritual death" is another thing. The body may be dissolved and become extinct as an organism, although the elements of which it is composed are indestructible or eternal, but I hold it as self-evident that the spiritual organism is an eternal, immortal being, destined to enjoy eternal happiness and a fullness of joy, or suffer the wrath of God, and misery—a just condemnation, eternally. Adam became spiritually dead, yet he lived to endure it until freed therefrom by the power of the atonement, through repentance, etc. Those upon whom the second death shall fall, will live to suffer and endure it, but without hope of redemption. The death of the body or natural death is but a temporary circumstance to which all were subjected through the fall and from which all will be restored or resurrected by the power of God, through the atonement of Christ.

Man existed before he came to this earth, and he will exist after he passes from it; and will continue to live throughout the countless ages of eternity.

There are three classes of beings, or rather man exists in three separate conditions before and after his probation upon this earth—first in the spirit or pre-existent state, second in the disembodied state, the condition which exists after the dissolution of the body and spirit until the resurrection takes place, and third in the resurrected state. For instance, some fourteen hundred years before the coming of Christ into the world to sojourn in the flesh, he showed himself to the brother of Jared and said, "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." He further declared, "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ." Here "Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites"—that is prior to his coming in the flesh. This I consider typical of the first condition of all spirits. Again it is written, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto 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,"