

be subjected to all these sensations and feelings of our infirmities, that he might fully comprehend them all to the extent that henceforth, in his mediatorial services for mankind, he might of a truth be touched with the feelings of all our infirmities, understanding them most perfectly, in order that he might be filled with compassion, not to justify our sins, but to have mercy and compassion upon our infirmities. Thus, by his atonement, he has opened a door, that, after we have paid the penalty, which is death, we may be raised again from the dead.

This is the salvation that is wrought out for us; this is the hope which was begotten in the disciples of Jesus Christ by his resurrection from the dead, which Peter alludes to in his Epistle, 1st chapter, wherein he says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Here is a promise that the faithful should receive immortal tabernacles—an enduring inheritance in the world to come. But they were never authorized to hope that the penalties of their transgressions should never be inflicted upon them: but after they had suffered the penalty of the law, then they might find redemption, that the eternal death should not pass upon them.

"Blessed and holy are those that have part in the first resurrection," saith the Scriptures; for "on such the second death hath no power."

"The second death," what is that? In this we are more directly interested, for this mortal tabernacle must die; and we have a sure and certain hope it shall be raised again from the

dead. I can endure this: I can pass through the momentary afflictions I am called to suffer in this life; and I will try not to complain, if I see there is a prospect of not being again subjected to that second death. What is it? There are some sayings in the Revelation of St. John in reference to the lake of fire and brimstone, which is the second death, where their worm dieth not and the fire is not quenched, where there is no end to their torment. There are a great many sayings in the Scripture of the same import, which is denominated, "the second death."

There is a revelation in the Book of Doctrine and Covenants, which, to my mind, is more explicit than any I find in the Old and New Testament on this subject. It is in that revelation in which our Father speaks unto us concerning the transgression of Adam, and death that passed upon him because of his transgression. He partook of a spiritual death. That which was spiritual was first, and afterwards that which was temporal. Again, says the revelation, "The last shall be first, and the first shall be last."

The spiritual death is that which shall be passed upon the wicked when he shall say unto them, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." You can read this revelation in the Book of Doctrine and Covenants when you go home.

I understand that the second death is a spiritual death. Is it meant that the spirit shall die? Each of you can draw your own conclusions as well as I. Your traditions may be such that your thoughts do not run in the same channel with mine in this respect. But I can conceive of no other spiritual death than dissolution. I understand, when applied to the mortal tabernacle, it alludes to the dissolution of that tabernacle: it