

like Him; and if there shall be any failure we will bring it upon ourselves. We shall find that instead of fulfilling our destiny and accomplishing the mission that God set for us to do, we shall have sinned away the day of grace and our chances of redemption from the power of Satan, and we will have brought death upon ourselves and will be the only ones that will have to suffer for it. I want you to understand, my brethren and sisters, that this is my judgment and understanding, from reading the scriptures, of what the second death is.

Some people cannot think of anything else but annihilation. What a glorious prospect for the sinner! Then he could say, "Let us eat, drink and be merry, for tomorrow we die, and next day we will be annihilated, and that will be the end of our sorrow and of God's judgment upon us." Do not flatter yourselves that you are going to get out of it so easy. This Book of Mormon is replete all the way through with the testimonies of the servants of God that men are born to be immortal; that after the resurrection their bodies are to live as long as their spirits, and their spirits cannot die. They are immortal beings, and they are destined, if they commit the unpardonable sin, to be banished from the presence of God and endure the punishment of the devil and his angels throughout all eternity. I think the wicked would prefer annihilation to the suffering of such punishment. That would be an end to punishment—an end to being. This view cannot be reconciled with the word of God.

Alma says: (42: 9.)

Therefore, as the soul can never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is they were out off from the presence of the Lord; it is expedient that mankind should be reclaimed from the spiritual death.

And again he says: (42: 16.)

Now repentance could not come unto men, except there were a punishment. Which also was eternal, as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

In III Nephi, (26: 5.) we read:

If they be good, to the resurrection of everlasting life; and if they be evil to the resurrection of damnation, being on a parallel, the one on the one hand and the other on the other hand, etc.

I want to tell you another thing: Our Heavenly Father has never yet to my knowledge revealed to this Church any great principle through a woman. Now, sisters, do not cast me off nor deny the faith, because I tell you that God has never revealed any great and essential truth for the guidance of the Latter-day Saints through any woman. "Oh! but," says one, "what about Eliza Snow's beautiful hymn, 'O my Father, Thou that dwellest,' etc? Did not the Lord reveal through her that great and glorious principle that we have a mother as well as a father in heaven?" No. God revealed that principle to Joseph Smith; Joseph Smith revealed it to Eliza Snow Smith, his wife; and Eliza Snow was inspired, being a poet, to put it into verse. If we give anybody on earth credit for that, we give it to the Prophet Joseph Smith. But first of all we give it to God, who revealed it to His servant the Prophet. God reveals Himself and His truths through the channels of the Priesthood. Who wrote the Voice of Warning? Parley P. Pratt. From whom did Parley P. Pratt receive the

key to the knowledge that is contained in that book? From Joseph Smith. He wrote as he had been taught by the Prophet. But he wrote it under the guiding influence of the Holy Spirit, which was his right and privilege to do. He, however, did not originate it. He did not reveal it to the children of men; nor could he, because God did not raise him up for that purpose. He raised up Joseph Smith for that purpose, and He taught Joseph Smith the principles that are contained in Parley P. Pratt's Voice of Warning. If any man has written God's truth in this age, he owes it indirectly to the Prophet Joseph Smith. Who laid the foundation and prepared the way? God Almighty did; and He did it through Joseph Smith. I loved Aunt Eliza, for she was a noble woman, but when people say that God revealed this great truth through her, all I have to say is that they do not state the exact truth. God did not reveal it through a woman. He revealed it through the Prophet, and the woman being taught of him put it into poetry. We will give her credit for her poetic virtues; but we do not give her the credit—nor would she claim it herself—of having revealed to us great truths from God.

Before sitting down, let me add a few words of admonition. We are engaged in this great work. We have life eternal before us. And we have the second death before us. If any people on earth are capable of committing the unpardonable sin, you will find them among those who have, or will, come to a knowledge of the truth. Why, there will be redemption for the heathen—those that know not God. Those that have no law are not judged by law; and they will come forth in the first resurrection—not perhaps in the morning of the first resurrection, but they will come forth in that resurrection—and they will sit down with Abraham and partake of glory, for they lived and died without law. They will not be judged as those will who have received the light and the law and have rejected them. You and I have received the light. We have received the Holy Priesthood. We have received the testimony of the Holy Spirit, and have been brought from death unto life. Therefore, we are now on very safe or on dangerous ground,—dangerous if we are trifling with these sacred things that have been committed to our care. Hence I warn you, my brethren and sisters, especially my brethren, against trifling with your Bishopric. Judas was one of the chosen Twelve. But he was a devil, and he is called in the scriptures a son of perdition. I think he is; but I do not say he committed the unpardonable sin nor that he did not, although if he continue in that condition that he was in when he betrayed the Lord he will surely remain a son of perdition for ever and ever. But to say that Judas committed the unpardonable sin and became a son of perdition by betraying Christ as he did is more than I am able to do, because I do not believe that he had ever received the gift of the Holy Ghost. Peter denied the Lord, and cursed and swore in order to make unbelievers think he was not a follower of Christ. He lied in the presence of God and before the world, and declared that he was not one of the disciples of Jesus. Did he commit the unpardonable sin? Was he a son of perdition? No; it was only the weakness of human nature that was in him, and he repented of it, repented sorely, and

God forgave him. Afterwards he received the Holy Ghost, and he never committed any such sin again. But Judas was cast out, his bishopric was taken from him and given to Matthias, and a very severe penalty was inflicted upon him. And I am not sure but he atoned for his sin before he passed into the other world. I do not know that he did not; I do not know that he did. At any rate, I believe he lamented his sin, although he was a devil. But you, my brethren, who have the Holy Priesthood and have been called to this bishopric, this apostleship, this eldership, this Priesthood which is after the order of the Son of God, and are placed to preside over the people, let me tell you that you cannot trifle with these things with impunity. God will hold you responsible for them. It will not do for you to go and get drunk, revel in wickedness and sin, and still bear this Holy Priesthood and act in holy callings and places in the Church of Jesus Christ of Latter-day Saints; because if you do, as God lives He will withdraw His Spirit from you, and the time will come when you will be found kicking against the light and knowledge which you have received, and you may become sons of perdition. Therefore, you had better beware lest the second death shall be passed upon you. We are not like the rest of the world, and we cannot commit the sins that the world do and escape the wrath of God. What did Moses do? The children of Israel were clamoring for water and complaining against Moses and Aaron, and he said unto them, "Hear now, ye rebels; must we fetch you water out of this rock?" What was the result? For not magnifying God in that expression and in his heart at that time, that man, who had walked with God, who had seen His glory, who had been guided by His power constantly, but who for a moment magnified himself, was deprived of the privilege of entering into the promised land. The Lord took him up into the mountain, and no man knows what became of Moses; but he did not go over into the promised land. God is feeling after us, and as He smote the house of Eli of old, because of transgression, and suffered that not one of his representatives should stand before the Lord, so will He cut us off from the Priesthood and His blessings, and our children also, unless we continue to magnify God in our hearts and honor Him in our lives; not lift ourselves up in the pride of our hearts and vainly imagine that we can do it of ourselves without the aid of God. We cannot do it. The very breath of our nostrils God holds in His keeping, and any moment when He chooses He can say to you, "This night, my son, I require your soul," and your mortal life is at an end. Therefore, I say to you, be cautious what you do. I want no second death for me or mine. The Lord has left me so often to myself in order that I might see how very weak and dependent I was, that I have come to the conclusion I am nothing and can do nothing unless God my Heavenly Father helps me. I have nothing that He has not given me. I acknowledge His hand in all these things. If it were not for Him, I could not magnify my calling one moment. And I know that my Redeemer lives. I thank God for that. I know that I shall see Him face to face for myself and not for another. Job declared that He should stand upon the earth "in the latter