

being raised again, or by that change which takes place in a moment in the twinkling of an eye.

The principle to me is inevitable, that the penalty of our transgressions must fall on us; and that salvation and full redemption from our sins is only to be obtained by ceasing to do evil and learning to do well—by turning from the path that leads to death and taking the road that leads to life. In this way we secure to ourselves the blessings of the atonement, which opens the door of salvation to all such, and points out the way of life which he himself has entered.

Let us follow him. As it is written, "I am the true shepherd. The true shepherd entereth in at the door, but a thief climbeth up some other way." He is also denominated, "The Captain of our salvation," "the Great Apostle and High Priest of our profession, to show our feet the way."

There is one precious privilege which the gospel of Jesus Christ has extended to those that believe and obey it—their sins go to judgment before hand. It is written, "Some men's sins go to judgment before hand while others follow after. Who is it that has the privilege of being judged before hand? And who is it whose sins follow after? All who repent of their sins and turn to the living God, their sins go to judgment before hand. "What, immediately at the time they repent?" Yes. When they repent and pursue the course that is marked out to them by which to obtain pardon, their sins go to judgment before hand; that is, they obtain pardon to the extent they are capable of receiving.

Do I obtain pardon for my transgressions so that I shall escape the penalty of death? No, I do not. I may so far obtain forgiveness by faith in Christ that the sentence of death may be commuted, and life prolonged, like it was with Hezekiah of old, whose life was lengthened out 15 years.

There are hundreds and thousands before me here, and in this Territory, who have had their lives lengthened out through obedience to the gospel of peace, who were languishing upon beds of death, under the sentence of death, and they were on the verge of the grave; but through repentance and the Elders of Israel administering to them, the power of death was stayed and their lives were prolonged; yet the sentence of death was not revoked, but it must pass upon all mankind. Through the exercise of faith we may gain a reprieve for a few days longer, or at the furthest for a few years, to live and do good. And some might possibly obtain to that glorious privilege Enoch and others obtained, that they should not sleep in the earth but be changed in a moment in the twinkling of an eye, and pass from mortal to immortality, by which means the penalty is executed and the law satisfied.

But it pleased God our Father that the Savior should be subjected to all the temptations and pangs to which flesh is heir. I will say that his grief and sorrow was not that which is unto death, but it sprang from his sympathies for his blood relatives; I mean his father's family that is here on the earth, for whom he came to suffer. He bore our sorrows and carried our griefs. He took upon him the sicknesses of us all and felt our infirmities. No blind man or leper cried to him for help in vain, but he felt their infirmities and stretched forth his hands and helped them, and exerted himself to ameliorate their sufferings. Did he suffer hunger and fatigue? Yes. And when his hour was coming, and he felt his end was nigh at hand, all the infirmities of the flesh, as it were, crowded upon him, and he felt even to shrink from drinking that bitter cup; and said three times, "O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt."

It pleased our Father that he should be clothed in mortality that he might 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 chap., 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 revelations 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 that 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 me. 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 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 for ever 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 revelations 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 for ever 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.

RESTRICTIONS UPON DANCING.—Dancing is not permitted in the Canton of Zurich, Switzerland, unless by special permission of the government; and this is almost always refused. In order that the pleasure of a dance may be enjoyed without incurring the penalties, a certain number of persons must subscribe a paper declaratory of their intention. This is handed to the council; and if the conservators of public morals in the Canton of Zurich think the dance may be allowed, and the republic reserved in purity notwithstanding, permission is accorded.

NO OLD MAIDS ALLOWED.—No single women are allowed in Japan. Every man is allowed one legal wife and as many second wives as his means will allow him to support. The second wives are selected by law from the poorer classes of society, whose relatives are unable to maintain them, and the children are adopted by the legal, who is the only acknowledged mother. The old rule is therefore reversed in Japan, where instead of a boy not knowing his own father, hundreds do not know their own mother.

CORRESPONDENCE.

FROM IRON COUNTY.

PAROWAN, Jan. 4, 1860.

EDITOR DESERET NEWS—SIR:—

Nothing of general interest has transpired of late to interrupt the peace and quiet of this locality. Thus far the winter has been very mild and pleasant, with the exception of a few days cold weather in December, and but little snow has fallen. But little of our wheat has been thrashed yet in this place, and that which has been, although of good quality, generally turns out a lighter crop than was anticipated in consequence of having been somewhat touched with the rust. This is the first time, I believe, that our farmers have been troubled with rust in Parowan, since its settlement nine years since.

Our community having suffered for years past from the extortion of merchants, who have furnished us goods at ruinous rates (for us, at least), the people have determined to import their own goods, hoping in this way to obtain them somewhat cheaper. Messrs. Dame, Warren & Razer have established a firm in furtherance of this object, and propose to receive cash or stock from individuals and furnish them goods for a commission of ten per cent. and cost of transportation from San Francisco.

It is also contemplated to establish a produce and variety store here, at which the traveler may obtain supplies of grain, flour, pork, beef, butter, eggs, molasses, and such other things as are generally called for; an establishment which has long been needed here. Should this design be carried out, it will not only afford a market for our home products, but will be a great accommodation to the traveler.

Christmas and New Year's day were celebrated with the usual festivities. The people of Beaver extended a kindly invitation to the inhabitants of the neighboring settlements; to celebrate the birth of the incoming year, and, in compliance therewith, a large number of visitors assembled there from Minersville, Indian creek, Paragoonah, Parowan, Cedar and Hamilton. A meeting was held on Saturday evening and three meetings on Sunday. Monday was spent in dancing until evening, then a concert was given, conducted by Bishop P. T. Farnsworth and Thos. Durham. A good spirit prevailed throughout, and the bonds of kindly feeling and brotherly union were more firmly welded than ever.

A report has reached us from Cedar of the accidental poisoning of Mr. I. C. Haight, who formerly resided at that place. It appears that by a mistake he swallowed some mixture in a bottle, supposed to be medicine, which threw him at once into a state of the greatest suffering. Nothing administered to him seemed to afford him any relief, until, at length, he was released from his sufferings by that universal power whom none can withstand. He was beloved in his family circle, and esteemed by a large circle of friends as an energetic business man and a worthy citizen.

At Cedar city there are several large two story brick dwellings building which will add much to the beauty of the city. Excellent bricks are made there, which are sold at \$10.00 per thousand. Parowan, Paragoonah, and Beaver are also improving rapidly, and a small settlement is contemplated at Little Creek.

Peace and health prevail, and we confidently hope to soon take our proper rank in the great sisterhood of States, which causes the Saints to feel cheerful and happy. Thus may be settled that intricate question of politicians—"What shall be done with Utah?"

J. H. M.

CEDAR CITY, Dec. 19, 1859.

EDITOR DESERET NEWS—DEAR SIR:—

Enclosed are the minutes of a conference held in this city on Saturday and Sunday last, from which you will learn that the Saints in the Southern Settlements are not dead as pertaining to the religion of Jesus Christ. On Sunday our hall was so densely crowded that many had to remain outside. The Parowan brass band was present and cheered the assembly by its sweet strains of music. The spirit of peace, love and good will prevailed every bosom, and not a symptom of modern civilization was manifested to mar the feelings of the Saints.

Our new city is being built up steadily; there are already several large houses built of brick and a few more in contemplation; it has a much better location than the Old Fort. Two years ago there were about 150 families residing in this place, but through various causes, such as a scarcity of water, poor land and the suspension of the iron works—some have removed to other parts of the Territory, and a few more families anticipate removing next spring. Although Cedar city is such a remarkably hard place to live in, yet I believe every family raised sufficient breadstuffs to serve them until another harvest and some raised a large surplus; hence we have not a poor person in our midst.

The Indians are peaceable, but we are troubled with their incessant begging and killing some of our stock occasionally. We are preparing to build a good, substantial bridge over Coal creek so that the county road will run through our new city.

We have two day-schools, a Sunday-school, and three evening-schools in successful operation. On Tuesday evenings we have lectures delivered on many interesting and important subjects.

We are having a new field surveyed, close

by the new city, on a small scale, for all begin to realize the importance of cultivating the soil scientifically and not trifling with it.

Richard R. Birkbeck of this city raised twenty-five bushels of wheat on one acre of land this year, by planting one peck of seed in hills two feet apart one way and eighteen inches the other—the average crop of wheat in this place being not more than twelve bushels to the acre. Now, I ask, is there a Latter Day Saint in the mountains that can not raise his breadstuffs, team or no team, if he will only use the spade.

Bishop Lunt, by the judicious course he is taking, has secured the confidence and esteem of the people over whom he presides; he is zealously and successfully discharging the duties of his calling and takes great interest in the general welfare of the Saints.

Not wishing to weary your patience, I close my remarks and remain yours respectfully,
M. SLACK.

FROM WASHINGTON COUNTY.

TOQUERVILLE, Dec. 13, 1859.

EDITOR DESERET NEWS:—

Perhaps you would like to hear how things are progressing in this isolated place. The people are generally very industrious and getting along very well. There was not much wheat raised here last summer, but the cane and cotton crops were very good.

I have some good sugar made from the Sorghum. Sugar can be made here in the south, to good advantage when we have the proper means for manufacturing the cane, as the seasons are long enough for it to fully ripen. The cotton in this and other places has done well, and when properly cultivated will do better.

The people have been discouraged in the cotton raising business for the reason that they could not exchange it for breadstuffs; consequently there has not been as much grown this season as there would have been under other circumstances.

If some person or persons having the means would invest a portion of it in getting some spinning machinery in operation, in would make a material difference in the growing of cotton. I do know from observation, that it might be made a profitable business on the Rio Virgen, and its tributaries.

This place is about the center of the cotton growing district, and perhaps quite as suitable a location for machinery as any other in this part of the Territory, and if there are any persons who would like to engage in the business, the elements here would be free for them. If the cotton could be spun into yarn it certainly would be a great saving of means in this Territory, it would do much in bringing about that independence in relation to importation we so much desire.

JOSHUA T. WILLIS.

New Cure for Asthma.

We make the following extract from the Paris correspondence of the N. Y. Times:

A cure for that very universal and often intractable disease, asthma, has just been presented to the learned societies of Paris by M. Velpeau, for the discoverer, Dr. Courty, a professor of the Medical School at Montpellier. The remedy seems so positive, and its necessity so palpable, that an early notice of it in this place will no doubt be acceptable to the many sufferers from this disease, as well as to the medical profession.

The remedy is simple, and consists alone in the injection of the sulphate of atropine under the skin of the neck, over the course of the pneumogastric nerve. That the general reader may understand something of this operation, I should state that the substance injected is an alkaloid made from the atropa belladonna, or deadly nightshade, a plant of widely extended growth in the United States.

Its narcotic and poisonous qualities are well known. In medicinal doses, however, it acts powerfully in allaying pain and controlling irritability of the nervous system.

The difficulty was, in asthma, to bring this substance into contact with the great nerve or pair of nerves which supply the principal part of nervous filaments to the lungs. Dr. Courty, it appears, the idea once conceived, did not hesitate to thrust a trocar and canula into the region of the nerve, and directly over it, and there to inject a few drops of the medicine and leave it. The incision was made inside the sterno-cleido-mastoid muscle on a level with the thyroid cartilage, and directly over the sheath of the great vessels of the neck. The trocar was pushed in a distance of seven or eight millimetres only, from fear of wounding the important organs of this region. The quantity of liquid injected was six drops, containing about two milligrammes of the sulphate of atropine. This first injection relieved the patient, but not entirely, and was attended with the usual symptoms of large doses of belladonna.

A second injection was made four days afterwards on the other side of the neck, and this time the trocar was inserted as deep again as on the first occasion. The trocar was then withdrawn, and the point of the canula "promenaded" a little up and down in the cellular tissue, in order to diffuse the medicine over as large a surface of the covering of the great vessels as possible. The cure was rapid and permanent from that day.

TRUE.—The philosopher Frazer says that, "though a man without money is poor, a man with nothing but money is still poorer."