

and evil was placed there that man might gain certain information he never could have gained otherwise; by partaking of the forbidden fruit he experienced misery, then he knew that he was once happy, previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast, now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it never entered the catalogue of his ideas, until darkness came upon him, and his eyesight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered—let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the

same; and you, and I, and every man, and woman, and child, have got to, undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? We had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new, that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steamboats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain, that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it,