and how was it discovered? It was the
Being who made man, that made him
immortal and eternal, that Being whose
bosom is filled with mercy, as well as jus-
tice, that exercises both attributes, and
shows to all creation that He is a merci-
ful God, as well as a God of justice; it was
He that discovered this wonderful rem-
edy to preserve mankind from the effects
of this eternal death. But when is it to be
applied? Not immediately, for that would
frustrate His designs: when the body has
got back into the dust, and after man has
suffered sufficiently long for the original
sin, He then brings him forth to enjoy all
the bloom of immortality; He tells Death
to trouble him no more; He wipes away
all tears from his eyes, for he is prepared
to live forever, and gaze upon His glory,
and dwell in His presence.

This great Redeemer is stronger than
Death, more powerful than that direful
monster who has come into the world,
and laid siege to all the inhabitants
thereof; He will banish it out of this cre-
ation. How will He do it? If the penalty
of the original sin be the eternal sepa-
ration of body and spirit, how can jus-
tice have all its demands, and mercy be
shown to the transgressor? There is a
way, and how? It is by the introduc-
tion of His Only Begotten Son, the Son
of His own bosom, the firstborn of ev-
ery creature, holding the birthright over
every creation He has made, and hold-
ing the keys of salvation over millions of
worlds like this; he has a right to come
forth and suffer the penalty of death for
the fallen sons and daughters of man.
He offered his own life: says he, "Fa-
ther, I will suffer death though I have
not merited it; let me suffer the demands
of the law. Here I am innocent in thy
presence; I have always kept thy laws
from the day of my birth among thy cre-
ations, throughout ages past down to
the present time; I have never been re-
belligious to thy commandments; and now
I will suffer for my brethren and sisters:
let thy justice be magnified and made
honorable; here am I; let me suffer the
ends of the law, and let death and the
grave deliver up their victims, and let
the posterity of Adam all be set free, ev-
ery soul of them without an exception."
This is the way that justice is magni-
fied and made honorable, and none of
the creations of the Almighty can com-
plain of Him, that He has not answered
the ends of justice; no intelligent being
can say, "You have deviated from your
words." Justice has had its demands in
the penalties that were inflicted upon
the Son of God, so far as Adam's trans-
gression is concerned.

I will explain a little further. So far as
that transgression is concerned, all the
inhabitants of the earth will be saved.
Now understand me correctly. If there
are any strangers present, that have not
understood the views of the Latter-day
Saints, I wish you to understand that
we have no reference in any way to our
own personal sins; but so far as the origi-
nal sin of father Adam is concerned, you
and I will have to suffer death; and ev-
ery man and woman that ever lived on
this globe will be redeemed from that
sin. On what condition? I answer, on no
condition whatever on our part. "But,
says one, "where I came from they tell
me I ought to repent for the original
sin." I care not what they tell you, you
will be redeemed from the original sin,
with no works on your part whatever.
Jesus has died to redeem you from it,
and you are as sure to be redeemed,
as you live upon the face of this earth.
This is the kind of universal redemp-
tion the "Mormons" believe in, though in
one sense of the word, it is a different
kind of universal redemption from that
which the nations have been in the habit
of hearing. We believe in the universal