

in the body. I do not pretend to say that such was the case. Suffice to say, that the plan of redemption was known by them, and suffice it to say again, that they were faithful enough to retain their position in their first estate, and to have the privilege of coming forth in this world, and taking upon themselves tabernacles, or bodies, and having a second estate. We also read that all who come into this world were innocent. That shows that they never had sinned, or if they had, that they had been forgiven and made innocent. Which way it was I do not know. If they had sinned and were all made innocent through the blood of the atonement, and through the sufferings of Jesus in the spirit, as well as in the flesh, that would prepare them to come into this world without having any stain upon them. But if they never transgressed the law, never went beyond its bounds, or limits, they would be sanctified, purified, perfected, saved and be innocent by keeping the law. But let us come down a little further. When we came forth into this world, and took upon ourselves bodies of flesh, they were fallen bodies—subject to pain, sickness, sorrow, mourning, trials, and finally death, or dissolution. This death that came upon the bodies of the children of men, was brought to pass by the transgression of one man and woman, that is, by our first parents; as it is written, "By the transgression of one sin entered the world, and death by sin." It matters not whether it is the little infant that dandles on the knee that has never sinned, or the youth, the middle-aged or the old, all have to feel this great penalty that has been inflicted upon all the posterity of Adam by reason of his transgression.

Now, there is a question that has

often been asked of me by the Latter-day Saints, and by those outside of this Church—"Why is it that infants, who have never sinned, should die? Why should they be subject to death because their father some six thousand years ago sinned and transgressed?" I answer this by asking you a question, Why is it that children, oftentimes to the third, fourth and fifth generation, suffer from lingering diseases here in this life, because their forefathers were licentious, and broke the laws of life and happiness? Why, it is hereditary, is it not? Is it just that they should suffer, because their parents or some of their progenitors have sinned? No, it is hereditary. Why, then, may not all the inhabitants of the world, whether in their infancy or not, inherit death as well as these children who suffer through diseases entailed upon them by their forefathers? Not as a matter of justice particularly, but something that comes upon them in consequence of the fall of man. It is handed down among them. Now, that would be a very unpleasant condition if they were always to remain in that state. They are plunged into slavery, as it were, by one man; hence the Redeemer steps forth and rescues them from that slavery. When I say rescues them, I do not say that he does it at once, before they have had a chance to know the difference between good and evil, between the bitter and the sweet, to contrast between happiness and misery. It is wisdom that they should suffer, even should it be from hereditary disease, that they may gain experience. But I will tell you what he rescues them from, by his atoning blood. He breaks the bands of death and rescues them from the power of the grave, which, but for that, would have held the infant as well as the