

he would have nourished them, and conferred upon them the principles of salvation, the laws of exaltation which it was his desire to give them. Let me say, then, that from the foundation of the world, or, in other words, from the fall of man until the period of the declaration of the words of our text, we find plainly illustrated, in the whole history contained in the sacred book, the principle that the Lord wished to reveal unto the children of men things which had been hid from before the foundation of the world, principles which would exalt them to celestial thrones, but they would not, or, which amounts to the same, He could never find a people, could never communicate with a generation or a very numerous body of men that would obey His commandments, listen to His counsel, and observe His wisdom, or be led by His revelations.

Some of my friends may think I am doing injustice by these remarks to the Zion of Enoch. I am aware that the Lord did in the days of Enoch gather together enough of the inhabitants of the earth to build a city, but in consequence of the rebellion, the wickedness, and oppression of the great mass of mankind, He could not save that city from destruction, only by taking it unto His own bosom; hence went forth the saying of old, "Zion is fled." So far as revealed records show, that is the nearest He ever came to the point of accomplishing the end of His undertaking, touching the redemption of the human family, up to the days of the Savior.

As we have learned, from Elder Hyde's sermon this afternoon, the same thing is illustrated in the history of Joseph; he wished to reveal the will of God to his brethren, but they rebelled, and sold him into Egypt. Moses undertook to give the children of Israel the laws of the Priesthood, to make them a holy people, a chosen generation, a kingdom

of Priests, but what was the result? They would not receive it; and although God had delivered them from the plagues of Egypt, from the hands of Pharaoh, brought them through the Red Sea, and led them by a cloud by day and a pillar of fire by night, yet, when Moses went into the presence of God to receive His law, to receive those principles that were to magnify them, and make them a kingdom of Priests, a holy people, they, a whole people, concluded that it was best to worship a calf. "Why," said they, "our neighbors worship calves, they have gods, they have idols, and we wish to worship something that we can see, for we do not know what has become of this Moses, and we want a god that we can see and handle."

In taking a passing glance of this subject, we find the same attempt was made in the days of Solomon, the wise king of Israel. The Lord undertook to prepare a place, a house wherein He could reveal unto His people the law of exaltation. He made the attempt, but before that house could be completed, one of the very men through whom the ordinances of exaltation were to be revealed must be put to death by the cruel treachery of wicked men, stirred up by the adversary, which frustrated the design. The keys of the Priesthood consequently had to be kept a secret, and years after, the Prophets were lamenting, mourning, complaining, and finding fault with the people because the Lord could never be permitted to reveal the fulness of His will to the children of men. Micah, after reflecting how often the Lord had attempted to reveal His law, and as his eye by the spirit of prophecy glanced down through the vista of time to the last days, exclaims in a transport of joy, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the