

of power? No, I do not need to argue with you upon this point, to prove to you that power invariably dwells in the midst of a people who are united, who are of one heart and mind. This was the state of the people of Enoch; and this is one of the reasons why they were worthy of the name Zion—"because they were of one heart and one mind." They all believed alike; they were not torn asunder by various opinions, by conflicting views and notions, by divers interpretations of the things of God; but they had ascended in the scale of intelligence, of spirituality, to that glorious plane where they saw eye to eye, each man with his neighbor, and all saw God alike, so far as they were capable of comprehending Him and His purposes. "And they dwelt in righteousness." Need I argue to convince you that a righteous people are a powerful people, and that it is by the righteousness of His Saints that the Lord will redeem Zion? Do we not know that sin and iniquity bring weakness and destruction? Do we not know that the tendency of error and wrong-doing are ever downward, while the tendency of truth and righteousness are ever upward; and that they who attach themselves to the principles of the Gospel of Christ by the faithful practice thereof, will go onward, upward, just as the city of Enoch rose above its surroundings of this fallen world? "And there was no poor among them." Here was another grand principle. There were no rich in Zion. There were no poor in Zion. Zion, in that day, was not under the ban which God has placed upon this generation. He says: "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." Thus, one of the reasons that the Lord giveth today why the world lieth in sin, is because one man possesses above another. There is not that equality, consequently not that unity, not that fraternity, not that love, that freedom from envy, jealousy, strife and jarring, that must prevail when the Zion of God is fully established.

Do we begin to realize the work we will have to do in the building up of Zion in this dispensation? That glorious event which occurred five thousand years ago was only a type, a foreshadowing of what the Almighty intends to establish and bring to pass in these days. Do we begin to comprehend the magnitude of the work before this people? Is it not time we began to bring ourselves more together, to do away with class distinctions, to bring about that con-

dition of love, of fraternity, of equality, of unity and power, that will redeem Zion? The Lord has said "that the redemption of Zion must needs come by power." Power dwells not in division, in discord, in pride, in selfishness, but in the opposite of all these; in humility, in unity, in equality, in love, in fraternity, in unselfishness and purity.

Zion of old, attaching herself to these grand principles, became so pure, so sanctified, that she could no longer dwell amid the surroundings of this fallen world. She had to leave Babylon behind her; to be loosed from the earth just as a boat is loosed from the dock where it has been fastened, to sail away with the current that carries it on. That current was the current of progress, of advancement in the highest of all civilizations, a spiritual civilization, which alone can redeem us from our present weak and fallen condition.

But the people of the world, when they saw that Zion had fled, felt forsaken. They were not all wicked in the same degree. Indeed there were some who were good, or partially good, but it was the will of the Lord that they should remain. And the people united themselves and conceived the vain project of lifting themselves up in some other way than that which God had appointed. They were not humble enough to accept the means of exaltation which He had provided, but imagined that the arm of flesh was strong enough to raise them to the summit of their desires. They gathered together with their mighty enginery and cunning skill, and sought to build a great tower, hoping thereby to reach Zion, which had been taken into the heavens. It has been taught that it was the object of the people who built the Tower of Babel to reach heaven, to attain to one of the starry planets, one of the heavenly bodies. This sounds, indeed, like a fairy tale; and for one, I cannot conceive now—although I once believed it—how a race of people, out of whose midst a Zion had arisen, a generation so intelligent as to have produced such a city, intelligent enough to build a great tower of which the world has not since seen the counterpart, that we are aware of, could cherish the idea that they could actually reach the sun, moon, or one of the stars, simply by piling brick upon brick and stone upon stone. But the Prophet Joseph Smith, whose mission it was to shed light upon the darkness of this generation, is said to have declared that it was not their intention to reach heaven, but to reach Zion, which was then suspended in

mid-air, between heaven and earth, or at such a height as to render the project feasible. This certainly is more reasonable. And such was the unity of that people that they had power to do what they contemplated, and it was necessary, in the economy of God, that they should be thwarted in the carrying out of their scheme. So what did the Almighty do? He employed, in righteousness, means which effected the same end that wicked men vain would effect now, by unholy methods, in relation to this community. He divided and distracted them. The Lord divided the people who were building the Tower of Babel, by confounding their language; and with their great project towering into the heavens, half finished perhaps, they were forced to abandon the enterprise; and the great Tower of Babel stood there as a monument of human folly, of the vanity of those who seek, in any age, to accomplish by human methods, by earthly means, what God has decreed shall only be accomplished by heavenly means. They were divided, paralyzed, weakened by disunion, and they separated into bands and tribes, and went forth to colonize the uninhabited portions of the world. Among them was the colony of the Jaredites, a people highly favored of the Lord. The brother of Jared was a mighty man of God; he found favor with the Almighty, and he and his brother and their colony crossed the great ocean and became the first known colonizers of this hemisphere; they settled the whole land of North America, and built it up with their cities, and became glorious, and were richly blessed of the Lord, until they departed from Him and became corrupt, when the sun of their civilization went down in a sea of blood. But the Lord had brought to pass the great purpose which He had planned.

Enoch, looking down from the heights of Zion, upon his brethren and sisters in mortality, wept. He wept because of the sins of mankind which had shut them out from the Zion of God, which had rendered them unworthy to be numbered with the pure in heart and taken to the heavens; and, in the noble generosity of his soul, that feeling, truly Christ-like, which inspires and animates every man who is worthy to be called a son of God, every woman worthy to be called a daughter of God—a feeling to not only save themselves, but to save others—Enoch, with this feeling in his heart, pleaded with the Lord to do something for the residue of mankind.

"And it came to pass that Enoch looked upon the earth; and he heard