

And perhaps it will be well, here, to give the definition of the term "Redemption," so that we can understand better what we are treating of. I have already told you what "Zion" means. Now, what does "Redemption" mean? It means to save. It means to reclaim. It means to regain possession of something that was lost. When the Savior descended from the worlds of glory, and died that all men might live, He gave His life as a ransom, to regain possession of that which was lost, to pay the price of redemption for a world that had been placed in pawn, so to speak, by the transgression of Adam. Death was the pawnbroker, the world was the thing pawned, and Christ was the price paid for its redemption. If a man gives his word, his promise, he is bound by it, or he is in bondage for that promise until it is redeemed. If you place a gold watch or any article in pawn, you must pay back the money borrowed upon it before you can regain possession of it. Even so by paying the price of redemption—His own life—Christ redeemed this world.

The redemption of Zion I believe to be a symbol, a type, or figure of the redemption of the world. The world itself, in this sense, might be compared to Zion. Zion is the world. We may say, on a small scale, and just as a world is redeemed, so a Zion is redeemed, and as Zion is redeemed, so our individual souls are redeemed. If we are in bondage to sin, if we are trammelled by selfishness, and Satan has wound his coils around our souls and by our bad tempers, our base appetites, our evil passions, we are held down to earth, we must be redeemed from them, we must pay the price which will liberate us, so that we may be free and become typical of a redeemed Zion just as Zion is typical of a redeemed planet, a ransomed world.

In very early ages the Lord set a type in the earth of the redemption of Zion in the last days. He foreshadowed, by an event glorious and miraculous in the extreme, the great work that He intends to do in this dispensation. I will now read from the revelations to the Prophet Moses concerning this event of which I speak:

"And it came to pass that Enoch continued to call upon all the people, save it were the people of Cainan, to repent; and so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their

course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. There also came up a land out of the depths of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish."

This Enoch was one of the noble sons of God commissioned, like the Savior of mankind, before the world was, to descend upon this mortal stage, and play the important part assigned to him in the great drama of human existence. He was the redeemer of a Zion. He was a type of Christ; for as by the words and works of Enoch Zion in that day was redeemed by the power of God, so the world itself, by the words and works of Jesus Christ, was redeemed by the power of God in the meridian of time. And the rest of that work, the glorious and complete redemption of this planet from all sin and evil, is yet to be consummated.

"And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days that he built a city that was called the City of Holiness, even Zion. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever; But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold mine abode forever."

Did I exaggerate when I said that this was an event glorious and miraculous in the extreme? Is it possible that by the preaching of the word of God, by the practice of the principles of the Gospel, that such events as this can be brought to pass? The Gentile would say "No." The man of the world would exclaim "Impossible!" He would point to this as an indication of how Joseph Smith was deluded by the evil one, and as a

proof that he was a false prophet. Why? Because it is so utterly at variance with things that we now see with the natural eye. It is apparently so impossible, with the power that man now finds himself possessed of, for such events as this occur, for the very earth upon which men stand to become so sanctified and pure, and a people to become so righteous, that they would be separated and detached from the planet to which they belonged, and go sailing away through space into the heavens. Not even the miracles of science and invention, which are daily increasing, such as steamships, railways, the telegraph, the telephone, the phonograph, once thought so impossible, but now so familiar and common, will convince unbelieving men that God still has power and wonders in store that have not yet been revealed to this wise generation. But it is the faith of God's people, the faith of the pure in heart, who are not deceived by the plausible sophistries of the world, who do not take into consideration earthly conditions, but rise above all these and view things from that spiritual eminence from which even the "impossible" begins to look possible, where they have the assurance that "all things are possible to them that believe;" it is their faith that the Omnipotent is able to do greater things than history has ever known, or that man at present can form any conception of.

How was this miracle of Enoch's city accomplished? Not by an empty and vain profession of righteousness; not by men seeking themselves, and their own honor and glory; not by heaping up gold and silver and precious stones; not by making a golden calf and bowing down and worshipping it; not by the rich grinding under heel the poor; not by the proud despising the humble; not by the poor hating and envying the rich. It was not done by loving the things of this world. But it was by the practice of the grand principle of self denial, the principle of sacrifice—the foundation stone of the great fabric of human salvation.

"The Lord called his people Zion, because they were of one heart and one mind." Do I need to expatiate to this congregation upon the benefits which flow from unity? Need I repeat that ancient axiom: "United we stand, divided we fall?" Need I show to you that power dwells in union, in coming together, just as you Latter-day Saints have come together in this dispensation, this dispensation of gathering, of unity, and consequently