

with whom we are acquainted. It is true we have not the full history of all the various dispensations, and all the manifestations of the mercy and goodness and power of God among those different peoples and nations in ages past. We could not say of a certainty how much information God may have imparted in those dispensations. We read in some revelations what God has given about the organization of ancient Zion. In the seventh generation from the creation—from the days of Adam—we read about the preaching of Enoch. How he went forth and prophesied to the nations. How he built up the Church among the various nations. How they built up Zion. In the history of this ancient Zion, we find that Enoch continued his preaching in righteousness, three hundred and sixty-five years, before Zion was prepared for a translation. How much was revealed during that time we do not know, no doubt much was given; but I doubt whether there was one hundredth part of the information communicated, during the first forty years of the existence of ancient Zion, which has been communicated to us, as a people, in our day.

Sometimes we find it to be the case, that God manifests his goodness and mercy to a people, not in the way of revelation, but in the way of power, without much information. We find this to be the case among ancient Israel. They had been slaves in Egypt for a long period. They had been taught, from their childhood up, to work mortar and make brick, and toil and labor for the Egyptians—their taskmasters. During this period of time they had not the opportunity of learning much. There must be a little leisure granted that the mind may be taught, instructed and educated; but it seems that their whole education for two or

three generations, or for a long time after they were brought into bondage, was given to them by their task-masters—how to form bricks or adobies, or whatever it might be—hard labor. If they had a little leisure, instead of using it in treasuring up the knowledge of God, they needed it to recuperate their physical systems, that they might rest from their labors, and go again and drudge on the morrow.

This seems to have been the condition of Israel in the land of Goshen, in Egypt. Consequently, when Moses went down to Egypt, he found an ignorant people. It is true they kept up the form of the Priesthood among them. Before the Priesthood of Aaron was confined to that particular tribe, we have an account of this Priesthood being in existence. After they were led through the Red Sea, before the Lord set apart Aaron and his sons, before he confined the Priesthood to Levi, when the children of Israel came and camped before Mount Sinai, we recollect that there was a strict law given. The Lord told them that he was about to descend on Mount Sinai, and he charged the people that they should not break over certain bounds lest they should perish, for if any person or beast should touch the Mount, they should be stoned to death. The people, being ignorant and not fully acquainted with the strictness of the commandments of the Most High, a curiosity was excited, and some of the congregation, when Moses went up to Mount Sinai, wanted to draw near, and the Lord sent Moses down to charge the people again a second time. And the Priests were commanded that they should not break through lest they should perish. What Priesthood? Not a Priesthood that was confined to Levi, or to the descendants of Aaron, or to Aaron