

further tells him, that his eyes could pierce all the creations which he had made, showing how powerful are the eyes of the great Jehovah, that he can behold all these creations; however numerous, and can behold all that transpires upon them.

There is one thing connected with this same revelation, to which I wish also to call your attention; it is in regard to the fallen condition of many of these creatures. Notwithstanding the unnumbered worlds which have been created, out of each one of these creations the Lord had taken Zion (in other words a people called Zion) to his own bosom. What does this signify? Are we not to understand that all these creations were fallen worlds. Why did he not take them all? Because they were not all worthy, because being fallen, they did not keep his commandments, because they did not exercise their agency to worship God; for that reason he did not take them all to himself. He did not qualify them and make them one in him, as Jesus is one with the Father; he did not make them like him in all respects, to go forth and make new creations and people them. I mention these things to show that we have, in the revelations that God has given, many indications, that there are worlds beside our own that are fallen; also that we may see that the Lord has one grand method, for the salvation of the righteous of all worlds—that Zion is selected and taken from all of them. And reasoning from analogy, may we not, with propriety believe, that these fallen creations, after fulfilling their temporal destiny, will be changed, and become the celestial abodes of their respective Zions? Let us, for a moment, consider the planets of our solar system, namely, Mercury, Venus, Mars, Jupiter, Saturn, Ura-

nus and Neptune—the great primary planets of our system; are these made for nothing? No. What has the Lord said to us, Latter-day Saints, concerning these planets? He says, all these are kingdoms, to which he has given laws. And he likens these worlds, or kingdoms, unto a man having a field, and he sent forth his servants to dig in this field. To the first he said, "Go and labor in the field, and in the first hour, I will come unto you, and ye shall behold the joy of my countenance. And he said unto the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance. And unto the third and so on unto the twelfth. And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord. And then he withdrew from the first that he might visit the second also, and so on unto the twelfth." This withdrawing from one, to go to another is something which I will explain. Why was it necessary, that there should be a withdrawal of the presence of the Lord in visiting the different worlds? I think it was necessary, so far as mortality is concerned, and indicates that the inhabitants of these different planets are fallen, as we are. It does not say so, in so many words, but I can see that they must be fallen, and for that reason the Lord withdraws his presence from them, and visits them in their hour, and time, and season, and then withdraws from them, leaving them to ponder in their hearts the commandments given them. If they were immortal beings and celestial in their nature, the Lord would not act with them thus, for then they would always be in his presence, whether they are beings of one world