

in judgment, and was condemned to die upon a cross, and after having carried the judgment into execution and put him to death, Jesus rose again on the third day, and appeared, not openly to the world, but to a few chosen witnesses; and just before being taken up into heaven he said unto eleven of these men—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." And while he was giving them their commission and instructions and blessing them he was taken up into heaven, and a cloud received him out of their sight. And two angels stood by them on that occasion, and they said—"This same Jesus, whom ye have seen taken up into heaven, shall so come in like manner as ye have seen him go into heaven." That is, he was received into a cloud, taken up in a cloud, and when he comes the second time he will come in a cloud, personally, with his resurrected body, the same as he ascended in the cloud. This was the testimony of these two angels who stood by on that occasion. It is of this second advent, and the preparations therefore, that I desire to speak this afternoon.

Jesus will come in a cloud, or as is expressed here in the 40th chapter of Isaiah—"The glory of the Lord will be revealed and all flesh shall see it together." It is also expressed in the revelations of St. John, that when he comes in a cloud every eye shall see him, and they also which pierced him. It seems then that the second advent of the Son of God is to be something altogether of a different nature from anything that has hitherto transpired on the face of the earth, accompanied with great power and glory, something that will not be done in a small portion of the earth like Palestine, and seen only

by a few; but it will be an event that will be seen by all—all flesh shall see the glory of the Lord; when he reveals himself the second time, every eye, not only those living at that time in the flesh, in mortality on the earth, but also the very dead themselves, they also who pierced him, those who lived eighteen hundred years ago, who were engaged in the cruel act of piercing his hands and his feet and his side, will also see him at that time. Now an event of so great a character as the one of which I am speaking must necessarily have a preparation. If the Lord would prepare the way for the first coming, when he came apparently as a man, like other men; if he considered it important on that occasion to send one of the greatest Prophets that ever lived among men, why not also send Prophets or inspired men before the face of his second coming, to warn the inhabitants of the earth and prepare them for so great an event? I know what the traditions of the religious world are in regard to this matter—they consider that the day of Prophets has gone by, and that no more Prophets, Apostles, Revelators, or inspired men are to appear among the children of men. But it is very evident from a vast amount of Scripture that might be quoted, that there will be many Prophets in the latter days; indeed the time will come when the spirit will be poured out upon all living—all that have not been destroyed from the earth, all flesh; and the effects of that spirit, when it is poured out, will be to make Prophets of the people. Your sons and your daughters shall prophesy, and your old men shall dream dreams by the power of that spirit, and your young men shall see visions, all by the operations of the spirit that will be poured out upon all flesh.