

o'clock tomorrow morning, tickets for which can be obtained from President Geo. Q. Cannon, at the close of this meeting.

We are living in a very important day and age of the world, in a time which is pregnant with greater events than any other period that we know of, or any other dispensation that has existed upon the earth. It is called "the dispensation of the fulness of times," when God "will gather together in one all things in Christ, both which are in heaven, and which are on earth;" for the heavens, the Gods in the eternal worlds, the Holy Priesthood that have existed upon the earth, the living that live upon the face of the earth, and the dead that have departed this life, are all interested in the work in which we are engaged. Consequently, it is of the greatest importance that everything we do, that every ordinance we administer, that every principle we believe in, should be strictly in accordance with the mind and word, the will and law of God.

I have heard some remarks in the Temple pertaining to these matters, and also here, and it has been thought, as has been expressed by some, that we ought to look for some peculiar manifestations. The question is, What do we want to see? Some peculiar power, some remarkable manifestations? All these things are very proper in their place; all these things we have a right to look for; but we must only look for such manifestations as are requisite for our circumstances, and as God shall see fit to impart them. Certain manifestations have already occurred. When our Heavenly Father appeared unto Joseph Smith, the Prophet, He pointed to the Savior who was with him (and who, it is said, is the brightness of the Father's glory and

the express image of His person), and said: "This is My Beloved Son. Hear Him!" So that there was an evidence manifested through His servant to the world, that God lived, that the Redeemer, who was crucified and put to death to atone for the sins of the world, also lived, and that there was a message which had to be communicated to the human family, and that the Son was the personage through which it should be communicated. The key thus being turned, authority given by the highest source in the heavens in relation to the purposes of God on the earth, the Holy Priesthood began to be developed. Why? Because there was no Priesthood on the earth; there was nobody who was authorized to operate and officiate in the name of the Lord, therefore John the Baptist came as the representative of the Aaronic Priesthood, having held the keys thereof in his day; and he placed his hands upon the heads of Joseph Smith and Oliver Cowdery, and said: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." John the Baptist having thus come and imparted the Aaronic Priesthood, which like the Melchizedek Priesthood is an eternal Priesthood—it being already conferred it is not now necessary that John the Baptist should return for the accomplishment of that purpose. He had delivered his testimony, he had turned the key, he had introduced the power and authority to administration in that Priesthood, so that those upon whom it