

all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ—that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

The spirit of man is not a created being: it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, &c., had their existence in an elementary state from eternity. Our Savior speaks of children and says, "Their angels always stand before my Father." The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

The Priesthood is everlasting. The Savior, Moses, and Elias gave the keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years—without father, mother, &c. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels; to God, the Judge of all—the spirits of just men made perfect; to Jesus, the Mediator of the new covenant, &c. (Heb xii. 23.)

I saw Adam in the valley of Adamondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. (See Doc. and Cov., sec. iii., pars. 28, 29.)

This is why Abraham blessed his posterity—he wanted to bring them into the presence of God. "They looked for a city," &c. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fulness of times, when God would gather together all things in one, &c.; and those men to whom these keys have been given will have to be there; and they without us cannot be made perfect.

These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason. (Matt. xiii. 41.) "And the Son of man shall send forth his angels, &c." All these authoritative characters will come down and join hand in hand in bringing about this work.

The kingdom of heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us. When these things are done, the Son of Man will descend—the Ancient of Days sit; we may come to an innumerable company of angels—have