

including the old patriarchs, including their forefathers for many generations. The people in Ezekiel's day said, "Our bones and the bones of our fathers are dry, and our hope is lost: for we are not brought into the inheritance of the land of Palestine, etc.," but the Lord, by this parable of the valley of dry bones, wished to do away with this lack of faith among Israel, and His interpretation of it was this: "Behold, I will open your graves, and I will bring you up out of your graves, and will bring you into the land of Israel." Notice now, the Lord did not say He would take them off to some unknown region in the immensity of space, according to the notions of some of our modern poets, who look forward to a heavenly place beyond the bounds of time and space. When a boy I used frequently to attend the Methodist meetings, though I never joined any religious society; but I recollect a very beautiful hymn they used to sing about being wafted away to a heaven of some kind. I will repeat two or three lines of the hymn:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The Saints' secure abode."

I did not, at that early period of my life, see the inconsistency of this, and being very much charmed with the beautiful tune, I thought, of course, that the words were all right, until I, in after years, reflected upon the subject, and began to understand about the future residence of the Saints. I then could not understand the description of the heaven they sang about, I could not comprehend how any place could be located outside the bounds of space, which is ilimitable, and has no bounds, consequently I concluded that it was merely the poet's flight, and that it was not a scriptural doctrine, for when I came to the Scriptures, I

found that the heavenly place spoken of by the ancient prophets that we are to look forward to is in our land, if we can find where that is. There are a great many people, though, who will not have any land, for the Lord never gave them any. A great many generations have lived without securing any land except by human laws, that the Lord never had anything particular to do with, and only permitted for the good order of society. But all human laws must perish when the Lord comes, for then the world will be governed by divine laws, and blessed are the people who have secured their landed estates from the Great Creator, who owns the earth, having created it by His own power, and who can give it to whomsoever He will. He gave to the righteous among the house of Israel the land of Palestine and the regions round about, and He says: "Behold, I will open your graves, and bring you into your own land: and you shall know that I am the Lord." When the Lord has brought them out of their graves and has placed them in the land which He gave to their fathers they will fully comprehend that He will fulfil His promise. I would like to dwell on this subject further, and in doing so to refer you to the 37th Psalm, and to many sayings of the Lord to Moses about inheriting the earth forever, and so on; but we will pass by that to some other things that are on my mind.

We heard this forenoon that, when the Saints come into the possession of their everlasting inheritance and are exalted as glorified and eternal beings, to the increase of their posterity there would be no end. "No end!" What does that mean? It means that it will be eternal—that there never will be a period throughout all the future ages of eternity, but what they will be increasing