

—they were anxious to know his mind and will. They were at that time comparatively few in number, not being more than two hundred. Joseph Smith sat down at a table, and received a great revelation, which is now contained in this Book of Doctrine and Covenants. Part of it, in relation to a land of promise, reads as follows—“And I will give it unto you for the land of your inheritance, if you seek it with all your hearts. And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.”

When I sat and heard that revelation, as it was uttered by the Prophet Joseph, and written by his scribe, I thought to myself, that is a very curious doctrine for I had not then learned that this earth was to become our future home and heaven, and I did not think Joseph Smith knew it. But it seemed so curious to me to bring myself to believe that the Lord was going to give us part of this earth, to possess it, and our children after us, while time should last, and to retain it through all eternity, never more to pass away. This was so different from anything I had been taught—I was utterly confounded—to think that my Father in heaven would come and live here on this earth! But when I came to read the Bible on this subject and found how numerous the passages were promising that the Saints should inherit the earth forever, I was perfectly astonished that I had never thought of it before. “Blessed are the meek,” says the Savior, “for they shall inherit the earth.” The meek have been driven into the dens and mountains of the earth, having had to hide themselves up from

their persecutors, while the wicked, the proud and the haughty have inherited the earth. Yet here is a promise that the meek shall inherit this earth, which all of course would readily admit has never had its fulfillment. Then again I was still more confirmed of the truth of this doctrine when finding other corroborative passages. David, for instance, in his 37th Psalm, says, “The wicked shall be cut off. The righteous shall inherit the land, and dwell thereon forever.” I go back to the Books of Moses, and there ascertain that the earth is promised to the Saints forever. I came to the Acts of the Apostles, wherein the martyr Stephen, in answering the charge of blasphemy, tells of Abraham, how he came to leave his own country, and how that the Lord had promised him a land for an inheritance which “he would give to him for a possession, and to his seed after him,” and yet he never possessed any of it, “no, not so much as to set his foot on,” and this same promise was confirmed to Isaac and Jacob. And when I read in the Revelation of John about the new song that he heard them sing in heaven about their coming back to the earth (Rev. v, 9, 10), I was fully confirmed that the new revelation was from God. One portion of the song which John heard the angels sing was, “For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.”

How very plain it is when we once learn about our future heaven. We do not have to pray, according to the Methodists, for the Lord to take us to a land beyond time and space, the Saints secure abode. How inconsistent to look for a heaven beyond