

It seems from the record, that the Jews, in the days of Ezekiel, had formed an idea very similar to that of many of our Christian friends now living—they had got rather infidel in their views; they had begun to say in their hearts, referring to their fathers, “Our bones are dried, and our hope is lost: we are cut off for our parts;” or, in other words, our forefather, whose children we are, and whose names are held in sacred remembrance by us, are all dead. The promises have not been fulfilled and we are cut off from the part of our inheritance, and how is it possible now that they can come to pass? They were of similar mind to the Sadducees—they did not believe in the resurrection. But the Lord, in order to encourage them in the belief that it would be fulfilled, gives the interpretation of this vision. I have heard the Methodists give their version of this vision. Whenever there was a revival among them, I have seen them get down on their knees and exclaim, O Lord, make a shaking among these dry bones; believing that the sinners were the bones, and the resurrection, the conversion of sinners. The same interpretation is given by a great many of the Christian sects of the day. But hearken, O Latter-day Saints, to the Lord’s interpretation, and judge between them: “Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.” What can be plainer than that? And which is the better of the two, the Lord’s interpretation or that of the sects of the day?

This promise will most assuredly be fulfilled, the patriarchs, and their seed who are worthy, will come into possession of the inheritance. But when? It will be about the time, or a little after, this great day of

burning. The graves of the Saints will be open just before the fire sweeps over the nations to consume the proud, and all they that do wickedly; and they will be opened at the sound of the trump by the Archangel. And the Saints will come forth; for then the face of the Lord will be unveiled, then the heavens will be parted as a scroll, then will be seen the prophets of God, and all the righteous who have not yet arisen from their graves, and they will appear in the clouds of heaven with the Savior. Abraham will be there, Isaac and Jacob will be there, and all the ancients of whom the children of Israel, in Ezekiel’s days, said, “Our bones are dried, and our hope is lost,” will all be there, ready to enter into the possession of the earth as their inheritance. “Blessed are the meek,” says our Lord in his sermon on the mount. And what is the peculiar blessing of the meek? “For they shall inherit the earth.” Did they formerly inherit the earth? No; they wandered about, in the days of the Apostles, in sheepskins and goatskins, finding shelter from the inclemency of the weather, and concealment from their persecutors in the solitary dens and caves of the mountains. A great many infidels and sectarians cannot believe that this promise can ever be literally fulfilled, because they did not realize it in the day of their mortality. But Jesus says, they shall “inherit the earth;” this includes too, all the Gentile Saints that have, and that will embrace the gospel, among all peoples, and nations, and kindreds and tongues, for all such become Abraham’s seed and heirs according to the promise. What promise? The promise made to Abraham. To inherit the earth. Hence all people who are baptized into Christ, whether Jew or Gentile, bond or free, male or female, and who are true and faithful