

day in which wickedness is to be cleansed from the earth by the purifying influence of the Spirit of God, and that all the people are to be converted, and therefore, the earth will be inhabited by none except the righteous; and that that portion of the scripture referring to the wicked becoming ashes under the feet of the righteous, means something entirely different from the literal reading, and that their sins will all be consumed, and that they will be righteous and will all walk upon the new earth free from sin. No, but when we speak of devouring fire burning as an oven, we expect it will be fire; we expect it will be intense heat; and when it says it will consume all the proud and all that do wickedly, we do not expect there will be a wicked man or woman left upon the whole earth; and when it says there shall neither be root nor branch left of them, we do not expect there will be found a vestige of wickedness in any corner of the earth however remote; but that all will be consumed and none but the righteous left.

Our modern prophet, Joseph Smith, when he delivered his prophecies the Lord spoke through him, and we do not need any uninspired man to get up and tell what the Lord meant, when he spoke through him. For instance, our prophet spoke of this same day of burning; it is referred to by him in many places in the Doctrine and Covenants, which book I hold in my hand. Has the Lord undertaken to spiritualize, in giving these new revelations? No; but he has told us the facts in the case. For instance, in one place speaking of the Lord's coming, it says the wicked shall be destroyed out of the earth, and that the righteous shall be caught up, in the same manner as the New Testament describes it. And then it speaks of the righteous also coming down after the wicked are destroyed. There is a promise made to the Latter-day Saints, as well as to the former-day Saints. The Lord said, in 1831, to the Prophet Joseph, in a revelation given before a general conference, and written by a scribe in presence of the conference, that among other great things that should take place, the Saints should possess the earth for their inheritance in this our day, and that all wickedness should cease. I make a promise, saith the Lord, and this is my covenant with you, and your children after you, that you shall have a certain land that I will give unto you, for an inheritance, and you shall possess it in time, while the earth shall stand, and shall possess it again in eternity, never more to pass away. If the Latter-day Saints want to know where this promise is found, let them read the revelation given on the 2d day of January, 1831. It was a revelation given when we were but a small people, before there was any gathering of the Saints; and in fact, when there were only a few individuals gathered in the house of Father Whitmer, the place where the Lord first organized his church. There, we were informed, that the Lord intended to give a certain portion of this continent to the Latter-day Saints, and to their children after them, for an everlasting inheritance. This was contrary to our former faith, when we were Methodists and Baptists, and when we were Presbyterians and professors of the different denominations, before we came into the Church of Jesus Christ of Latter-day Saints; we were taught then, that our home was away in yonder heavens, away in some distant part of the universe, beyond the bounds of space, if anybody can comprehend where that is; I never could. And yet enlightened Christians sing about it. Before I became connected with the Church of Jesus Christ of Latter-day Saints, I often attended the meetings of the Methodists, the Baptists and the Presbyterians; and I well remember that this sentiment was embodied in one of the favorite hymns sung by the Methodists. They had a very good tune to the words, and being but a boy at the time, I could not but think it the very best kind of religion. I never mistrusted the truthfulness of the sentiment, because I too had entertained the belief that we were going to take an everlasting farewell to earth, and that we were going to be wafted and wafted until we got beyond the bounds of space, there to find a heavenly place, adapted to our heavenly condition. But when I commenced to reflect and search the Scriptures for myself, I found

that although the tune was sweet and the singing was beautiful, yet there was no truth in it; I found that the "Saints' secure abode" was not beyond space, but that it was on this our earth. And for how long? For all eternity. But the earth was to undergo numerous changes. A partial change will take place when Jesus comes, at the beginning of the thousand years' rest; then a still further change, after the Millennium should pass, when the great last trump should sound, awaking the nations of the wicked from their sleeping graves. I then read in the Scriptures of truth that God would create a new heaven, and a new earth, and that on this new creation should dwell righteousness. I also read of a holy city, called the New Jerusalem, which should come down upon this new earth, and that God himself should be among those righteous people who should inhabit that holy city. And I also read that the former things should pass away, and that all things should become new. I read, too, that not only the New Jerusalem should descend on this earth, but another city called the Holy Jerusalem, whose dimensions and architecture are described, and that because of the glory that should exist there, the inhabitants thereof should not have need of the light of the sun, nor of that of the moon, nor of the stars; for God himself should dwell there with them, and he would be their light and their glory. And that these two great cities which are to descend upon this new earth are to be the great capitals of this new creation, inhabited by immortal beings—the saints of God that have lived in the various dispensations of this world. This was something new to us, and it was contrary to our sectarian notions and views, and the sectarian teachings about the future condition of man, and the earth we live in. Yet, when we come to compare the new doctrine of the new revelation, with that laid down in the Old and New Testament, we found a perfect agreement. For instance, let our minds revert back to the days of the patriarchs, and we find Abraham, after leaving his native country, in obedience to a direct command of God, dwelling in a new land, called Canaan, now known as Palestine; and while there, we learn of the Lord's conversing with him, and promising him and his seed "the land of Canaan for an everlasting possession." What does this all mean? Did Abraham ever inherit any of that land? Not a foot of it. He did buy a place—a burying place for himself and kindred; but he did not realize this promise, the possession of the land of Canaan, but on the contrary, he counted himself a stranger and pilgrim in that very land. And not only Abraham, but his descendants have failed to realize this promise. The martyr Stephen, who lived many centuries afterward, just prior to his death, in bearing testimony to the people who stood before him, concerning Abraham, said, referring to this promise of the Lord, that he did not receive so much as to set his foot on, during his lifetime. Nevertheless, the Lord promised him the whole of the land, to be for an everlasting inheritance, for himself and his seed after him. The Apostle Paul, speaking of the same thing, says, that "they all died in faith, not having received the promises, but having seen them afar off." How far? Thousands of years after they should sleep in the tomb. They looked forward in faith to the vast futurity, being persuaded of the truth of the promise; but they saw that before they could inherit the promised land, that they would have to seek a city, a city that was in the heavens, and there to dwell, until the due time of the Lord should bring them in possession of their inheritance. The Prophet Ezekiel saw the way in which they should come in possession of it, as is recorded in the 37th chapter of his prophecy. The spirit of the Lord took him into the midst of a valley—a great cemetery, as it were, where he saw a vast quantity of bones which were very dry, the flesh having crumbled to dust. And the question was put to him, no doubt to try his faith, Son of man, can these bones live? Ezekiel was not an infidel, he did not say it was impossible, nor that there could be no such miracle, but he said, "O Lord God, thou knowest." He was willing the Lord should know all about it, and that he should display his power provided he saw proper to

do so. Then the Lord commanded him to prophecy, using these words: "Prophecy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." And after he had thus spoken, the prophet tells us that "There was a voice, and behold a shaking, and the bones came together, bone to his bone." They did not make any mistake, such as one bone belonging to a certain tabernacle uniting with that of another; but each bone joined its fellow bone, and sinews and flesh and skin covered them, and thus the tabernacles were formed. But there was as yet no life in them. Therefore he was commanded to prophecy again, and say to the wind, "Thus said the Lord God; come from the four winds; O breath, and breathe upon these slain, that they may live." He did so, "and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This was a vision of the resurrection—the resurrection of the ancient patriarchs and prophets of God, and all the righteous of Israel.

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 forefathers, 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 dry 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 trumpet 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 arose 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 sheep skins 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 days 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 to him, have Abraham for their father; and they, with him and the patriarchs, will inherit the earth, when wickedness ceases to exist.

It is then that the enmity of the beasts of the field as well as that of all flesh will cease; no more one beast of prey devouring and feasting upon another that is more harmless in its nature; no more will this enmity be found in the fish of the sea, or in the birds of the air. This change will be wrought upon all flesh when Jesus comes; not a change to immortality, but a change sufficient to alter the ferocious nature of beasts, birds and fishes. In those days the lion will eat straw like the ox; he will no more be the terror of the forest, but will be perfectly harmless, and gentleness will characterize all the wild and ferocious animals, as well as the venomous serpents, so much so that the little child might lead them and play with them, and nothing should hurt or destroy in all the holy mountain of the Lord; all things becoming, in some measure, as when they were first created. For it will be remembered that animals did not devour one another until after the fall, neither was there any death, until after the fall. What did they eat, then? The Lord said, "To every beast of the field, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." The grass, and the herbs, and every green thing were their food. And Adam and Eve ate fruits and vegetables, not animal flesh. The whole earth will be restored; and man will be restored; and not only upon man, but upon all flesh the spirit of God will be poured out, and they will eventually be restored to all that was lost by the fall of our first parents. Then the knowledge of God will cover the whole earth, as the waters cover the great deep. And then the animal creation will manifest more intelligence and more knowledge than they do now, in their fallen condition. Indeed, we have a declaration, by John the Revelator, that when this time shall come, that they will even know how to praise God. He says, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." What, the animal creation endowed with language? Yes, a language of praise, saying something concerning the Lamb that was slain, and about his glory and excellency. What a beautiful creation this will be when all these things are fulfilled. Amen.

#### WASATCH STAKE CONFERENCE.

HEBER CITY, Wasatch Co., Utah Territory, August 6th, 1878.

Editors Deseret News:

I again have the pleasure to inform you that our Quarterly Conference convened on the 3rd and 4th inst., and, as heretofore, was attended in large numbers from every ward in the Stake.

The usual amount of good instruction was given and received, apparently, by those present, with hearing ears and understanding hearts.

The reports rendered by the ward bishops were favorable, showing progress and unity with a disposition among our brethren to obey counsel.

The general authorities of the Church were presented to the conference and unanimously sustained. Also the Stake authorities were presented and sustained without any opposition; and although we were not visited by any of our brethren of the Twelve, whom all appeared very anxious to see and hear, we had a good time.

The Spirit of the Lord was in our midst and certainly prompted the good teachings received.

President A. Hatch and counselors, with the Bishops of the Wards, exerted themselves to give a cordial welcome to those whom we expected to visit us, and certainly made our conference interesting, so that our meeting together was not in vain. Respectfully,

CHAS. SHELTON,  
Stake Recorder.

#### ELECTION RETURNS.

##### Sanpete County.

University Land Commissioners, John Van Cott, 1848; John Rowberry, 1350; Lewis S. Hills, 1350. Auditor of Public Accounts, Wm. Clayton, 1348. Territorial Treasurer, James Jack, 1347. Representatives to Legislature, Canute Petersen, 1336; Joseph S. Horne, 1342. Probate Judge, Geo. Peacock, 1245; L. S. Tuttle, 84.

WM. T. REID,  
County Clerk.

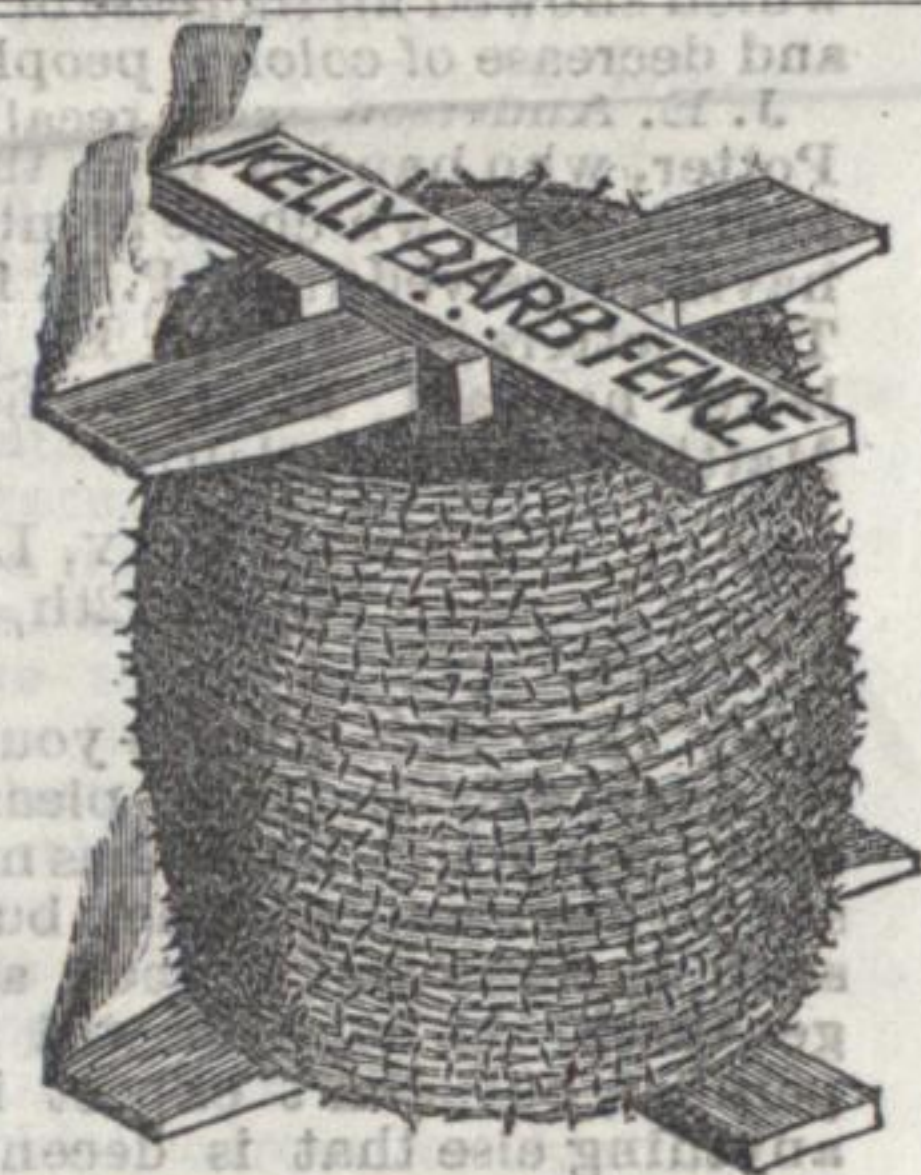
##### Morgan County.

Commissioners to locate University Lands, John Rowberry, 261; John Van Cott, 261; L. S. Hills, 261; Auditor of Public Accounts, Wm. Clayton, 261; Treasurer, James Jack, 261. Representatives to Legislative Assembly for Morgan and Davis Counties, John Fisher, 261; Samuel Francis, 239; Probate Judge, Willard G. Smith, 198; Jesse C. Little, 51; Selectman, John Hopkin, 257; Assessor and Collector, Frederick Kingston, 261; County Surveyor, Edward W. Hunter, 261; Prosecuting Attorney, Joseph R. Porter, 256; Scattering, 3.

S. FRANCIS,  
County Clerk.

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