

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 has to under-

go 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 those 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 find a perfect agreement. For instance, let our minds revert back to the days of the Patriarchs, and we find Abra-