

sacred Bible, that God was seen by ancient men of God. Jacob testifies as follows: "for I have seen God face to face." I know that there are other passages of Scripture, which would seem to militate against this declaration. For instance, there is one passage which reads, "No man hath seen God at any time." This is in direct contradiction to the testimony of Jacob. The way I reconcile this is that no *natural* man can see the face of God the Father and live, it would overpower him; but one quickened by the spirit, as old father Jacob was, could look upon God, and converse with him face to face, as he says he did, he must have seen a personage, a being, in his general outlines like unto himself; man, as Moses informs us, having been created in the image of God.

We might refer to many other passages of Scripture, bearing on this subject. The Prophet Isaiah saw God; he saw not only the Lord, but a great congregation in connection with him, so that his train filled the Temple. He is always represented by those who have seen him as a personage in the form of man.

Having cited a very few evidences, let us inquire into the character and being of God, the Eternal Father. We are the offspring of the Lord, but the rest of animated nature is not; we are just as much the sons and daughters of God as the children in this congregation are the sons and daughters of their parents. We were begotten by him. When? Before we were born in the flesh; this limited state of existence is not our origin, it is merely the origin of the tabernacle in which we dwelt. The mind we are possessed of, the being that is capable of thinking and reflecting, that is capable of acting according

to the motives presented to it, that being which is immortal, which dwells within us, which is capable of reasoning from cause to effect, and which can comprehend, in some measure, the laws of its Creator, as well as trace them out as exhibited in universal nature, that being, which we call the Mind, existed before the tabernacle.

But says one, "That does not look reasonable." Why not? Do you not believe that the Spirit will endure forever? O, yes. You may ask, what becomes of the spirit, separated from the body of flesh and bones, when this body lies in the grave? Has it life and intelligence and power to think and reflect? Let us hear what was said by those who sat under the altar, who were slain for the word of God, and for the testimony which they held, as seen and heard by John while on Patmos. "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The Lord tells them that they should "rest yet for a little season." These faithful servants of God are anxiously awaiting the time when the Lord will avenge their blood? Why? Because that will be the time when their bodies will be redeemed, they look forward with great anxiety to the time when they shall be again identified with the fleshly tabernacle with which they were known and distinguished while on the earth—hence this prayer.

Here we find another and further existence for the spirits of men who exist in heaven, who are capable of thinking, of using language, of understanding the future, and of anticipating that which was to come. Now, if they could exist after they leave this tabernacle, while the tabernacle lies mouldering in the dust, why