

another personage besides the Almighty? And have you not read too in the same chapter that "God created man in his own image; male and female created he them?" When? It is said to have been on the sixth period, or, according to King James' translation, "on the sixth day." Do you mean to say, we were all in existence on the sixth day? Yes. But on the seventh day, we are told in the following chapter, "there was not a man to till the ground." Is it not very singular that all should have an existence on the sixth day, and on the following day there was not a man in existence to till the ground? Why not? Because man was not yet placed in this temporal creation, but he had an existence then in heaven, where we were begotten. You and I were present when this world was created and made—you and I then understood the nature of its creation, and I have no doubt that we rejoiced and sang about it. Indeed, the Lord put a very curious question to the Patriarch Job, *apropos* of this. He said to him, "Where wast thou when I laid the foundation of the earth?" Where wast thou, "when the morning stars sang together, and all the sons of God shouted for joy?"

Supposing Job to be living now, and this same question put to him, and supposing too, that, instead of answering it himself, he were to seek to the learned Christian world for enlightenment on the subject, what do you think would be the nature of the answer he would receive? It would be, in effect, "Why, Job, when the Lord laid the foundation of the earth, you had no existence, for you were not born." Why did not Job so answer the Lord? It was because he understood something about man's pre-

vious estate. He was wise in making no reply to the Lord, for doubtless he felt himself unable to do so. But we find that Moses understood the subject, for at the time the children of Israel transgressed, he and his brother Aaron fell upon their faces before the Lord, and Moses, pleading with great power and faith in behalf of the children of Israel, used these words, "O God, the God of the spirits of all flesh," etc. He understood that God was the Father of our spirits, and he addressed him as such. I think too that the Apostles in ancient days must have had an idea of the pre-existence of man, judging from a certain question which they put to the Savior. It is said that "as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Let us now consider this question in connection with present modern ideas, and we shall at once perceive how utterly foolish it will appear. To state the question fairly in other words we might say, Master, was this man born blind because he had sinned? The very nature of this question would indicate, to those even who do not believe in the principle, that this blind man had an existence before he was born into this world, and that he was capable, too, of committing sin. To show yet more clearly that the principle of man's pre-existence is founded on biblical authority, I will quote you part of the Savior's prayer to the Father, just prior to his crucifixion—"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here we find Jesus actually referring to the time he dwelt with his Father before he took upon himself