

His body was tangible, and the unbelieving Thomas could reach forth his hand and thrust it into His side, and put his fingers into the prints of the nails. But this body was a glorious body, "the glorious body of the Son of God," and it was in the fashion and likeness of the glorious body of His Eternal Father. It was a celestial body quickened by the celestial glory. And if we wish to attain to the Heavenly kingdom we must walk in the ways of life, and sanctify ourselves before God, as Jesus did, so that the influence and power of the celestial kingdom can be with us. Then, in the resurrection, when we come forth from the grave, we shall be quickened also by the operation of the celestial glory and receive of the same, even the fullness thereof, and be made like unto Jesus Christ, and thus become like unto God the Father.

As I have previously explained, God is not everywhere present personally, but He is omnipresent in the power of that spirit—the Holy Spirit—which animates all created things; that which is the light of the sun, and of the soul as well as the light of the eye, that which enables the inhabitants of the earth to understand and perceive the things of God. As the light of the sun reveals natural objects to our eyes, so the spirit that comes from God, with a fitting place to occupy and conditions to operate in, reveals the things of God. We see natural things by the light of the sun. We see spiritual things by spiritual light, and he that is spiritual discerneth all things and judgeth all things, and he that is not spiritual cannot comprehend spiritual things. They are foolishness to him. And while the Saints of God, quickened by the spirit which they have obtained through obedience to the Gospel, can comprehend these

things of which I am speaking and discern their meaning and signification, those that are wicked and corrupt and obey not the ordinances of God, cannot see these things nor comprehend them as they are, but they are foolishness to them.

But, if God is an individual spirit and dwells in a body, the question will arise, "Is He the Eternal Father?" Yes, He is the Eternal Father. "Is it a fact that He never had a beginning?" In the elementary particles of His organism, He did not. But if He is an organized Being, there must have been a time when that being was organized. This, some one will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our heavenly Father operates, by which He is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence. We are told in the revelations of God to us that, "Intelligence, or the light of truth, never was created, neither indeed can be." And we are told further, that this Spirit, when it is manifest, is God moving in His glory. When we look up to the heavens and behold the starry worlds, which are kingdoms, we behold God moving in His Majesty and in His power. Now, this Spirit always existed; it always operated, but it is not understood, and cannot be comprehended except through organisms. If you see a living blade of grass you see a manifestation of that Spirit which is called God. If you see an animal of any kind on the face of the earth having life, there is a manifestation of that Spirit. If you see a man you behold its most perfect earthly manifestation. And if you see a glorified man, a man who has passed through