

sequently when we speak of the Father's house we are to understand it in the Scriptural sense, in the idea that is conveyed by many of the inspired writers. It is declared in many places that eternity is His habitation. He is not the God of one little world like ours; He is not a Being who presides over a few isolated worlds in one part of eternity, and all the rest left to go at random; He is not confined to the worlds that are made, comparatively speaking, today; but all worlds, past, present, and future, from eternity to eternity, may be considered His dominions, and His places of residence, and He is omnipresent. Not personally; this would be impossible, for a person can only be in one place at the same instant, whether he be an immortal or a mortal personage; whether he be high, exalted, and filled with all power, wisdom, glory, and greatness, or poor, ignorant, and humble. So far as the materials are concerned, a personage can only occupy one place at the same moment. That is a self-evident truth, one that cannot be controverted. When we speak, therefore, of God being omnipresent we do not mean that His person is omnipresent, we mean that His wisdom, power, glory, greatness, goodness, and all the characteristics of His eternal attributes are manifested and spread abroad throughout all the creations that He has made. He is there by His influence—by His power and wisdom—by His outstretched arm; He, by His authority, occupies the immensity of space. But when we come to His glorious personage, that has a dwelling place—a particular location; but where this location is, is not revealed. Suffice it to say that God is not confined in His personal character to one location. He goes and comes; He visits the various departments of His dominions, gives

them counsel and instruction, and presides over them according to His own will and pleasure.

But if eternity is His house, habitation, or residence, what are the mansions referred to by our Savior, mentioned in the text? I understand them to be places that the Creator has constructed like this present world of ours; for this world, in its future history and progress, will no doubt become one of the mansions of the Father, wherein His glory will be made manifest as it is in many other redeemed worlds. I consider that this idea of mansions has reference more especially to celestial mansions, or worlds that have been redeemed and made celestial. God has formed more worlds than can possibly be enumerated or numbered by man. If it were possible for man to count the particles of this little earth of ours; if he were able to enumerate the figures that would express these particles, it would scarcely be a beginning to the number of the mansions which God has made in the eternal ages that have passed—mansions that were made, first temporal and afterwards redeemed and made eternal. Mansions, no doubt, constructed somewhat similar to the one we now inhabit; and in the eternal progression of worlds they rise upwards and still upwards until they are glorified and are crowned with the presence of Him who made them, and become eternal in their duration, the same as our earth will eventually become. We know, according to the declaration of the Scriptures, that our earth was made some few thousands years ago. How long the progress of formation lasted we do not know. It is called in the Scriptures six days; but we do not know the meaning of the scriptural term day. It evidently does not mean such days as we are now ac-