

the objects of the Father in peopling this earth with his progeny. Do not be afraid that I say too much when I call his earthly children his progeny. It is supposed by many modern Christians that the Old Testament has become obsolete; they regard it more as a book of history relating more particularly to past ages than to us; but we will quote from it in support of God's being our Father and our being his progeny. Moses gives us to understand that Adam was created precisely after the image and likeness of his God. And in the New Testament Jesus Christ says, "and call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Again, Paul says, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" He is the Father of every spirit that has ever taken an earthly tabernacle. Again, Paul, in writing to the Hebrews, says, "Who being the brightness of his glory, and the express image of his person," etc.; and "I and my Father are one," says Jesus; what, one body? No, it never entered the Savior's mind that such a rendering of this saying would ever enter into the minds of persons holding the least claim to good sense. They are no more one person than I and one of my sons are one person. If my son receives my teaching, will walk in the path I mark out for him to walk in, if his faith is the same as mine, his purpose is the same, and he does the work of his father as Jesus did the work of his Father, then is my son one with me in the Scriptural sense. "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak

these things." Jesus was the express image of his Father, and he was so much like the rest of the people in his day that he passed and repassed among them as another man, without creating any special remark. "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

Christ and his Father are one in their faith, in their views, in their ministry, in their purpose and in their operations to accomplish their Godlike designs. Jesus came from the heavens to the earth to subdue all things and bring all into subjection to the will of the Father, "That they all may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." No one can suppose that Jesus wished to be understood that he and his Father and his disciples were all one person.

We believe in one God, one Mediator and one Holy Ghost. We cannot believe for a moment that God is destitute of body, parts, passions or attributes. Attributes can be made manifest only through an organized personage. All attributes are couched in and are the results of organized existence. True knowledge will teach the people who they are and the design of their creation. We are the sons and daughters of celestial beings, and the germ of the Deity dwells within us. When our spirits took possession of these tabernacles, they were as pure as the angels of God, wherefore total depravity cannot be a true doctrine. "You must be a freethinker, Mr. Young." Yes, and also a freedoer. I am not afraid to rebuke any person when necessary, nor to tell the truth anywhere when it is proper and I am called upon to do so.