

outward appearance was concerned, no essential difference between him and Adam's race generally.

There are a great variety of ideas and notions prevalent in the world at the present time, pertaining to the origin of man, and attributes of the Deity. There seems to be an instinct in man everywhere among all nations and peoples to worship a superior being. In this particular Christian nations are not an exception. True, in heathen countries, a variety of images, representations of Deity are set up for the people to worship, or to pay some deference unto them, as unto Deity. But the thinking portion of all these nations who encourage these various representations of Deity, do not for a moment admit that these gods, as they are sometimes called, made by man's hand, of wood and stone, or other material, are really gods, or that they are worshipped as gods; but only the embodiment of the idea of a Deity, a representation of a superior being. And the fact of this prevailing sentiment of mankind and the universal necessity of doing homage to a superior, however crude and indefinite this idea is, and however varied in the minds of men in the different nations of the earth, yet, taken as a whole, it is the impress of Deity upon all that bear his form in the earth, recognizing him as Deity; as a Superior Being. With many Christian sects of our time, and for generations past, the idea of Deity has seemed to be very undefined. Many philosophers and divines have attempted to describe Deity. We have it set forth in many Christian catechisms and articles of faith. God was a being without body, parts or passions. This, for many generations has been taught by the Established Church of England, and

by most of the Protestant sects, both in Europe and America; Deity is described by them as "a spiritual immaterial substance." This word substance is used in connection with the word "immaterial." A spirit immaterial, and yet a substance! I have never yet found a philosopher that was able to describe a substance that was not material. The idea of a Deity that cannot be located anywhere, that has no form or substance, or materiality, and described as a spirit! It is the best definition, to my mind, of nothing at all, like the quaint familiar phrase, "a footless stocking, without a leg."

If we believe there is any truth in the writings of Moses, the Patriarchs, Prophets and Apostles, and the teachings of Jesus, if we would indeed be consistent Christians and receive the writings of the fathers, and believe what was said unto them, we must believe that man is made in the image of God, and consequently that we are of the same species as the gods. However childlike and feeble we are in this condition of mortality, we are nevertheless descended from the gods, made in their image and after their likeness.

And when Luke, in giving us the genealogy of Jesus Christ, traces his lineage back through his mother to David, who was the son of Jesse, and so on, he traces his descent until he reaches Abraham, who was the son of Terah, and so on to Noah, who was the son of Lamech; and when he reaches Adam, the first of our race, he says of him, "which was the son of God." Oh, says one, we are told that Adam was created, not born. This is something I am not disposed to dwell upon much at this time. You can think of this as you please, whether he was created or born, or whether a man, because he is born, is not created. I