

There is a theory in the human mind—I will say with a certain school of modern philosophers—to satisfy themselves and justify their infidelity; the bent and tendency of their inclinations is that way. But it is probable that the crude, undefined devices and erroneous notions and ideas of modern Christianity touching the Deity leads to this infidelity, as much as anything else. The advocates of Christianity are in a great measure to blame. When we begin to scan the teachings and inquire into the views of the leading divines of modern times, and examine their articles of faith and their discipline, the teachings of different Christian denominations on the subject of the Deity, we do not wonder that the reflecting, careful thinker, should repudiate their crude notions.

The old Catholic Church, who call themselves the Holy Mother Church, the English Church and the Lutheran Church, the two most extensive branches of dissenters from the Catholic Church, and the most of the lesser Protestant denominations, all declare to their followers that God is a spirit, without body, parts and passions. Some leave off the word passions, but they all say he is without body, or parts; and when they attempt to locate him, they locate him nowhere. His center is everywhere his circumference is nowhere. His form may be best described in the quaint language of Parley P. Pratt, "A footless stocking without a leg," sitting upon the top of a topless throne, far beyond the bounds of time and space; that heavenly unknown place that some crazy poet sung about. And we are asked to believe in, render obedience to and worship this being. The careful thinker says, "I cannot; it is impossible for me to believe in a being

that has neither body, parts nor passions, and that is located nowhere; I cannot conceive of him." The elaborate thinker says, "I cannot conceive of any such being, nor can anybody else conceive of him. It is not within the sphere and range of our comprehension." It is simply nothing at all; and in the exercise of his reasoning faculties, he chooses to disbelieve in their dogmas, and is set down by them as an infidel. Yet the true philosopher is not an infidel. He is only infidel to those vague ideas and theories that are in themselves monstrosities. Yet in the absence of true religious teaching, and being taught by the Christian world that the Scriptures do not mean what they say, and must be taken in some mysterious sense, they come to the conclusion that they do not know anything about the true character of the Deity, and it is not their province to teach him, only as they learn to know him in scanning his works. But in scanning his works we learn that he is a Being of order and law, and that all things are governed by law. Whether the minutest atoms that are examined under powerful glasses in the molecular world, that are scrutinized by the aid of the microscope, or whether we study the works of God in the vast unnumbered worlds that are rolling in the midst of the power of God, we find the same order. "All things are governed by law."

If we study physiology or anatomy, we are led to exclaim with the Psalmist of old, "I am fearfully and wonderfully made," and see a beautiful harmony in all the parts, and a most exquisite design. This is proven by an examination of the various parts of the human form. And every organ adapted to its special use, and for its special pur-