

dry land to appear ; let there be lights in the firmament in the midst of the heavens to give light to the earth ; let *us* create animals to walk upon the earth, and creeping things, and fowls to fly in the air and fish to swim in the waters, &c. ; and let *us* make man in *our* own image and after our likeness—that is the Father addressing the Son, taking counsel together. This rendering of this first chapter of Genesis is sustained by the writings of the Apostle Paul, when he says : “For of Him”—speaking of the Only Begotten—“and through Him, and for Him, are all things.” Again, it is written in the New Testament concerning the Savior, that He is “the brightness of His glory, and the express image of His person.” So that when the Father said unto His Son in the beginning, let us make man in our image and after our likeness, it conveys to us the idea that man was organized in the same form and general appearance of both the Father and the Son. This especially in relation to the man himself ; for you will remark the wording of the text which we have read—“in the image of God created He him”—referring to Adam—“male and female created He them.” You will perceive a difference in the language in regard to the creation of females.

Now, it is not said in so many words in the Scriptures, that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. The male and female principle is united and both necessary to the accomplishment of the object of their being, and if this be not the case with our Father in heaven after whose image we are created, then it is an anomaly in nature. But to

our minds the idea of a Father suggests that of a Mother : As one of our poets says :

“ In the heavens are parents single ?
No ; the thought makes reason stare !
Truth is reason ; truth eternal
Tells me, I’ve a Mother there.”

Hence when it is said that God created our first parents in His likeness—“in the image of God created He him ; male and female created He them”—it is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man. It needs only a common understanding of the organism of man and of all living creatures, and the functions of this organism to show the primary object of the Creator, and that is the multiplication of the species, the fulfillment of the commandment given, to multiply and replenish the earth, given to both man and beast. We need only to study the anatomy and construction of the human system, and to understand its powers and capabilities, to comprehend the object and purpose of the Creator, even though the commandment had not been written to multiply and replenish the earth. The ancients who feared God, and kept His commandments, showed that they understood this principle and were willing to obey it. It is written of the first fourteen generations, that each succeeding generation of them lived so many years and begat sons and daughters, and some of them lived well nigh on to a thousand years. They multiplied and increased in the land until wickedness overran the land and it pleased God to check the growth of wickedness by the flood, which swept the wicked off the earth. But before thus destroying the inhabitants of the earth, He caused the righteous to be gathered