

The idolaters who lived long prior to the time when Paul preached Christ and him crucified to the people of Athens, had some idea of the "unknown God." We read that a dream was given to Nebuchadnezzar, unfolding to him certain things that were to take place in the future; and he called together the magicians, astrologers and soothsayers—the men of science of those days, and who professed to have a knowledge of the future, and he told them he wanted them to reveal unto him his dream, and then to give him the interpretation. They told him that his request was very unreasonable; it was beyond their power to comply with, and was a thing not commonly asked or required of men of their profession; but if he would give them the dream, they had rules and principles whereby they could interpret it. He still insisted upon the dream and the interpretation. They then told the king that no being but the "unknown God," who dwelt in the heavens, was able to reveal such a secret as he demanded at their hands. We find that, among the Babylonians and Chaldeans, behind their ideas, theories and mythology, they had ideas of a Supreme Being who governed the universe who alone could reveal the secret acts of men, and who held their destinies in his hands; and unless there is some plan or law by which men can have access to him who, in Scriptures as well as by men at the present time, is termed the unknown God, we must remain ignorant of him, his attributes, designs and purposes, and of our relationship to him.

Paul also tells us that life and immortality are brought to light by the Gospel; hence it would seem that that is a principle whereby men can be brought into communication with God. There are other Scriptures

that are rather remarkable on this point. The Apostle tells us—"Now are we the sons of God, but it does not yet appear what we shall be; but when he who is our life shall appear, then shall we be like unto him, for we shall see him as he is!"

It would seem from this, and other Scriptures of a similar kind, that man did once possess a knowledge of God and the future, and a certainty in relation to the mode of worshiping him. Paul says that life and immortality are brought to light by the Gospel. The question necessarily arises in our minds, how and by what means are these things accomplished? In what way are men to be put in possession of this light and this immortality? And then, men who have not been in the habit of reflecting, or if of reflecting, not of judging correctly, not being in possession of true principles, think, and their thoughts go back, and they say—"Well, what of those who lived before there was a Gospel?" For my part, I do not know of any such time, I do not read of any such time, and I am not in possession of any information in relation to any such time. I should as soon think of asking—What of the people who lived before there was a sun, moon, stars or earth, or before there was anything to eat or drink, or any other impossible thing that we could reflect upon. Thoughts and ideas of this kind cannot have foundation in fact; they never did exist. If life and immortality are brought to light by the Gospel, then, whenever and wherever men had a knowledge of life and immortality, whenever and wherever God revealed himself to the human family, he made known unto them his will, and drew aside the curtain of futurity, unfolded his purposes, and developed those principles which we find recorded in Sacred