

He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and naked before him, and for them he will bring them to judgment. These ideas are believed in by men generally, who, with very few exceptions, whatever their general conduct or ideas on religious matters may be, believe in an All-seeing eye which penetrates and is enabled to weigh the actions and motives of the children of men. This is an idea that will not be disputed by any race of men now existing upon the earth, nor perhaps by any who have existed heretofore, for whatever may have been the theories or notions of men in former times, they have generally had a reverence for, and a belief in, an All-wise, Supreme, Omnipotent Being, who, they supposed, was greater than all of them, and who governed and controlled all their actions. A feeling of this kind is frequently made manifest in the Scriptures, and it is nothing new in our age to believe in a God of this character.

When Paul was preaching at Ephesus he said, among other things, that he saw an altar to an unknown God. Among the variety of gods which they worshiped there was an altar to an unknown God. "Him," said he, "whom ye ignorantly worship, declare I unto you, the God who made the heavens, the earth, the seas and the fountains of waters." If we examine the pages, either of sacred or profane history, we find the same ideas prevailing to a greater or less extent in former times. Even Nebuchadnezzar, the ruler of the great empire of Babylon, had a knowledge, or an idea of a certain Being who ruled and governed the universe, who was superior to, and ruled over all other influences and

powers; and was more intelligent than any of them; and when the magicians and the soothsayers, the astrologers and wise men were called upon to tell him the dream and its interpretation, they were unable to do so, and they told him that it was beyond their science, and that there was nothing connected with their systems that would unfold anything pertaining to such things as those referred to; but they said that if he would tell them the dream they had rules whereby they could interpret it. He insisted upon the interpretation. Said they—"that is unreasonable, O King—there is no being but that God whose dwelling is not with flesh, who can reveal those things that thou speakest of." They had their gods which they worshiped, their deities in whom they had confidence; but they declared that there was no God but that Being whose dwelling was not with flesh, who could unravel those mysteries that he desired them to make known to him. Hence, in those days we find the same principle existing, and you can trace it out in various examples in holy writ, men had their theories and ideas about God, generally speaking; but very few of them understood anything about the true God whose dwelling was not with flesh.

Our Bible purports to be the account given us of him by men who were inspired by him, for we are told that, "holy men of old spake as they were moved upon by the Holy Ghost." It is related within the lids of this sacred volume that a great many of the ancients had dreams, visions, the ministering of angels and revelations; and the accounts of those visions, ministrations of angels and manifestations of the power of God, together with a little history, is what this sacred