

by mankind, take a leap, as it were, in the dark; or as I have frequently heard people say, and Christians at that, "We do not know anything about the future, we have got to leave ourselves entirely in the hands of God." Of course we have all got to do that, and that too is proper in one sense of the word. But there were men in former times that had very different ideas from this; they lived back, away back, in what they now call the "dark ages." For instance, I will name Job and quote you language expressing his mind on this point. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not for another." There is something expressed in that very different from the vague, indefinite idea that many Christians seem to entertain in relation to these things. There is something definite and certain about it. *I know*, said Job. How did he know? A man could know nothing pertaining to the future so far off, could know nothing about the vitalizing, quickening influence of certain powers, that could so operate upon the remnants of humanity that had been buried in the grave, as to bring them forth to life, causing them to see, to hear, and to understand. How and by what principle could he see these things develop, unless by some superhuman influence which had been manifested to him? He could only know it upon this principle—that "the things of God knoweth no man, but by the spirit of God," and being, too, in possession of that spirit and possessed of life and light and intelligence that flow from God, he looked through the dark vista of future ages and comprehended the pur-

poses of God in regard to the human family and in regard to himself. John the revelator, too, "saw the dead, small and great, stand before God;" he saw the sea give up the dead which were in it. Others saw, by the same spirit, the grave open and the power of God rest upon the people therein, and then burst the barriers of the tomb, coming forth again with health and vitality. There is no human reason, no human intelligence, with all its boasted enlightenment and scientific research, that could unravel a mystery of this kind. Yet, away back in the dark ages, a man inspired by the spirit of God is heard to say, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;" and he knew too that in his flesh he would see God. Such language has a tendency to bring certain ideas, thoughts and reflections to our minds. An intelligence of this kind is not a phantom, it is a reality.

If we follow out the Scriptures in relation to these things, we find the same principles developed and the same ideas entertained wherever they had the Gospel of the Son of God, wherever they had the light and intelligence that flow from him. Amongst all peoples wherever the Gospel existed this intelligence prevailed, and it was that which buoyed them up and sustained them amidst all the vicissitudes and changes which they had to battle with in passing through time. Men of such persuasion were generally considered visionary. They were scouted at by others who were considered more practical, but whom I should call fools. They had to endure all kinds of ignominy and reproach; in fact it was and is so ordered that it becomes necessary, in this probationary state, that they should pass through certain ordeals in order to prepare and qualify them