

out the light of the Spirit, the light of revelation, or saying that there is no God, and such being the case, on the natural philosophy of the natural world, and the natural belief, and ideas of those who imbibe deistical principles, they do not know whether it is the sun or not that shines upon us; they feel warm, they think they see the sun. But if your optic nerve may deceive you, so the astronomer may be deceived. "No," says he, "I cannot be deceived," and this congregation says, "We cannot be deceived; we know that we hear you preach today; we see you in the stand today, and all the earth cannot make us believe to the contrary." Maybe you are deceived. "But we cannot be mistaken in this, we do know that it is certain." Suppose that you go home and tonight sleep very soundly, and that perchance a stupor should come over you, causing you to forget what has transpired today; I have known such circumstances. Suppose you forget tomorrow what has transpired today in this Tabernacle, and somebody should come along and ask you whether you recollected what brother Brigham said yesterday, you would answer, "I did not hear him say anything." It would be said, "You were at the meeting, and I saw you." You would ask, "What meeting? I was not at any meeting." "Don't you recollect of going to meeting yesterday?" "No, I do not." Did you ever know a person so forgetful as this? Well, it is not more strange than much other forgetfulness, not a particle more.

A child says, "Mother, where did you put those shears, or that knitting? Or, what did you do with your pipe?" The reply is, "I laid it up." "But you must have had it since." "Don't dispute me, child," while all the time she had the pipe in her mouth. I bring up these small things, to compare with greater things. Have you

never laid things carefully away and entirely forgotten them, and, when you have accidentally found them, had all the circumstances opened to your mind, and said, "O, I know all about them now, but I have never before been able to bring them to mind, since the things were so carefully laid by?" That is no more strange than it is that you should forget what the Lord has done for you fifty years ago; that is no more strange, than it is for you to forget when your spirits came into your bodies, for you came here under a covenant to prove yourselves, in a day of darkness, to be friends of God, and under a covenant that you would forget everything that had past previous to your coming here.

What do you know? All that you know, aside from what God has taught you, is not worth much to you; that I will say on my own responsibility. You know that the sun shines; you can see the stars shine in a clear night. You know that when you embraced the Gospel of salvation in England, the State of New York, Vermont, &c., you felt happy; that your hearts were full of joy and peace; that you felt as though the heavens smiled upon you, and that all around was glory. There was no malice, wrath, or root of bitterness in you, but since then a cloud has come over you, the veil has been dropped over the vision of your minds, and you have been left to act for yourselves. You know all this.

What do you know on natural principles? I do not say natural philosophy, because my religion is natural philosophy. You never heard me preach a doctrine but what has a natural system to it, and, when understood, is as easy to comprehend as that two and two equal four. All the revelations of the Lord Almighty to the children of men, and all revealed doctrines of salvation are upon natural