

lectuality of that kind, whereby you are enabled to read your own acts, do you not think that that being who has placed that spirit and that intelligence within you holds the keys of that intelligence, and can read it whenever he pleases? Is not that philosophical, reasonable, and scriptural? I think it is. Where did I derive my intelligence from that I possess? From the Lord God of Hosts, and you derived your intelligence from the same source. Where did any man that exists or breathes the breath of life throughout this whole universe get any intelligence he has? He got it from the same source. Then it would be a very great curiosity if I should be able to teach you something and not know that something myself. How could I teach you A, B, C, if I did not know the alphabet, or the rudiments of the English Grammar, or anything else, if I did not know it myself? I could not do it. Well, then, upon this principle we can readily perceive how the Lord will bring into judgment the actions of men when he shall call them forth at the last day. Let me refer to some things in the Scriptures pertaining to this matter. Nebuchadnezzar had a dream, in which he saw a variety of things pass before him. By-and-by the dream was taken from him, and he could not remember it; and he called upon the magicians, and soothsayers, and astrologers to give unto him the dream and the interpretation thereof, but they said it was too hard a thing for them to do; they could not give the king this information, for nobody can know these things but the Gods whose dwelling is not with flesh. They believed, as we do, that there is a Being that had spirit and intelligence above the other gods, and that he alone could unravel those mysteries. Finally, the king sent for Daniel, and Daniel knew nothing about it until

he prayed unto the Lord, and the Lord showed it to him; for the Lord had given the dream to Nebuchadnezzar, and if he had given it to one, he could to another. He could read it in Nebuchadnezzar's mind or spirit in the record which He kept. He revealed the same thing to Daniel, who said unto the king, "Thou sawest a great image; its head was of gold, its arms and breast of silver, its belly and thighs of brass, its legs of iron, and its feet and toes part of iron and part of clay." When Nebuchadnezzar heard the dream which he had forgotten, he gave glory to the God of Israel, because he could reveal secrets and manifest things which had been manifested to him. We look at things again on natural principles, according to things that we can judge upon by our natural senses. A man gazes upon a thing in the daytime, he goes to sleep, his senses are gone, he wakes up in the morning, and he remembers the things he had forgotten in his sleep—they are remembered as fresh as ever. There have been men afflicted by what the physicians call catalepsy; they lose their senses for a period of time, sometimes for years, and in that state they are entirely ignorant of their former existence; they do not know any events that transpire, they cannot read their own register; but the moment their senses come to them, they reflect and begin at the place they left off when they became deranged. Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the everliving spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all