

the Lord; that he is the fountain of truth, the source of intelligence, and the developer of every true and correct principle that is known to man upon the earth; that there is no branch of wisdom, of science, of philosophy, of good, sound common sense but what proceeds from him; and we shall furthermore learn, when we come to be acquainted more particularly with heavenly things than we are at the present time, that everything associated with God and with his economy, whether upon the earth or in the heavens, is strictly reasonable and philosophical; and that the only reason why we do not comprehend many things that are revealed to us, and that have been revealed in former times, is because we are not acquainted with the philosophy of the heavens, nor the laws that govern the intelligences in the eternal worlds. The philosophy of man, of the earth, and of the things with which we are surrounded, is deep—it is abstruse; it is difficult of comprehension even by the most enlightened mind and the most comprehensive and enlarged intellect.

One great reason why men have stumbled so frequently in many of their researches after philosophical truth is, that they have sought them with their own wisdom, and gloried in their own intelligence, and have not sought unto God for that wisdom that fills and governs the universe and regulates all things. That is one great difficulty with the philosophers of the world, as it now exists, that man claims to himself to be the inventor of everything he discovers; any new law and principle which he happens to discover he claims to himself instead of giving glory to God.

There are some ideas that have occurred to me lately in relation to man, if I could only express them, which I consider have been revealed by listening to the communications

of others, and through the inspiration of the Spirit of the Lord. There is something peculiar in the organization of man, particularly in regard to his mind. We can think, we can reflect, we can conceive of things, we can form our judgment of events that are transpiring around; but it is difficult for us to perceive or to comprehend how those things are accomplished, and by what process they are brought about. A man, for instance, can store up in his memory thousands and tens of thousands of things. A good linguist, for example, can retain in his memory thousands of words in his own language, and thousands and tens of thousands in other languages, and he can draw upon these when he pleases, and remember their significations. I can remember the time, some years ago, when no person could tell me a passage in the Bible but what I could turn to it; I could not remember every passage, but I knew their connections and could tell others where they could find them.

President Young's memory is remarkable in regard to names and persons. I have traveled with him throughout the length and breadth of this Territory, and I do not know that I have ever yet seen him come in contact with a man whose name he did not remember and the circumstances connected with him. There is something remarkable in this.

Again, on theological subjects, a man will remember not only all the doctrines which he himself believes, but also the doctrines of various systems of religion that exist in the world, and be enabled to separate, to describe, or define them. Now, the question is, where are all these things stowed away? What book are they written in; where are they recorded? A man may travel over the earth, he may visit towns, cities, and villages, and gaze upon oceans, seas, rivers,