

any portion of that identity that belongs to ourselves as spirits; we are not aware of its pleasures or its pains; for it has neither; but we are aware that if our mortal tabernacle is injured or infringed upon, the spirit within is troubled and pained; but we have become habituated to call this the pain of the body.

I make these remarks in order to extend our ideas beyond this state of existence.

If the spirit while in the body is capable of suffering, of being acted upon from without the body, and of experiencing diverse sensation, if it is capable of intense joy, or intense grief, may we not suppose that when it is freed from the body, when the animal tabernacle is fallen into the dust, and returns to its former earth, the same spirit, unclothed and unshielded, standing naked, as it were, before God, and before the elements that He has made, will be acted upon then, more or less, by these same elements; and that the same spirit that is capable of suffering here, will be capable of far more intense suffering hereafter; the same spirit that is capable of great joy here, will be capable of far more intense joy and pleasure hereafter; and the same things of an external nature that are capable of producing intense pain here, are, under certain circumstances, capable of producing a hundredfold more pain hereafter? If this be the case, how important it is that we should take that course that the spirit may, in its future state of existence, be placed under circumstances where we can obtain the pleasure, joy, and happiness, and escape the pains, evils, and bitterness of misery, to which some spirits will be exposed.

Perhaps there may be in the future state a difference, a vast difference, in some respects, in the reflection of pain upon the spirit from what there is here; and in other respects there

may be a similarity. There are many things connected with the spirit of man, in the intermediate state, that we do not know anything about; and then there are other things that we do know, so far as they are revealed, and no further; and then there are other things connected with the spirit of man between death and the resurrection that we may believe, but not have a certain knowledge of, but believe that such and such will be the case from analogy, from reason, from the nature of things. There has been but a little revealed to man on the subject of the intermediate state of the spirit, after it leaves this mortal tabernacle.

We are told in the Book of Mormon that the spirits of all men, as soon as they leave this mortal body, and return home to that God who gave them life, whether they be wicked or whether they be righteous, go back to where they once were; they return to their former state, to their former location and residence; they appear in the presence of the Being that gave them life.

What further are we told on the subject? That after we get back into the presence of God, and return home again, then it shall come to pass that the spirits of the righteous, those who have done good, those who have wrought the works of righteousness here upon the earth, shall be received into a state of rest, a state of happiness, of peace, a state of joy, where they will remain until the time of the resurrection. We are also told that another portion of spirits, another class of them that return home to God, after leaving this mortal tabernacle, are cast out, are sent off again, and are not permitted to stay at home, but are cast out into outer darkness, where there is weeping and wailing and gnashing of teeth. Now there must be some intense suffering, some intense misery in connection with the wicked class of spirits