

in order to cause them to weep and to wail.

We might now inquire, what is the cause of this intense suffering and misery? Is it the action of the elements upon the spirit? Is it the materials of nature, operating from without upon it, that causes this distress, this weeping, wailing, mourning, and lamentation? It may be in some measure; it may help to produce the misery and the wretchedness; but there is something connected with the spirit itself that no doubt produces this weeping, wailing, and mourning. What is this something? It is memory, and remorse of conscience; a memory of what they have once done, a memory of their disobedience. Do you not suppose the spirits can have power to remember in that world as well as in this? Yes, they certainly can. Have you never read in the Book of Mormon, where it informs us, that every act of our lives will be fresh upon the memory, and we shall have a clear consciousness of all our doings in this life? Yes; we have read that in the Book of Mormon—"a clear consciousness."

We read or learn a thing by observation yesterday, and today or tomorrow it is gone, unless it be something that impresses us distinctly, that makes a vivid impression upon the mind, that we can remember it perhaps for days, months, and years; but common information and knowledge are constantly coming into our minds, and as constantly being forgotten. And some of the knowledge we receive here at one time becomes so completely obliterated, through the weakness of the animal system, that we cannot call it to mind, no association of ideas will again suggest it to our minds; it is gone, erased, eradicated from the tablet of our memories. This is not owing to the want of capacity in the spirit; no, but the spirit has a full capacity to remember; for do you sup-

pose that God in begetting spirits in the eternal world would beget an imperfect thing, that had no capacities? No. The Being, who is full of intelligence, knowledge, and wisdom, and acting upon the great principles that are ordained for the generation of living beings, spiritual beings, brings them forth with capacities capable of being enlarged or extended wider and wider; consequently it is not the want of capacity in the spirit of man that causes him to forget the knowledge he may have learned yesterday; but it is because of the imperfection of the tabernacle in which the spirit dwells; because there is imperfection in the organization of the flesh and bones, and in things pertaining to the tabernacle; it is this that erases from our memory many things that would be useful; we cannot retain them in our minds, they are gone into oblivion. It is not so with the spirit when it is released from this tabernacle.

I might refer to the words of many of the Prophets upon this subject, but every person of reflection and observation knows that the imperfection of the tabernacle does have a bearing upon the memory, as well upon other faculties and powers of man. It has been proved that when the skull has been depressed by accident, or in the way of experiment, every particle of the knowledge that the person has possessed has been entirely suspended. Relieving the skull from the pressure, things come fresh again into the mind; this shows that the spirit has not lost its capacity for memory, but it is the organization of the tabernacle that prevents it from remembering. Wait until these mortal bodies are laid in the tomb; when we return home to God who gave us life; then is the time we shall have the most vivid knowledge of all the past acts of our lives during our probationary state; then is the time that we will find that this being we call man—this spirit that