

dwells within the tabernacle, is a being that has capacity sufficient to retain all its past doings, whether they be good or bad.

It is, then, this memory that will produce the suffering and the pains upon that class of spirits whose works have been wicked and abominable in the sight of God. A spirit, then, will remember, that "at such a time in yonder world, and at such a place, I disobeyed the commandments of God; I did not hearken to the counsel of those whom God had appointed to be my counselors; I did not give heed to the man of God; no: but I rejected his sayings; good counsel was imparted to me, but I did not heed it." In this life, things that may have been erased from your memory for years will be presented before you with all the vividness as if they had just taken place. This will be like a worm upon the conscience; it will prey upon the spirit, and produce unhappiness, wretchedness, and misery. This will cause you to lament, and mourn, and weep after you are cast out from the presence of God—from the home to which you have returned.

I am speaking now of the wicked. What is it that produces the opposite principle? There is an opposition in all things; it is the reflection of the memory that produces joy; that is one of the elements by which joy and happiness are produced upon the spirit of man in the future state; we remember the acts of our past lives that they have been good; we perceive by our memories that we have been obedient to counsel; we perceive that when we have erred through our weakness we have repented of that error; when we have been told of a fault we have forsaken it. When we look back upon acquaintances and neighbors we perceive that we have observed the golden rule, to do unto others as we would that others should do unto us. We look back upon our past lives,

and we perceive we have never spoken evil against a brother or sister, that we have never striven to stir up family broils, and that we have never desired to injure any of the children of men; male or female. What do these reflections produce? They produce joy, satisfaction, peace, consolation, and this joy is a hundredfold more intense than what the spirit is capable of perceiving or enjoying in this life. Why? Because just in proportion to the vividness of the conscience, or the memory, so will be the joy. This you may have knowledge of by everyday experience; just in proportion to the vividness of your ideas, and of the truth set before your minds, and of the good things that are imparted to you, the more intense is your happiness here; how much more intense would it be hereafter, when this mortal clog with all its imperfections has been laid down in the grave! The fact is, our spirits then will be happy, far more happy than what we are capable even of conceiving, or having the least idea of in this world.

Our happiness here is regulated in a great measure by external objects, by the organization of the mortal tabernacle; they are not permitted to rise very high, or to become very great; on the other hand it seems to be a kind of limit to our joys and pleasures, sufferings, and pains, and this is because of the imperfection of the tabernacle in which we dwell; and of those things with which we are surrounded; but in that life everything will appear in its true colors; in my estimation not a single thought of the heart, that has ever passed through the mind, not a single act of an individual, from the earliest period of its memory till the time it comes into the presence of God, will escape the notice of the memory when it appears there, unclogged from this tabernacle.

Are there any other circumstances that will produce pain or joy, besides