that which is connected with the spirit—
besides its own conscience or memory?
Yes, a great deal will depend upon the
place of the residence of these spirits.
Suppose you were a righteous spirit, and
you were cast out to dwell a certain time;
not cast out, but sent out, on a mission
to the abodes of darkness, or to those
who are not as righteous as yourselves;
though you might have peace of con-
science and happiness dwelling within
your own bosoms in reflecting upon your
past conduct, yet the society with which
you are compelled to mingle for a short
period, in order to impart knowledge and
wisdom and such information as is cal-
culated to benefit them, is, in a mea-
sure, disagreeable; you are compelled,
for a season, to mingle with those who
are inferior to yourself in their capaci-
ties. When you go and associate with
them there is something disagreeable
in the nature of this association; you
feel to pity them in their ignorance, in
their condition and circumstances; their
conversation is not agreeable to you as
that of your own associates in the pres-
ence of God. There is something that
is calculated to render their society dis-
agreeable to themselves, which increases
as the degradation of the society is in-
creased. Then a wicked man entering
into the company of such beings has
not only a hell within himself—a con-
science gnawing like a worm, but he
sees misery and wretchedness; and they
cleave one to another in their wicked-
ness, and in their conversation, and acts,
and doings, and intercourse with each
other; all these things are calculated
in their nature to produce misery and
wretchedness, as well as their own con-
sciences. It should then be our con-
stant study to escape this order of things.
We are free and independent; it is all
in our hands whether to escape this or-
der of wretchedness and misery, and the
abodes of the wicked in the spiritual
world; we can dwell in the society of
the righteous, or in the society of the
wicked, just as we choose. As the rev-
elation states, all intelligence and all
truth is independent in that sphere in
which God has placed it to act for it-
self, consequently you and I are the ones
to make ourselves happy by taking the
course pointed out by our superiors, by
those who have a right to teach, control,
and direct us. It is for us to create a
heaven within our own minds. It is for
us to choose the place of our abode, ei-
ther among the spirits of the just or the
spirits of the damned.

We have spoken of the memory of
spirits in the future state; the same prin-
ciple will apply to many other faculties
of the mind of man, as well as mem-
ory; knowledge for instance. How lim-
ited, how very limited, in its nature is
the knowledge of man in this life. Why is
it that our knowledge is so limited? I say
limited, compared with that which is to
be known, and which will be known. The
reason is, God has seen proper in His
infinite wisdom to place us in circum-
stances where we can learn the very first
elements of knowledge, and act upon
them in the first place. Instead of having
the whole of the rich treasures of knowl-
edge and wisdom unfolded to us at once,
He begins to feed us little by little, the
same as you would feed a weakly, sickly
infant with food prepared and adapted to
its taste, and to the weakness of its sys-
tem. The Lord brings us in this state un-
der similar circumstances, endowed with
certain senses by which we can gain, by
little and little, knowledge and informa-
tion; but it takes a long time to get a
little into our minds. It seems that our
spirits, that once stood in the presence of
God, clothed with power, capacities, wis-
dom, and knowledge, forget what they
once knew—forget that which was once
fresh in their minds.