

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 conscience 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 calculated to benefit them, is, in a measure, disagreeable; you are compelled, for a season, to mingle with those who are inferior to yourself in their capacities. 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 presence of God. There is something that is calculated to render their society disagreeable to themselves, which increases as the degradation of the society is increased. Then a wicked man entering into the company of such beings has not only a hell within himself—a conscience gnawing like a worm, but he sees misery and wretchedness; and they cleave one to another in their wickedness, 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 consciences. It should then be our constant study to escape this order of things. We are free and independent; it is all in our hands whether to escape this order 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 revelation states, all intelligence and all truth is independent in that sphere in which God has placed it to act for itself, 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, either 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 principle will apply to many other faculties of the mind of man, as well as memory; knowledge for instance. How limited, 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 circumstances 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 knowledge 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 system. The Lord brings us in this state under similar circumstances, endowed with certain senses by which we can gain, by little and little, knowledge and information; 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, wisdom, and knowledge, forget what they once knew—forget that which was once fresh in their minds.