

be governed by other principles than those of sin and selfishness.

All the righteous have desired to see the people governed by principles that will endure, and that will give durability to all who obey them. Their bowels of compassion yearned continually after the sons of men, and they labored to bring them under the control and government of the principles of eternal life, and to cut them loose from the little, selfish, frivolous, trifling, deathly principles that pertain to this flesh.

What would be the result of this effort and desire, if accomplished among us? We should be of one heart and of one mind; we should cease to play the hypocrite; we should cease to be slothful servants; we should cease to do evil and do good continually.

The reflections of many are that they cannot govern and control themselves. And should we ask some whether their memory is good, whether they can recollect certain transactions which have transpired thus and so, they would reply, "No, our memory is very treacherous." That is true, but in different degrees, with all people.

We may ask one person, can you remember anything you wish to, and the reply may be, "It is with difficulty that we remember anything." This lack of mental force is found in a large class of mankind, but to search into the causes of this would take us far back, for they pertain to parents as well as to children, to the ancient as well as to the modern inhabitants of this globe.

Another peculiarity of memory is, the stronger recollection of an injury than a favor; for instance, take a person of the most treacherous memory and apply a little cayenne pepper to his eyes, and he will remember that act as long as he lives.

It is an old saying, "That we can forgive (it is man's privilege) but we

cannot forget." Can you forget an injury? No, you will always remember it. But on the other hand, suppose that a friend should come, in the hour of your distress, to relieve you from pain and suffering, and by laying his hands upon you your pain is gone; or furnish you food when you have none, and administer to your wants in everything calculated to make you happy and comfortable in body and mind, you will forget those kind acts many times quicker than the act of throwing a little cayenne pepper in your eyes.

Think of that and ask yourselves the cause; reason as to why it is that you can remember an injury better than a kindness; why you can retain hatred longer than love. Is it through your fallen nature? Is it because you were begotten and born in sin? Or is it not rather because the power of the tempter has control over you, and because the world is full of evil principles, and you have adhered to them? Yes, this is the cause, and you must acknowledge it. The whole world is contaminated with a spirit to remember evil and forget the good.

Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated.

It is brought together, organized, and capacitated to receive knowledge and intelligence, to be enthroned in glory, to be made angels, Gods—beings who will hold control over the elements, and have power by their word to command the creation and redemption of worlds, or to extinguish suns by their breath, and disorganize worlds, hurling them back into their chaotic state. This is what you and I are created for.