

thing—that he is advanced far beyond the apparent manifestations of knowledge that exist among the lower orders of beings. He is, indeed, something compared with the small glimmerings of light that exist in the brute creation, in the beasts of the field, in the fowls of the air, and in the fishes of the sea; all these have some degree of knowledge and understanding; and some of them have some degree of information and knowledge that man is not in possession of. Man designates such intelligence by the name of instinct; they seem to be guided by a principle that man, naturally speaking, is not in possession of; but yet, when we contemplate the reasoning powers and faculties of man—the rational faculty—the abstract ideas that are capable of dwelling in his mind, and then look at the brute creation, we see a vast difference between the two.

Mankind, in one sense, are far above the brutes, and not only this, but they are above even some of the angels; for there are certain orders of angels that are far beneath man; they have not progressed in the great scale of being—in the scale of wisdom, knowledge, and intelligence to the same extent as we have; and consequently they are beneath us; they are lower than we are; they have not attained to the same degree of information that we are in possession of; hence we read that man shall judge angels; the Saints are to judge, not only the world—the wicked world, and also one another, but they are to judge angels. Why? Because they are superior, or will be at the time they shall sit in judgment and decide upon the cases brought before them by the angels; they will rule over the angels, or in other words, the angels will be subject to them. This we read in the laws that God has revealed to this Church. We read that there are a certain class of beings, who, because they have not fulfilled the law

of God, will, in the next state, enjoy no higher privileges than those of the angels; they will remain angels, while others who have kept the celestial law in all its bearings—in its ordinances, and institutions, and have claimed the privileges of the Saints of God, will be exalted to a higher sphere; they will have greater knowledge and information, and those angels being of a lower order of intelligence will be subject to them, and will minister for them, in carrying out their purposes and designs in the wide field of action in the eternal worlds.

All these, then, in one sense of the word, are something, instead of being nothing; for all of the works of God are intended to show forth His wisdom, power, and goodness, whether it is in the formation of man, in the formation of the brute creation, or in the formation of the highest or lowest order of intelligence. God is there; His intelligence and power are there; His wisdom and goodness are there; and all His works are marked by His great and glorious attributes.

There is something calculated to give great joy and happiness to the mind of man in the idea of improvement, so long as there is anything to be learned—in the idea of progressing and expanding those principles of light and intelligence that already exist within these tabernacles. There is a joy—a satisfaction, existing in the mind of the righteous man, in the discovery of every additional truth; it matters not whether he himself attains this truth by experience, by reason, by reflection, by immediate revelation from higher powers, or by a revelation from his fellow man. It matters not how or in what way or manner he obtains this new truth, it is calculated to inspire his heart with joy and happiness. We see this illustrated in some small degree in the scientific discoveries of modern ages, as well as in those of ancient times.