

which they had been entrusted, and which they had not improved upon. That is the order of God in the eternal worlds, and if such an order exists there, it may in a degree exist here.

When the sons and daughters of the Most High God come forth in the morning of the resurrection, this principle of love will exist in their bosoms just as it exists here, only intensified according to the increased knowledge and understanding which they possess; hence they will be capacitated to enjoy the relationships of husband and wife, of parents and children, in a hundred fold degree greater than they could in mortality. We are not capable, while surrounded with the weaknesses of our flesh, to enjoy these eternal principles in the same degree that will then exist. Shall these principles of conjugal and parental love and affection be thwarted in the eternal worlds? Shall they be rooted out and overcome? No, most decidedly not. According to the religious notions of the world these principles will not exist after the resurrection; but our religion teaches the fallacy of such notions. It is true that we read in the New Testament that in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven. These are the words of our Savior when he was addressing himself to a very wicked class of people, the Sadducees, a portion of the Jewish nation, who rejected Jesus, and the counsel of God against their own souls. They had not attained to the blessings and privileges of their fathers, but had apostatized; and Jesus, in speaking to them, says that in the resurrection they neither marry nor are given in marriage, but are as the angels of God.

Now, how are the angels of God

after the resurrection? According to the revelations which God has given, there are different classes of angels. Some angels are Gods, and still possess the lower office called angels. Adam is called an Archangel, yet he is a God. Abraham, Isaac and Jacob, no doubt, have the right to officiate in the capacity of angels if they choose, but still they have ascended to their exaltation, to a higher state than that of angels—namely, to thrones, kingdoms, principalities and powers, to reign over kingdoms and to hold the everlasting Priesthood. Then there is another order of angels who never have ascended to these powers and dignities, to this greatness and exaltation in the presence of God. Who are they? Those who never received the everlasting covenant of marriage for eternity; those who have not continued in nor received that law with all their hearts, or who, perhaps, have fought against it. They become angels. They have no power to increase and extend forth to kingdoms. They have no wives, no husbands, and they are servants to those that sit upon thrones and rule over kingdoms, and are counted worthy of a far more exceeding and eternal weight of glory. These, no doubt, were the kind of angels Jesus had reference to when speaking to those ungodly classes of beings called Sadducees and Pharisees, one of which denied the doctrine of the resurrection altogether.

There is a difference between the classes of angels called celestial, terrestrial and telectual. The celestial angels have not attained to all of the power and greatness and exaltation of kings and priests in the presence of God; they are blessed with glory, happiness, peace and joy; but they are not blessed with the privilege of increasing their posterity to all ages