

are still in darkness, and exclaiming, "Oh, how glad we would be to have some knowledge of the Gospel of salvation!" By-and-by, when the Lord sends forth his servants and his angels to gather them, they will be brought home to Zion and be taught the peaceable things of the kingdom; and those that abide a celestial law will receive a celestial glory, and those that can abide the next law in order can abide the glory pertaining to it, and so on. Were I to enumerate thousands of different degrees of glory and kingdoms, I probably should overenumerate the kingdoms God has prepared and will prepare for the people according to their capacities, endowments, and what they can receive and arrive to.

We ought to be careful and not lay down our Priesthood. The brethren and sisters ought to hold fast to their covenants, and walk in that way, in that path, which is pointed out by the Gospel. Shall we love the world? In one sense, we should. Should we love it with a divine love? Not yet. Should we love the world and the things of the world according to the nature of the world? We should. We are commanded in this Bible not to love the world and the things of the world; and then you read a little further in the same book, and you are commanded to love the world and the things of the world. How shall we understand these things? With the divinity that is within us we should love divine things. Our spirits are born of our Parents in heaven, divine, heavenly, angelic. Shall these spirits condescend to love an earthly object, to worship it? If they do, they become inferior to their calling and station before God. The body is framed for the tabernacle or house in which the spirit has to dwell. This tabernacle is formed expressly to hold its spirit and shield it. Should we love this

tabernacle? Yes, enough to nourish it, cherish it, and treat it kindly, and foster and nourish and cherish it by the power of the spirit, and make this body divine. The spirit must overcome the body in the flesh, and the flesh become subject to the spirit in all things; then we will love the world as it ought to be loved—not with a divine love, but with a human love, a moral love, loving all things according to their worth and capacity.

We love our wives and children—we love that which is calculated to make us happy and comfortable; but the divine spirit is to overcome the body and continue so to do, looking forth until the body also becomes divine; and then, when all has become divine, we may love all with a divine affection, but not till then. After the body and spirit are separated by death, what, pertaining to this earth, shall we receive first? The body; that is the first object of a divine affection beyond the grave. We first come in possession of the body. The spirit has overcome the body, and the body is made subject in every respect to that divine principle God has planted in the person. The spirit within is pure and holy, and goes back pure and holy to God, dwells in the spirit world pure and holy, and, by-and-by, will have the privilege of coming and taking the body again. Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies, and our spirits will be there and prepared to enter into their bodies. Then, when we are prepared to receive our bodies, they are the first earthly objects that bear divinity personified in the capacity of the man. Only the body dies; the spirit is looking forth, as you read in the Bible concerning the souls or spirits of those who lay under the altar, as