

we have had any account given us of heavenly beings appearing to man on the earth, they have always come in the form of man. For instance, the Lord and two other heavenly personages appeared to Abraham, who besought them to tarry until something could be prepared for them to eat; and we are told that "a calf, tender and good," was killed and dressed, and cakes also were prepared, which, together with batter and milk, constituted the meal, and that they did eat. Can you conceive of a more ridiculous idea than for a person without body or parts to sit down to a meal and eat? You may say, these were angels; but you will find by reading the whole of this chapter that I have quoted from namely: the 18th of Genesis, that after the repast, they proceeded on their way towards Sodom, accompanied by Abraham, and that two of the persons went ahead leaving the Lord himself in conversation with Abraham, both of them in the same human form.

Again, we are informed that seventy of the Elders of Israel, at a certain time, went up into Mount Sinai, where "they saw the God of Israel;" and they describe his person, and also the appearance of the ground upon which he stood. Jacob also tells us that he saw God face to face; and we have many declarations made by many of the ancient Prophets to the effect that they saw him. Isaiah speaks of having seen him, and says that his train filled the Temple; he was accompanied by a numerous host of heavenly beings.

In all of the references, the Lord appears as a man, they saw him as a man, and those who saw him describe him as a man, as having a head, eyes, ears, mouth, etc., in common with the human family, his children.

The difference, however, between man and God does not consist so much in the personal form, as in the vast, immeasurable amount of knowledge and information in possession of the Father, while we, his offspring, have but little, a very limited amount, comparatively the same as our little children: they have power to move their limbs, and that information apparently is all that they have; their minds are much limited, indeed, and they have to learn by actual experience. They at first learn something that concerns them; they have to learn the nature of their sight, and that is not correct at first, but by experience they learn to compare things, and also find the distances of things. For instance, a little child taken to the door and seeing the moon shining in the heavens, puts forth its little hand to reach that luminary; it does not know the distance of objects, until it learns by experience. And hence it seems we have been placed in the first conditions of knowledge, and we have to cultivate this knowledge by degrees—from one degree to another, until we arrive to manhood and womanhood; and some continue to cultivate knowledge and information until they become old and grayheaded. But some learn much faster than others, from either natural advantages, or those of method. But there is a certain school far superior to any schools established among men. It is this. The Lord has taught us that if we, his children, will only repent of our sins—when I speak of repentance, I mean a reformation, a putting away of sin; when we do this with all our hearts, and are immersed in water for remission of our sins, we have the promise that the Holy Ghost shall be given to us. This is a blessing that the natural man is not acquainted with; but when he becomes a spiritual