

but although we had no bodies of flesh and bones, that spiritual substance of which our spirits were formed had a term, and that form was after the likeness and image of God, the Father. But if we had continued to dwell there for innumerable millions of years, we never could have learned, in that state of existence, many things that we are being taught in this fallen world. We might have seen other worlds formed: we might have had some idea, perhaps, of their condition and of their misery and wretchedness, and we might have had some idea of the awful calamities that happened to the bodies of other fallen creations; but then there are many things that intelligent beings cannot learn without experiencing the same. For instance, we can learn a great many things by our reflective powers, without the aid of natural senses; we might, by reason alone, find out some obtuse problems of mathematics; we might, by reason, too, comprehend more or less of the revolutions and mechanism of our celestial system; we might, by a pure process of reason, find out all the principles of geometry, and the differential and integral calculus and many other principles of mathematics. But there are some things we might never find out by the process of reason. For instance: suppose we were created in the celestial world without a knowledge of that which we term pain, could we learn to sense it by seeing others suffer? No, no more than a person born in a dungeon and kept there until he reached the years of manhood, without the least gleam of light, could, while in that condition, be instructed about the principle of light. Why could he not be instructed? Because it is something he never has experienced. You tell him that light produces beautiful colors, such as red, blue, green, etc.,

what would he know about these colors? Nothing at all; his experience has not been called to grasp them; such a thing as a ray of light never penetrated his dungeon. But when he is permitted to experience the nature of light, when he sees the various colors, he then learns something which he never could reason out. So with regard to ourselves. We, in our first state of existence, never having seen misery among any of the immortal beings, and never experiencing it in our spiritual personages, how could we know anything about it? I do not think we could possibly comprehend the nature of it. We could not reason out the difference between happiness and misery. Why? For the want of experience. It was for this reason that God the Father caused the tree bearing forbidden fruit to be placed in the garden. This tree was not placed beyond Adam's reach, but it was found in a conspicuous place—in the midst of the garden, so that man, by his agency, might bring upon himself his own misery, and by that means he would be able to distinguish between happiness and misery. The Lord prepared everything, and he made special reference to the tree of knowledge of good and evil, forbidding Adam to eat of it, saying that in the day he eat the fruit of that tree he should surely die. But then, what did Adam know about death? Such a penalty could not be understood by him; the only way possible for him to conceive of it was through vision, and the probability is he did not know anything about it. But he was his own agent, and he exercised that agency by putting forth his hand and partaking of the fruit: both he and his wife ate the fruit, and thus transgressed the law of God. Then the earth became fallen, and all the inhabitants thereof have inherited