

ness rather than light, because their deeds were evil. Jesus, in alluding to himself, said: I am the true light. And He is spoken of as being the light that enlightens every man that cometh into the world. And again it is said of Him: the light shineth in darkness, but the darkness comprehendeth it not. There are many very significant sayings on the same subject, that afford food for thought and reflection.

The Gospel of the Son of God has always been obnoxious to a great portion of the human family. In it there is too much light, too much truth, too much intelligence; for the bulk of mankind; its principles are too pure, too noble, too elevating to accord with the general feelings of humanity and with that spirit that proceeds from the powers of darkness, and which rules in the midst of the children of disobedience. And hence people generally have been opposed to it, and they are opposed to it today. People oppose it, but they do not comprehend it. They speak against it; but they speak of that which they know not of. And while they think we are superstitious and ignorant, we know that they are; there is no doubt on that question. We know that they "understand neither what they say, nor whereof they affirm." Therefore to us they are objects of commiseration more than anything else.

Talk of Christianity and of the Gospel of the Son of God, in all the ages of the world, whenever and wherever it was proclaimed, there was a spirit of hostility and antagonism manifested towards it from the very first. We may go back as far as the days of Cain. We read that Adam had two sons, named Cain and Abel. Cain lent himself to the enemy of all righteousness, and became what is termed in Scripture,

the father of lies. He rebelled against God, and rebelled against his father, and instigated by the spirit of enmity which proceeds from the evil one, he killed his brother.

These things are not always understood nor the reasons for them. But it has been revealed unto us that Cain loved Satan more than he loved God, and that he placed himself under his influence. And when Cain and Abel offered up their sacrifice, Cain offered his at the instigation of the devil; and his sacrifice, of course, was not accepted. God knew his heart and the feelings by which he was actuated, and therefore rejected his offering. Then came Lucifer, the devil, and says to Cain, "I told you the Lord would treat you wrong; He has treated me wrong;" and he instigated him to kill his brother, which he did. And why? Because his brother believed in God, and obeyed God; and because he believed in the atonement of the Lord Jesus Christ, which had been made known to them; because he believed these principles, and because Satan was opposed to them, he instigated Cain to kill his brother.

It looked a rather awkward thing for the world under these circumstances. As we read it—there were two sons, one of them righteous, the other wicked; the wicked killed the righteous, and the world was left under these influences to a certain extent. But then Adam had other sons and other progeny, and he himself was there; and he believed in God, and blessed God for having revealed the Savior, and the plan by which he and his children were to be redeemed from the fall, which he had been an active participator in bringing about, which, probably, was all right that it should be brought