

about today. Well, the Lord came along after a while, and, says he, "What have you been doing? Where is thy brother Abel?" He replied, "I do not know anything about him, I am not my brother's keeper." Says the Lord, "The voice of thy brother's blood crieth unto me from the ground; and because thou hast done this thing, I will set a mark upon thee, and thou shalt be a vagabond upon the earth;" and so will every man be who fights against Zion; and if anybody does not believe it, let him try it, and he will find out before he gets through that there is a God that rules in the heavens, and that he is all the day long crying, "Touch not mine anointed, and do my prophets no harm." And said he on another occasion, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." This is how I read the Bible.

I find in tracing out the scriptures, that from the beginning there have existed two powers—the powers of light and the powers of darkness; that both these things existed in the heavens before they came here, that the powers of darkness were cast out, and thus became the devil and his angels. This antagonism, then, existed before, and it is necessary it should exist. It is necessary men should be tried and purged and purified and made perfect through suffering. And hence we find men in the different ages that have passed through trials and afflictions of every kind, and they had to learn to put their faith in God, and in God alone. Such was the wickedness and corruptions of men in the early ages that it was necessary that God should sweep the face of the earth by a flood, in order that men might be deprived of

their power to do evil.

I have heard some people say that they thought it was very hard for God to do such a thing. I think it would have been very cruel on his part if he had not done it. Why? Because man is a dual being, associated with time and eternity, being in possession of a spirit as well as a body; and as God is the God and Father of the spirits of all flesh that ever did exist or will have a being on the earth, it was necessary under certain circumstances, that he should operate in his judgment upon the wicked whenever they should become as corrupt as they did at that time. Why so? For God is the God and Father of the spirits of all flesh and all flesh at that time had corrupted itself. And would it be just for those unborn spirits to have to come and inhabit bodies of those unclean and corrupt people and have to suffer the judgments of God? No, it was not just; and it would be very reasonable for them to say, "Father, look at that world of people; see their crimes, their degradation, their iniquity, their theft and robbery, their murders and whoredoms and every kind of evil; they have left the good and have gone to the bad, and the imaginations and thoughts of their hearts are evil; Father, is it proper that we should have to go there and inhabit such low, fallen, degraded bodies as they possess, and thus not have a fair chance upon the earth?" "No," says he, "it is not; and I will destroy them and raise up another people." And hence, he destroyed them. But was the spirit of antagonism to God extinct by this act? No, it still continued to operate. We find, for instance, that in the days of Job the sons of God met together before the Lord, and that Satan was among them. This may