

expiated Cain's crime and brought peace and joy to man! Peace be with you, ye sons of Lamech! Let the earth be subject to your plough; the forest to your axe, and let the wild beast fly before your swords. How pleasantly shine the dwellings of men, adorned with gold and silver and precious metal! What can he still want in order to his felicity? Blessed are ye, ye sons of Lamech!" Cain also saw in his dream, and there swept past him the lovely sound of the harp, and all around a clangour of bugles in the distance; for he then slept sounder than before.

Upon this Cain dreamed anew, and there appeared two brothers, captains of tribes, young men, both of a high stature like Adam, and of a noble appearance like Abel. Thus they stood, like the cedars, and both looked with beaming eyes, upon one of the golden crowns of Tubal-Cain, and on the silver sceptre. A multitude of people stood on either side, but the young men stood out before all. The hymns of the singers also resounded from the harp and the flute. "Magnificent progress of human improvement!" cried the dreaming progenitor. "They have discovered the useful and the beautiful, the noble will be now commonly produced!"

At that moment both the young men drew near, and both at the same time asserted their right to the sceptre and the golden crown. Then the multitude of people were divided into two armies, like as a tempestuous cloud or a mountain is divided, and moves to the two prominent peaks. Each host attached itself to one of the young men and cried, "To the most worthy!"—But both the brothers separated, and hastened to the head of their people with flaming eyes. A loud tumult was raised and a rushing, as when the storm rages the sea, and the foaming flood dashes against the rocks.

And Cain rose, and beheld: the ploughshares were changed into swords, the blooming trees into javelins. The fields were trodden down, and the houses went up in flames. With their teeth gnashing and foaming with rage, both hosts struck each other. Brother stove against brother, the sword pierced into the bowels of men, the fields smoked with blood, and the blooming earth was covered with the corpses of the slain, and amid the shout of the combatants and the moans of the dying, sounded the noise of the file and the honoured drum.

"Then both the young men stood up, each other, and the conflict began. Blood and perspiration ran from their heads. At last the sword of the younger pierced the breast of the elder brother. He sank to the ground, and the conqueror seized him by the bloody neck. Upon this the golden crown was brought to the conqueror, a triumphal hymn and a heroic song resounded to the harp and flute; in the distance a fiery palisade blazed. They drew the younger prince with a shout of triumph in a crowned chariot over the dead bodies. Then the noise subsided, and there appeared the mothers of the slain, and their wives and brides and children, and they wandered round among the dead bodies; some tore their hair and moaned, others shook like shadows.

"Righteous God, it is enough!"—cried Cain, and woke from his dream, and the perspiration stood on his countenance. "O thou eternal judge," he cried, "why do I still live, to see the fruit of my own sowing?" Ah! a dream like this is more terrible than the horror of a twofold death! must the gift of prophecy still be a torment to the sinner!

6. PAUL AND LUKE.

Paul, the messenger of the Lord to the heathen, wandered with his disciple, Luke, into Athens, the chief city of Greece, and Paul was serious and sad. For he was deeply concerned to see the multitude of idol temples and altars among a learned and scientific people, and so many tokens of a superstitious nature. But he was silent and troubled, and Luke perceived the Apostle's thoughts, and wandered silently beside him. Then they came again to another altar, and the appearance of the Apostle was more serene and joyful.

Then, Luke was astonished, and said; "Whose idol altar is this one at which thy heart rejoices?" Then, the Apostle said to the disciple. "read the inscription." And Luke read the words: "To the unknown God." Then answered Paul, and said, "Seest thou Luke, that even an effort and darkness the truth is not entirely lost. It reposes in concealment, and it sleeps and waits for the calls and the beams of light which shall awaken it."

Upon this they went to the market-place, and Paul discoursed to the Athenians on the Unknown One, and many believed, but others said. — "We will hear thee again!"

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FAITH, A MEANS OF SANCTIFYING THE SOUL.

The Apostle John tells us: "Whoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." "The world," when in the Scriptures, it is put in opposition to God and Christ, to faith, love and charity, refers to those corrupt dispositions and actions which prevail among men. It includes whatever is opposed to piety, purity and justice. Nay, it refers to any undue regard for the blessings which God may have provided for our temporal service and happiness. The soul, when under the control of these evil principles is enslaved, and if not rescued, will be ruined. Faith in the truth, is the divinely appointed means by which it can be freed from this bondage. It is the belief of the truth, that awakens all the sympathies and powers of the man's soul. This arouses his fears or hopes, his sorrows or joys, his love or hatred, according to the nature of the truth believed. Faith stimu-

lates him to activity in duty, prompts him to resist temptations, to endeavour to subdue evil dispositions. It leads to humility, patience, confidence, love, peace and joy. But it operates thus, only in those who are born of God.

But, in considering the influence of faith, (in sanctifying the soul,) it will be necessary to refer to some of those truths, the belief of which, subserves this great end. That all the work of God is important, may be regarded as an established maxim, but that there are some truths the belief of which, will be more influential than the belief of other truths, cannot be denied. To some of these truths the belief of which will lead us to purify ourselves, as God is pure, we will attend. The following among others, may be specified:—

1. The truth respecting God's character and perfections has this tendency.

The Scriptures tell us respecting God's spiritual nature, respecting his infinite, eternal, and unchangeable existence, wisdom, power, holiness, justice, goodness and truth. They tell us of his almighty power, of his knowledge of all creatures and events—that we cannot go from his presence, or live from his spirit—that he is the witness of all actions, the searcher of all hearts. The Scriptures speak thus of God—and the believer receives this testimony respecting him. But did the Scriptures make known no more respecting God, than his being, wisdom, power, presence, and purity—the belief of these truths, would fill the mind with dread and despair. They, however, never leave man without hope—they proclaim, that he is reconciled to us by the death of his Son; and faith views him, as our reconciled God and Father, whose name is love, and whose unchangeable purposes, are based upon immutable love, whose designs and proceedings are high, yet wise and good. When these truths respecting the Divine character, become the objects of faith, and when they are frequently meditated on, they become powerful motives to piety. If our faith in the truth respecting God be sincere, it will not only inspire us with awe, but fill us with love, and filial reverence. If our faith is sincere, we can never love sin—we will not so much fear God's displeasure as grieve at offending him. Yet poverty, want, and the displeasure of all creatures, will be preferred to his favour. Creatures cannot give happiness if he withhold his blessing, and they can all minister to our enjoyment at his command, when he shines into the soul and imparts light and peace. The soul under the influence of these truths, which respect God, must feel their transforming and ennobling nature, and "will be changed into the same image from glory to glory, even as by the Spirit of the Lord."

2. Those truths which respect the sufferings and death of Christ as the substitute of sinners have this tendency.

We are told, if not always in the same terms, at least to this effect, that, "God loved us, and gave his Son for us." Now, this truth kept before our minds, must produce a deep and salutary impression. Is it not fraught with moral influence most powerful? Remind the dignity of the sufferer, as well as the nature and intensity of his sufferings—he created all things, and by him all things exist—He is the brightness of the Father's glory, the express image of his person—who, in the fullness of time assumed human nature, and appeared on the earth among men—while on earth, he suffered the reproach and persecution of those, whom he came to redeem. What a life of benevolence and suffering did he live? yet, he lived for man, and for man he died. We have many proofs of the solemn nature of his love. See these in the depravity and sufferings of mankind. These truths, this depravity, proclaim it to be that abominable thing which God hates. But the sufferings and death of Christ, in the room of the guilty, declares to the universe in more awful terms the fearful nature of sin.

These sufferings, proclaim in language which all may understand,—"Sin is an exceeding evil and bitter thing." And we may hear in the dying groans of the Saviour, a voice thus addressing us "O! do not that abominable thing which I hate." These sufferings were endured, that God might be just and the justifier of the ungodly. Every believer should feel that the sufferings of the Saviour were endured for his sins, for the accomplishment of his salvation. And he surely cannot remember the Saviour's love and love dearly prized, and not be drawn by it. The remembrance of the Saviour's sufferings "constrain him to deny himself, and all ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world." Also, when he remembers that these things regard himself, that he has an individual interest in them, he will feel constrained to live not to himself, but to him who loved him, and gave himself for him.

3. The belief of those truths which respect the nature and destiny of the soul, have this tendency.

The opinions, which the heathen, both ancient and modern, learned and ignorant, held respecting the soul, have been many, and all equally far from the truth. The modern infidel speaks of it, as some modification of matter, and thinks that time and time bounds human prospects, and death terminates man's being. But the Gospel, which has brought truth and immortality to light, tells us, that man's soul is immortal, and that, when separated from the body, it exists in a state of inconceivable joy or suffering—that its equalities of joy or sufferings are great, and greatly increased after death. Can we believe then, in those solemn truths respecting the soul? Can we reflect on those solemn realities, with which the soul is encompassed at death, and yet not feel their constraining influence? Let us draw near and contemplate a soul about to leave this world. It has done with time, all its earthly hopes and fears, all its sorrows and joys in time, are terminated. It has no more to do with the finities or realities of life, with its pleasures or pains, with its duties or enjoyments. Disease and death are destroying the earthly house of this tabernacle, and the