

HOME STUDY LEAFLET.

LESSON 3.

JANUARY 21st, 1894.

1st QUARTER.

Cain and Abel. Gen. 4: 13-13.

GOLDEN TEXT: "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11: 4.

COMMIT TO MEMORY verses 3-5.

PROVE THAT—God accepts heart worship only. John 4: 24.

SHORTER CATECHISM—Quest. 84. What does every sin deserve?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 4: 3-13	Ps. 51: 10-19	Heb. 11: 1-6	Matt. 5: 17-24	1 John 3: 10-18	Eph. 4: 25-32	Heb. 12: 18-26.

To the Teacher—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. *Take, or send, the Leaflet to absent scholars.*

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—The human race had multiplied for at least 125 or 130 years before the events narrated in this lesson occurred. It is estimated that the population of the earth at this time may have been 500,000. Men had devoted themselves to different pursuits, and the rites of worship were observed. Doubtless these were appointed by God himself. What is forbidden in the second commandment?

LESSON PLAN. I. Sacrifice. vs. 3-5. II. Sin. vs. 6-8. III. Suffering. vs. 9-13.

I. SACRIFICE. 3. In process of time—lit. "at the end of days." The word implies a considerable lapse of time. In 1 Kings 17: 7 the same expression is rendered "after a while" (see margin), and in 2 Chr. 21: 19 it means two years. There may have been a united festal service of all the family of Adam on the occasion on which this occurred and in that case Cain would have felt publicly humiliated, and all the more deeply since he was the eldest son. An offering—the same word is used of Abel's sacrifice, so that we cannot emphasize the special sense which it afterwards bore of "a bloodless offering." The divine displeasure does not seem to have been directed so much against the gift as against the spirit in which it was presented. Cain's offering was one of those afterwards commanded. (Ex. 22: 19, Neh. 10: 35, 36.) and was in itself appropriate. **4-5. Firstlings**—Ex. 13: 12; 34: 19; Lev. 27: 26; Num. 18: 15; Prov. 3: 9. The fat thereof—Either, the fat of the victim was consumed on the altar, or he offered the fattest and best in addition to the firstlings, according as we understand "thereof" to refer to "flock" or "firstlings." **The LORD had respect**—This may have been shown by fire from heaven as in 1 Kings 18: 38. See Lev. 9: 24; Judges 6: 21; 1 Chr. 21: 26; 2 Chr. 7: 1. The reason is given in Heb. 11: 14. The worshipper's state of heart makes all the difference. Compare what is said of Israel's offerings in Isa. 1: 11-18; Hos. 8: 13; Amos. 5: 21, 22, 26. **Very wroth**—lit. "it burned with Cain exceedingly." His pent up wrath showed itself in sullen, lowering looks. There is no humble penitence, self-examination, or prayer for instruction and pardon.

II. SIN. 6-7. In wonderful condescension, God reasons with him. He is the same forbearing and merciful God still, Isa. 1: 18, 43: 26, Ezek. 33: 11; 2 Pet. 3: 9. **Accepted**—lit. "is there not lifting up," either (1) of the guilt, i. e. the burden of sin removed, or (2) of the sacrifice i. e. it is accepted with God, or (3) of the dejected countenance. Acceptable service must spring from right motives and dispositions, but