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murdered his own happiness and peace of mind. But, as he did not shrink from fratricide, he did not recoil from adding to his crime, by falsehood. When the Lord, directly or through the medium of conscience, asked: "Where is Abel thy brother"? Cain said: "I know not, am I my brother's keeper"? He simulated, perhaps even felt irritation, when the idea of his crime was thus suggested to him, and when he reflected that others might put the natural enquiry, as to the whereabouts of one nearly related to him, and in whose company he had recently been seen. And, notice, that Almighty God forbade that Cain should be put to death. Some commentators conceive that perhaps he had not absolutely and deliberately intended to kill his brother, but in mingled rage and jealousy had struck him a blow which proved fatal. I do not agree with this view. The verdict of Scripture inclines distinctly the other way. The Bible seems to keep this act in our continual remembrance as containing in itself all the character of evil which still survives. It was a type and sign of the evil world and Jewish nation, which slew Christ. As Abel, being dead, yet speaks of innocent suffering, and of judgment, so Cain's sin and punishment speak to us impressively with warning voice. Our Lord appears to allude to this unnatural act, when he said to the Jews: "Ye are of your father the Devil. He was a murderer from the beginning." St. John brings him to our especial remembrance, as a type of one who loves not his brother, in these words: "Not as Cain who was of that wicked one and slew his brother." (1st St. John, 3rd c., 12th v.) and St. Jude refers to him as the height and climax of corruption in the last days of the first century, when he says that men had "gone in the way of Cain." So, as it has been well observed, "the dimensions of this crime seem to fill earth and time, and like meteors which appear from time to time, which split into a thousand fragments and are scattered over the earth, so this seems as the parent of lesser sins, that are connected with every ill-will and malice." But Cain was sentenced to perpetual banishment from his early home, and to a life of unsettled wretchedness and sorrow. In some way, he was provided with a certain sign, which, while it did not prevent his sin from being known, ensured his not being slain. This immunity was perhaps a doubtful boon, but it was also perhaps intended as a discipline to bring about repentance. Of Abel a