

A certain king permitted two men to ask favors of him, promising that he who asked first should have his asking granted, but the other should have the same doubled. One of the men was very envious. He would not ask first, lest his companion should have more than himself; but being pressed by the king to speak, he desired that one of his eyes might be put out, so that his companion might lose both his eyes. So base is envy.

"The envious man fretteth with himself; he fumes, he pines away to see others do well; he eateth not, nor sleepeth quietly, nor can be merry until he sees some mischief fall on the person he envies."—*Cawdray*.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?—Prov. xvii. 4.

4. THE BLOOD OF VENGEANCE, vers. 9, 10. Calling from heaven and from earth. WHERE .....THY BROTHER? God knows and looks after all his children. At the last judgment many a one will be startled to find that God has not forgotten or overlooked their wickedness against their brethren. I KNOW NOT. One crime leads to another. Satan "was a murderer from the beginning," and "there is no truth in him," (John viii. 44.) How soon Cain learns and practices the whole lesson of his master. "Am I my brother's keeper?" Supreme selfishness! Men make self a god, and sacrifice love, kindred, all the world, at the shrine! Jesus calls every man his brother, and seeks to bring all into eternal life. SELF would let all men go to eternal death! BLOOD CRIETH. Hebrew, bloods. As though every drop speaks, and thus ten thousand voices of vengeance cry from pious Abel's blood. (See Rev. vi. 10.) Happy for us that the blood shed on Calvary cries not for vengeance, but for mercy. Heb. xii. 24.

"All blood has a voice, for God is jealous of its preservation. The blood of excellent and just men has a more heavenly speech still, but the voice of the blood of Jesus far surpasses all, and among ten thousand voices it bears the palm."—*Spurgeon*.

"All men are brethren. As the circles made by a stone cast into the waters multiply and enlarge themselves, in like manner the first brethren mentioned in Scripture are confined to one house and bed; the second extendeth itself to all of one family or lineage, (thus Christ and

James were brethren and kinsmen;) the third, to the whole nation or country, (thus Peter and the Jews were brethren;) the fourth and last, to all the utmost bounds of the earth."—*Spencer*.

### III. HINTS FOR INFANT CLASS TEACHERS.

Speak of what followed the events of the last lesson. The guilty man and woman were turned out of the beautiful garden. They lost their lovely home... Then tell of the birth of Cain and Abel and their occupation. This brings us to the present lesson..... The two brothers worshipping..... The difference, 1, in what they brought; 2, in the manner of bringing it..... The different manner in which the two offerings were received by the Lord .....The anger of Cain .....The murder of Abel .....The Lord's demand of the murderer... All these points can easily be brought out in most cases by the children themselves, since the subject is a familiar one. Cain did wrong: 1. In not worshipping God in the right spirit. 2. In being envious of his brother. [Here is an opportunity to illustrate the wickedness of envy.] 3. In hating his brother. 4. In killing him. 5. In denying that he knew what had happened to him..... See, as in the case of Eve in the last lesson, how one wrong step leads to another. Envy, anger, hatred, murder..... Wrong for any persons to hate each other, but especially wrong for brothers. How much better if they had loved one another..... As Cain slew Abel, so wicked men slew the Lord Jesus Christ..... Repeat Golden Text.

### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* "None of us liveth to himself." *Texts:* Rom. xiv. 7, 12; 1 Cor. vi. 19, 20; Gal. ii. 20; 2 Thess. v. 11, 5; 1 John iii. 10.... *Foster:* 142, 146, 149, 3280, 3383, 3464..... *Blackboard Song:*

The blood of righteous Abel,  
Foreshadowed Jesus slain,  
And through that blood the martyr,  
Though dead, yet speaks again.