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CALENDAR.

CALENDAR WITH LESSONS.

Day	Month	Day	Lesson	Text
S.	Jan.	1	Gen. 1-3	1-3
M.	Jan.	2	Gen. 4-10	4-10
T.	Jan.	3	Gen. 11-12	11-12
W.	Jan.	4	Gen. 13-14	13-14
T.	Jan.	5	Gen. 15-16	15-16
F.	Jan.	6	Gen. 17-18	17-18
S.	Jan.	7	Gen. 19-20	19-20
M.	Jan.	8	Gen. 21-22	21-22
T.	Jan.	9	Gen. 23-24	23-24
W.	Jan.	10	Gen. 25-26	25-26
T.	Jan.	11	Gen. 27-28	27-28
F.	Jan.	12	Gen. 29-30	29-30
S.	Jan.	13	Gen. 31	31

SOCIETY.

Ps. cvii. 2.

Or all the things that God that are
Borne toward me, O Lord, I cry—
Along the paths of justice sleep—
Now tell me all that any is,
For all the things that any is,
"He giveth his beloved, sleep."

What would we say to our beloved?
The heart that is to be moved—
The poet's spirit, I long to sleep—
The monarch's crown, to light the brow—
The monarch's crown, to light the brow—
"He giveth his beloved, sleep."

What do we say to our beloved?
A little dust, of all upraised—
A little dust, of all upraised—
And since we must be made,
The whole world is for our sake—
"He giveth his beloved, sleep."

Sleep soft, beloved, I sometimes say,
But have no power to sleep away
Sad dreams that through the eyelids creep—
But never do I dream again
Shall bright the happy slumber when
"He giveth his beloved, sleep."

O earth, to fill of drary
O men, with weeping in your voices!
O delved gold, the waters heard!
O strife, O care, that over it fall!
God maketh a place for each you all,
And "giveth his beloved, sleep."

His dew drops mantle on the hills;
His cloud, above it, which will,
Though on no slope men toil and rest,
More softly than the dew is shed,
Or cloud, that I have heard,
"He giveth his beloved, sleep."

Yea! man may wonder, while I say
A living, breathing, learning man,
Sufficient with a rest to sleep;
But angels say—and through the word
The motion of their stars is heard—
"He giveth his beloved, sleep."

For me, my heart, that erst did go
Might like a bird child in a glow,
Sober through tears the jagged light—
Would find its weary vision close,
And childlike on his love repose,
Who "giveth his beloved, sleep."

And friend!—the friends,—when I shall be,
That this low breath has gone from me,
When round my lay ye come to weep,
Let one, most loving of you all,
Say, "No, a tear must o'er her fall—
"He giveth his beloved, sleep."
—Egic. Revue.

Religious Intelligence.

THE MURDER OF ABEL AND THE PENITENCE OF CAIN.

There is one redeeming feature in the case of Cain, and one that bears some indications of religious feeling, and consequently of a repentant state of mind. "And from the face shall the hid," Cain was now aware that he would be expelled from human society, and from the place of public worship, which was called the presence of God; and, above all, he feared an expulsion from the presence of God in heaven above. There is reason to believe that until the time of the flood, the Cherubim was seen in the East, which is no doubt the origin of the custom of turning to the east in our acts of public worship; and there is reason to believe that, before the flood, the phrase, "The presence of the Lord," implied some place where visible tokens of the Divine Presence were seen, and to which the worshippers of God were accustomed

ed to assemble. And hence, in the language of the Holy Scriptures generally, those phrases, the presence of the Lord, and the face of God, have been applied to the place of future blessedness, where the saints will see Him face to face. We shall therefore examine those passages of Holy Writ wherein the phrases in question are so employed, as those passages may serve to explain the words of Cain.

"And Moses said unto the Lord, I beseech thee, show me thy glory. And the Lord said, Thou canst not see my face: for there shall no man see me and live." Ex. xxxiii. 18. The glory of God can be seen only in a glorified condition of existence; and therefore we must die before we can ever see the face of God. The immediate vision of the Deity cannot be seen with our bodily eyes. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. xxxii. 30. Jacob called the name of the place Peniel, because he had seen the visible symbol of the divine glory. David said, "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for ever more." Ps. xvi. 10. And hence he prayed, "Cast me not away from thy presence; and take not thy holy Spirit from me." Ps. li. 11. As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. Hence the Apostle says, "Now we see through a glass darkly; but then face to face." And again: "But we know that when he shall appear, we shall be like him; for we shall see him as he is." There is a beautiful resemblance between the words of David, when he says, "Cast me not away from thy presence," and the words of Cain, when he says, "From thy face shall I be hid."—and hence there is reason to conclude that the very same evil is decreed by David and by repentant Cain, Cain felt it to be a grievous punishment to be expelled from his father's house, and made a vagabond upon the earth; but he felt it to be a greater evil to be excluded from the worship of God; but, most of all, he dreaded an exclusion from the presence of the Lord, and from the glory of His power. We are quite sure of this, that his repentance and salvation were what God himself would most desire, and what the departed soul of his brother Abel would most desire, and what his father, Adam, and his mother, Eve, would most desire. And this construction of the words of Cain is, we believe, the only one that would exactly harmonize with the words of the sacred narrative, and with the conduct of God, in so carefully defending the life of Cain.

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any, finding him, should kill him." These words must needs imply some mitigation of the sentence upon Cain, and must, of consequence, imply the fact of God's mercy towards him. Cain was under a horrible dread of death, and of an expulsion from the face of the Lord; and hence God set a mark upon him, to preserve his life. The defence with which the Lord encircled the life of Cain was twofold. First, the denunciation that whosoever slayeth Cain, vengeance shall be taken on him sevenfold;—and these words would imply that the murderer of Cain should be seven times more wretched than Cain himself. A more awful denunciation we could not possibly conceive. Secondly, "the Lord set a mark upon Cain, lest any, finding him, should kill him." Whatever that mark might be, it must have been intended to preserve the life of Cain, by restraining the vengeance of mankind upon Cain, than his own penitence, and his acknowledged wretchedness. His penitence would screen him, because it would equally depreciate the vengeance of God and the vengeance of mankind. His wretchedness would screen him; for, by exhibiting to the eyes of mankind the wretchedness of a murderer, it would inspire them with abhorrence of the sin of murder. Such, in all probability, was the mercy of God towards Cain.

On this awful subject, as well as on Biblical questions in general, Rabbinical learning will afford us but little help. Some of the Rabbins say that the mark which God set upon Cain was *paralytic*, and which they seem to have inferred from the Septuagint, groaning and trembling shake thouto. The Targum of Jonathan ben Uzziel says it was one of

the letters of the sacred name. The author of an Arabic Catena, in the Bodleian Library, says:—"A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder and lightning strike him." The author of Bereshitho Rubba, a comment on Genesis, says the mark was a circle of the sun rising upon him. Some of the Doctors in the Talmud say that it was the letter *Tau* marked on his forehead, which signified his contrition, as it was the first letter in the word repentance.

D. Shuckford observes, that the Hebrew word, which we translate a mark, signifies a sign, or token. Thus, the bow in the cloud was to be a sign or a token that the world should not be destroyed any more by a flood; and he would render the passage in question: And the Lord gave unto Cain a sign, or a token. But the real question, or rather the most important question involved in the passage, is the following: Was the mark, or sign, or token, a token of wrath, or of mercy? We think that the notion, that the Almighty would so carefully preserve the life of Cain in wrath, and in exclusion from his mercy and salvation, would involve a contradiction, and a gross absurdity, and indeed a libel on the parental character of God. For if God did thus defend and preserve the life of Cain for no other purpose but that of inflicting misery upon Cain, both in this world and in that which is to come, what are we to think of the moral and parental character of God? The mark or token, therefore, must have been given in divine mercy. And truly, if God himself had mercy upon Cain, then must every other being be obliged to show him mercy; and the knowledge of the fact that God had been merciful to Cain, to penitent and miserable Cain, would be, most of all, adapted to inspire the hearts of all mankind with the yearning of divine compassion. If we could ever had any feeling in our hearts from God himself refused to be merciful; though patient and broken-hearted, then we ourselves could not be under any obligation to show him mercy. But whom God himself forgives, we must be bound to forgive; or otherwise, by our own want of mercy, we must exclude ourselves from the mercy of God.

We have not been distinctly informed whether Adam and Eve forgave Cain, as David forgave Abimelech; but we may hope that Cain did find mercy at the hands of his father and his mother, as well as at the hand of God. Abel was safely lodged in paradise, and his righteous soul was happy with the Lord. But although Cain might have found mercy at the hand of the Lord, and although he might have found mercy at the hand of his afflicted parents, Cain would never be able to forgive himself. Cain would be a man of sorrow all the days of his life. No wonder that we read that Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.—From *Private Ponderings of an aged Presbyter, published in the New York Churchman.*

* Dr. A. Clarke.

CONSECRATED TALENT.—The Christian who prays for a blessing upon his studies, and who earnestly desires to consecrate every talent, need not fear that he is wasting time when he is solving the mathematical problems,—when he is tracing the physical laws of the storm, the glacier, and the flood,—when he is classifying the fronds of the fern, and grouping the stamens of the flower,—when he is learning the languages of the earth, and numbering the stars of the heavens.

KNOWLEDGE is power in the pulpit as well as out of it. To bless mankind, God does not indeed require man's wisdom, neither does he require man's ignorance. As he graciously condescends to work by means, the more appropriate the means the more abundant will be His blessing, without which all works will be alike in vain.

Home is emphatically the poor man's paradise. The rich, with their many resources, too often live away from the hearthstone, in heart if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive sources of happiness short of that holier heaven which is the soul's home.—Mrs. Ann S. Stephens.