CONSOLATION FOR TOILERS.

Comfort and Hope for the Trials and Disappointments of Life.

A despatch from Washington says: —Rev. Dr. Talmage preached from the following text:—"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil."— Isaiah xli. 7.

You have seen in factories a piece of mechanism passing from hand to hand, and from room to room, and one mechanic will smite it, and another will flatten it, and another will chisel, and another will polish it, until the work be done. And so the prophet describes the idols of olden times as being made, part of them by one hand, part of them by another hand. Carpentry comes in, gold-beating comes in, and three or four styles of mechanism are employed. So the carpenters encouraged the goldsmith, and he that smootheth with the hammer, him that smote the anvil." When they met, they talked over their work, and they helped each other on with it. It was a very bad kind of business; it was making idols which was an insult to the Lord of heaven. I have thought if men in bad work can encourage each other, ought not men engaged in honest artisanship and in honest mechanism to speak words of good cheer. Men see in their own work hardships and trials, while they recognize no hardships or trials in anybody else's occupation. Every man's burden is the heaviest, and every woman's task is the hardest. I think I will speak of some of the trials of mechanics, and then offer encouragements.

One great trial that you will feel is physical exhaustion. There are athletes who go out to their work at six or seven o'clock in the morning and come back at night as fresh as when they started. They turn their back upon the shuttle or the forge or the rising wall, and they come away elastic and whistling. That is the exception. I have noticed that when the factory bell taps for six o'clock, the hard-working man wearily puts his arm into his coat sleeve and starts for home. He sits down in the family circle resolved to make himself agreeable, to be the means of culture and education to his children; but in five minutes he is sound asleep. He is fagged out—strength of body, mind, and soul, utterly exhausted. He rises in the morning only half rested from the toil. Indeed, he will never have any perfect rest in this world until he gets into one narrow spot which is the only perfect rest for the human body in this world. I think they call it a grave! Has toil frosted the color of your cheek? Has it taken the spontaneity from your laughter? Has it subtracted the spring from your step and the lustre from your eye, until it has left only half the man you were when you and your foot on the wheel? Tomorrow, in your place of toil, listen, and you will hear a voice above the hiss of the furnace and the groan of the foundry and the clatter of the shuttle—a voice not of machinery nor of the task-master, but the voice of an all-sympathetic God, as he says: "Come unto me, all ye who labor and are heavy laden, and I will give you rest."

Remember also, men and women of toil, that this work will soon be over. Have you not heard that there is a great holiday coming? Oh, that home, and no long walk to get to it! Oh, that bread and no sweating toil necessary to earn it! Oh, those deep wells of eternal rapture and no heavy bucket to draw up! I wish this morning you would come and put your head on this pillow stuffed with the down from the wing of all God's promises. There remains a rest for all people of God. I wonder how many tired people there are in the house today? A thousand? More than that. Two thousand people who are tired, tired out with the life, tired in hand and foot and back and heart. Ah! there are more than two thousand tired people here today, supposing all the rest to be in luxury and in ease. If there are any people in this world who excite my commiseration, it is the sewing women of our great cities. You say, "We have sewing machines and our trouble is gone." No, it is not. I see a great many women wearing themselves out amid the hardships of the sewing machine. May God comfort all who toil with the needle and the sewing machine, and have compensation on those under the fatigues of life.

Another great trial is privation of taste and sentiment. There are mechanics who have their beautiful homes, who have their fine wardrobes, who have all the best fruits and meats of the earth brought to their table. They have their elegant libraries. But they are the exception. A great many of the working people of our country are living in cramped abodes, struggling amid live, but where they have to live. I great hardships, living in neighborhoods where they do not want to live but where they have to live. I do not know of anything much more painful than to have a taste for painting and sculpture and music and glorious sunsets and the expanse of the blue sky, and yet not be able to get the dollar for the oratorio, or to get a picture, or to buy one's way into the country to look at the setting sun and at the bright heavens. While there are men in great affluence who have around them all kinds of luxuries in art, themselves unable to appreciate these luxuries, buying their books by the square foot, their pictures sent to them by some artist who is glad to get the miserable daub out of his studio—having no appreciation of fine art yet the capacity to get art and to get music, and get everything that could charm the soul, there are multitudes of refined, delicate women who are born artists and will reign in the kingdom of heaven as artists, who are denied every picture and every sweet song and every musical instrument. Oh, let me cheer such persons by telling them to look up and behold the inheritance that God has reserved for them. The king of Babylon had a hanging garden that was famous in all the ages, but you have a hanging garden better than that. All the heavens are yours. They belong to your Father, and what belongs to your Father belongs to you.

But I have no time longer to dwell upon the hardships and the trials of those who toil with hand and foot. I cannot even dwell upon the fact that so often the reward is disproportioned to the amount of work, or that you are subject necessarily to the whims of others. I will not mention these things for I must go on to offer you some grand and glorious encouragements, and the first encouragement is that one of the greatest safeguards against evil is plenty to do. When men sin against the law of their country, where do the police detectives go to find them? Not amid the dust of factories, not among those who have on their "overalls," but among those who stand with their hands in their pockets around the doors of saloons and restaurants and taverns. Active employment is one of the greatest sureties for a pure and upright life. There are but very few men with characters stalwart enough to endure consecutive idleness Be encouraged by the fact that your shops, your rising walls, your anvils are fortresses in which you may hide, and from which you may fight against the temptations of your life. Morning, noon and night, Sundays, week days, thank God for plenty to do.

Another encouragement is the fact that their families are going to have the very best opportunity for development and usefulness. That may sound strange to you, but the children of fortune are very apt to turn out poorly. In nine cases out of ten the lad finds out, if a fortune is coming, by twelve years of age — he finds out there is no necessity of toil, and he makes no struggle, and a life without struggle goes into dissipation or into stupidity. There are thousands and tens of thousands of men in our great cities who are toiling on, denying themselves all luxuries year after year, toiling and grasping and grasping. What for? To get enough money to spoil their children. The father was fifty years getting the property together. How long will it take the boys to get rid of it, not having been brought up in prudent habits? Less than five years to undo all the work of fifty. You see the sons of wealthy parents going out into the world, insane, nerveless, dyspeptic, or they are incorrigible and reckless; while the son of the porter that kept the gate, learns his trade, gets a robust physical constitution, achieves high moral culture, and stands in the front rank of church and state. They never had any luxuries until after awhile God gave them affluence and usefulness and renown as a reward for their persistence. Remember, then, that though you may have poor surroundings and small means for the education of your children, they are actually starting under better advantages than though you had a fortune to give them. Hardship and privation are not a damage to them but an advantage. And the son of every man of toil may rise to heights of intellectual and moral power, if he will only trust God and keep busy.

Again I offer as encouragement, that you have so many opportunities of gaining information. There are people who toil from seven o'clock in the morning until six o'clock at night, who know more about anatomy than the old physiologists, and who know more about astronomy than the old philosophers. Oh, rejoice that you have opportunities of information spread out before you, and that seated in your chair at home, by the evening lamp, you can look over all nations and see the descending morn of a universal day.

One more encouragement: your toils in this world are only intended to be a discipline by which you shall be prepared for heaven. "Behold, I bring you glad tidings of great joy," and tell you that Christ the carpenter of Nazareth, is the working-man's Christ. You get his love once in your heart, O working-man, and you can sing on the wall in the midst of the storm, and in the shop amidst the shoving of the plane, and down in the mine amid the plunge of the crow-bar, and on ship board while climbing the ratlines. If you belong to the Lord Jesus Christ, he will count the drops of sweat on your brow. He knows every ache and every pain you have suffered in your worldly occupations. Are you weary, he will give you rest. Are you sick, he will give you health. Are you cold, he will wrap around you the warm mantle of his eternal love. And beside that, my friends, you must remember that all this is only preparatory. I see a great multitude before the throne of God. And the angels cry out, "Who are these so near the throne?" and the answer came back: "These are they which came out of the great tribulation and had their robes washed and made white in the blood of the Lamb."

SOMETHING WRONG.

Willie—Say, pa, my Sunday school teacher says if I'm good I'll go to heaven.

Pa—Well?

Willie—You said if I was good I'd go to the circus. Now, I want to know who's lying, you or her?

Household.

STRAWBERRIES.

Strawberry Shortcake.—Sift two cups or one pint of flour with four level teaspoons of baking powder and one-half teaspoon of salt. Rub in one-quarter cup of butter, and mix with three-quarters of a cup of milk. Roll out in two sheets and bake. Butter one sheet cover with prepared berries, place the second layer of this, and a second layer of whole berries. Serve with thin cream.

Strawberry Cakes.—Bake two layers from the following rule: Beat the yolks of three eggs until light colored; add one and one-half cups of sugar, two cups of flour, one-half cup of cold water, two level teaspoons of baking powder; the juice and grated rind of half a lemon and last the stiffly beaten whites of three eggs. Set whole strawberries thickly over the top of each layer and cover with whipped cream, then place one layer on the other. A sweet strawberry cake should be served at once as it will soon grow moist.

Strawberries are not as easily preserved or canned as other fruits. as both colour and flavor are lost unless treated carefully. When care is taken, however, strawberry preserve easily stands at the head of all home-made sweetmeats.

Canned Strawberries.—Crush one-fourth of the berries selected for canning; strain out the juice, and put it in a preserving kettle. To each pint of juice add one pint of granulated sugar and one-half pint of water; let simmer 20 minutes and remove the scum. Fill glass cans with the remaining berries and set on racks or rests in a boiler containing sufficient warm water to cover the racks. Fill the cans of fruit with the prepared syrup, and screw on the caps loosely. After all the cans have been filled, add hot water to that in the boiler until it comes half way to the top of the cans, put the lid on the boiler; let the water boil half an hour, then screw the caps tightly on the cans, cover them with a towel to protect them from exposure to cold air, then remove from the boiler and set away to cool. When perfectly cold, tighten the caps if necessary, wrap the cans in paper, and keep in a cool dry closet.

Strawberry Preserve. — To two pounds of granulated or cut loaf-sugar, add one pint of water and simmer in a saucepan five minutes. Have two pounds of large, firm strawberries prepared for cooking. Put enough of them into the syrup to cover the surface, simmer very gently shaking the saucepan occasionally to keep the berries submerged in the syrup until they look cooked and transparent, then skim them from the syrup and put into glasses. Cook and dispose of all the berries in a similar manner, filling each of the glasses three-quarters full of the cooked fruit, then simmer the syrup until about the consistency of ordinary syrup, fill the glasses containing the berries quite full with it, cover closely; wrap in paper and store in a cool, dry place.

Strawberry Cream Cakes.—Put one cup of boiling water, one saltspoon of salt, and one-quarter cup of butter into a saucepan and when it begins to boil, stir in all at once one cup of flour. Stir constantly until the whole clings together in one mass or ball. Let this paste become partly cool, then add four unbeaten eggs, one at a time, and beating well between each egg. Drop in spoonfuls on a buttered pan and bake about 30 minutes. When cool, split open on one side and fill.

Preserved Strawberries.—Select the choicest of berries and lay aside not necessarily very large ones, but perfect, firm, and of even size. Press the remainder of the fruit for juice; taking only what drips easily. These berries can be used later for a jam. To one pound of juice allow one pound of sugar and make as one does any jelly. Boil fully 20 minutes until surely jellied; meantime weigh the fruit selected and an equal amount of sugar; add these then to the jelly and boil carefully a few minutes more; no exact time can be given. The jelly would not keep with raw strawberries dropped in, neither must they be allowed to shrivel like preserved ones. Occasionally try it on a saucer, keeping the kettle at a simmer only. Do not do much at a time. When the jelly grows firm in the sauce, take the whole from the fire, and seal in glasses. This will not be a stiff jelly but is apt to fall apart in luscious masses, catching the light in its clear red depths and showing the imprisoned berries.

Strawberry Filling.—Beat one cup of thick cream with an egg beater, and as soon as thick add one-half cup of strawberry juice and sweeten to taste.

EAT MORE FRUIT.

If people ate more fruit, they would take less medicine and have much better health. There is an old saying that fruit is gold in the morning and lead at night. As a matter of fact, it may be gold at both times, but then it should be eaten on an empty stomach and not as a dessert, when the appetite is satisfied and digestion is already sufficiently taxed. Fruit taken in the morning before the fast of the night has been broken is very refreshing, and it serves as a stimulus to the digestive organs. A ripe apple or an orange may be taken at this time with good effect. Fruit to be really valuable as an article of diet, should be ripe, sound and in every way of good quality, and if possible, it should be eaten raw. Instead of eating a plate of ham or eggs and bacon for breakfast, most people would do far better if they took sook some grapes, pears or apples—fresh fruit as long as it is to be had, and after that they can fall back on stewed prunes, figs, etc. If only fruit of some sort formed an important item in their breakfast, women would generally feel brighter and stronger, and would have far better complexions than is the rule at present.

TO REMOVE STAINS.

All stains should be removed before the articles are put in the washtub. The sooner a stain is treated the more readily it will yield to the treatment, writes Maria Parloa, in The Ladies' Home Journal. Pour boiling water through fruit stains; when obstinate soak in a solution of oxalic acid. Wash vaseline stains in alcohol; paint, in turpentine or alcohol; varnish in alcohol; grass or other green vegetable stains, in alcohol, kerosene or molasses; for stains from blood, meat juice, use white of egg in cold water. In the case of milk, cream, sugar or syrup stains, soak in cold water and wash with soap and cold water. Tar, wheel grease or machine oil stains should be rubbed with lard and allowed to stand a few minutes, then they should be washed with soap and cold water. Tea, coffee, or cocoa stains should be removed with boiling water; if obstinate, with a weak solution of oxalic acid.

SIX LAMP RULES.

1. Let the wick always touch the bottom of the lamp and trim the top square and even, cutting off the corners. Rub off the crust on round wicks and never cut them.

2. Fill lamps within half an inch of the top. If too full the oils run out, and especially when lighted, greasing everything that touches it.

3. In lighting, turn wick up slowly that the chimney may heat gradually and thus not crack.

4. Keep the wick turned high enough to burn freely. If too low a poisonous and explosive gas is generated.

5. A free draught is as necessary with a lamp as a fire, so keep all parts free from dirt.

6. Wash chimneys in hot suds and polish them with old newspapers.

EATING WHEN TIRED.

An error and often a very common one, causing serious derangement of digestion is eating when tired. Many persons think when they are tired and exhausted from labor, and weak, that food is what is needed, whereas the stomach really needs rest. It is most true, as has been said by an eminent writer on digestion, "a tired stomach is a weak stomach," and instead of filling the stomach full of food, rest and quiet is most needed. Active, violent, exercise just before or just after eating hinders good digestion because the vital energies are diverted to other portions of the body, and thus the stomach is robbed of its proper share.

LOOKING FOR A UNIFORM.

Woman's Disadvantage in the Matter of Dress.

A certain married woman who "glories in her sex" confesses that there are times when she envies her husband. With a business suit and a dress suit, she says, he is "prepared for any occasion," and to choose such conventional clothing costs him hardly a moment's thought; whereas with every changing season she must completely rearrange her wardrobe, not the gowns alone, but the "gewgaws to match."

The older she grows the woman says, the more heavily does this burden weigh upon her spirit. Although she is not a society woman, she meets many people; it seems a duty to array herself in the manner that the general judgment of her sex approves, and to do this demands time, money and anxious meditation. She admits that she likes to feel well dressed. Yet what a relief it would be, she adds, if, like the sisters belonging to religious orders, women would put on uniforms and make no change except, say, from thick garments to thinner!

At first thought this seems a reasonable proposition. It would be so if applied to the other sex; for man already pays an aesthetic penalty for his efforts to save himself trouble in choosing his clothing. Members of secret societies evade the penalty for an hour or two when they decorate themselves with sashes and swords and feathers; but every other assemblage of men is necessarily a somber and cheerless spectacle. The members of any such gathering are clad so uniformly that one might logically demand they put on uniforms.

Happily woman's instinct prompts her to be more original. Probably the only reason why one particular woman suggests a uniform is that some penurious man has charged that she and her sisters sinfully waste their time and money on dress But that is not true of many women. For one family broken up by the wife's extravagance a hundred are ruined by the husband's folly. Moreover, the woman who takes pains to show herself at her best does a good deed, since she adds just so much more to the charm of life.

NICE FOR GIRLS AND BOYS.

In Japan the little girls hold high festival on March 3rd every year, panese court in minature. On the girls' day, the doll-shops of Tokyo, Kyoto, and other large cities are gaily decked out with what are called "O Hina Sama"—tiny models of people and things, and the whole Japanese court in minatuee. On the boys' day, which is sacred to Hachjman, the God of War, all the houses are decorated with gigantic paper carps, floating in the air from poles after the manner of flags—one carp for every son that has been born to the family during the last twelvemonth. This display signifies that as the carp swims up the river against the current, so will the sturdy boy overcome all obstacles, rising to fame and fortune.

A SUMMER IMPRESSION.

This world's a Turkish bath immense
Within a single hour
You dwell in heat that's most intense
And then you get a shower.

ARE MAKERS OF THIEVES.

THE SWELL CRACKSMEN WHO "PULL THE STRING."

Something About These Gentlemen and How They Conduct Their Business.

The men who make their living as kings of crime, can be counted on the fingers of two hands. More than this, all are known to the police, says a London paper.

The question at once arises: "Why, then, are they not all apprehended and clapped into gaol? If they are known, well, there the matter must end." The answer to such a question is at once at hand. It is not sufficient to know. For instance, you may be convinced in your hearts that someone among your acquaintances is an inveterate liar and cheat Yet you cannot call him a liar without proof, and if he never gives you direct proof of his misdemeanours you are no nearer convicting him than if you had no suspicions at all. So it is with the swell mobsman. He is far too cunning a man to betray himself directly.

A case that will illustrate the truth of this is easily found. Some time ago a daring burglary was committed, the articles stolen being some family heirlooms that could be of no possible marketable value, but the retention of which were of inestimable value to the outraged party.

A reward was offered for the return of the heirlooms, with the result that Scotland Yard was notified that if no questions were asked, and the sum of money paid in cash through the "Yard" itself, the heirlooms would be restored.

Now this message was delivered verbally by a man of evidently no education, about whom nothing was known in the criminal register, who merely stated that he was acting for another person, who was a

STRANGER TO HIMSELF.

It will at once be seen that there could be no possible reason for arresting this man, who was obviously a comparatively innocent catspaw, and who did not even know the name and address, so he declared, of the man whose agent he was.

The money was paid—the necessary agreement having been given that no proceedings would be taken,—by Scotland Yard, to a certain, well-dressed, evidently well-educated man who was at once recognised as a supposed swell mobsman, who had before come into prominence in a similar case.

There's an official in Scotland Yard who is one of the few men who could put his hands on this small and select number of "swells," who are to the criminal profession, what diamonds are to paste brilliants.

"Why not arrest them, then?" the cry will be again raised. Let us suppose that one of these men be arrested. He would be placed in the dock as a suspect. The questions that would be asked by the magistrate are as follows: 1. Any previous conviction? Answer. No. 2. Is anything known definitely about him? Answer: No. 3. What is he charged with? Answer: Suspected larceny. 4. Your proofs? Answer: None. Well, it does not take a particularly brilliant man to foresee that an acquittal must come.

It has been stated that thousands of pounds have passed through the hands of Scotland Yard as blackmail extorted by the swell mobsmen, who have worked their plans so skilfully as to leave no trace behind them of their handiwork. It has furthermore been put on record that in certain cases, when burglars have been captured, it has been known that these men are only

TOOLS OF THE "SWELLS."

that when they come out of prison it will be to find a reward awaiting them for their "misfortune," in being apprehended.

It will at once be understood that such a system as this has features that make it well-nigh perfect, from the swell mobsman's point of view. It must be borne in mind that while anybody can turn a thief, only a very few are possessed of those powers that make them the kings of the profession. Well, indeed, it is that such is the case.

Of course, it sometimes happens, though it must be admitted, only rarely, that the master hand falters, and the "swell" "blows his own gaff." Yet even then, what happens? The man has no record against him. He must, according to the law, be dealt with as a "first offender." And so Scotland Yard can only gnash their teeth, and hope that there may come a time when the artful "swell" may come such a cropper that he will find himself unable to play any more of his nefarious games.

Sometimes, when a "suspect" is believed to have been unusually active in promoting schemes of unabashed larcency he receives a hint from Scotland Yard that he had better remove his objectionable presence, or he will lay himself open to pressure being brought to bear on his case.

Whereupon the wily genius—for such he must unfortunately be styled—metaphorically winks his eye, and —goes for a holiday. For he knows, that thanks to the law of England and his own marvelious cunning Scotland Yard can go no further than threats. Yet, at the same time, he is astute enough not to attempt to drive his victims too far,

A COSTLY VOYAGE.

It appears that the dearest voyage of all the regular passenger steamship lines as regards both mileage and time occupied is the famous Brindisi-Port, Said P. and O. mail service, in which the 930 miles are frequently covered—thanks to the powerful engines of the Isis and Osiris steamers—in forty-eight hours. For this passage the fare is no less than $60. In point of mileage the run from Port Said to Aden, 1,400 miles, by the same company is more expensive, $100 being the first-class fare, but then five to six days are occupied in the voyage.

THE SUNDAY SCHOOL.

LESSON II, THIRD QUARTER, INTERNATIONAL SERIES, JULY 14.

Text of the Lesson, Gen. iii, 1-15. Memory Verses, 14, 15—Golden Text, Rom. v, 20—Commentary Prepared by the Rev. D. M. Stearns.

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1-5. This is our introduction to the great enemy of God and man, that old serpent, the devil and satan (Rev. xii, 9; xx, 2), the prince of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience (John xiv, 30; Eph. ii, 2). He would come between God and man, he would break up their fellowship and rob man of his inheritance, and to do this he comes in the guise of a friend, using the wisest and perhaps the fairest of all the beasts of the field as his medium, for it is evident from verse 14 that it was something new, and the result of the curse, for the serpent to go upon his belly and eat dust. From this chapter to Rev. xx we see the devil in conflict with God and man, yet tolerated by God until the time shall come to put him in the pit and later in the place prepared for him—the lake of fire. We are taught to resist him, to give him no place, to stand against him (I Pet. v, 8, 9; Eph. iv, 27; vi, 11), but we cannot well do this if we are ignorant of his devices. Therefore we are here and elsewhere made acquainted with him and his ways that we may recognize him and resist him and overcome him with the shield of faith and the sword of the Spirit even as our Lord Himself did in the wilderness. In his first recorded utterance, "Yea, hath God said?" we see that he questions the word of God, and when any one from that day to this questions the word of God he is for the time being in the service of the devil. He questions the love of God, suggesting to the woman that if God loved them He would not keep from them even the fruit of one tree.

6-8. In the company of and listening to the adversary the woman quickly becomes deceived and blinded and led astray. She adds to the word of God verse 3) and actually seems to think that her evil counselor is right and God is wrong, and she desires the fruit which now seems to her so pleasant, and she took it and ate it and gave it also to her husband, and he ate it. Thus by one man sin entered into the world, and death by sin and by the disobedience of one many were made sinners (Rom. v, 12, 19). Their fellowship with God was broken, they were afraid of Him and sought to hide from Him, they lost their glorious garments of light and made for themselves as a substituto aprons of fig leaves. As to their being clothed with light, they were made in the image of God, and Ps. civ, 2, says that God covers Himself with light as with a garment. This does not conflict with Gen. ii, 25, for as to putting on clothes they were naked. How seemingly small, but how great and farreaching, their sin, affecting all mankind, for "in Adam all die" (I Cor. xv, 22).

9. "And the Lord God called unto Adam and said unto him, Where art thou?" The first recorded question of God in Scripture shows Him to us seeking the lost that He may forgive and restore them. It was evidently His custom to walk and talk familiarly with Adam and Eve in Eden, but a change came over man because of sin, and we have the sad and sorrowful sight of the creature seeking to hide from his loving Creator. Man's sin only makes more manifest the love and loveliness of God, and we see Him who afterward came to earth as God manifest in the flesh to seek and save the lost (for every manifestation of God is through His Son, John i, 18), lovingly seeking His erring ones. He is still doing this, and His question to each one still is, Where art thou? Happy are those who can gratefully reply, In Christ, redeemed by His precious blood.

10-19. The man, the woman and the serpent each are brought before Him, and He pronounces judgment upon the serpent, the woman and the man, but in His word to the serpent He tells of a coming deliverer. In this verse (15) we have the new birth (enmity with the devil), the conflict between the unrighteous and the righteous (thy seed and her seed), the humanity of the Saviour (the seed of the woman). His sufferings (thou shalt bruise His heel), His divinity and glorious victory (He shall bruise thy head) —at least a fivefold abundant statement of the great redemption. In the sentence upon Adam the earth is included, and thorns and thistles grow as a result of the curse. Thus the creation was made subject to vanity not willingly; it had no voice nor choice in the matter, and it shall yet be delivered and made to rejoice in the liberty of the glory of the children of God (Rom. viii, 20, 21), for our Lord wore a crown of thorns, and the curse shall in due time be removed from the earth (Rev. xxii, 3). As a result of the work of Christ the whole earth shall yet be filled with righteousness and peace and the glory of the Lord (Num. xiv, 21; Isa. xi, 9; Hab. ii, 14; Isa. xxxii, 1, 17). If we would see and share this glory, we must be able to say from the heart at least the first four clauses of Isa. lxi, 10, and we cannot do this unless we see the significance of verse 21 of this Gen. iii and profit by it. See then the Lord God with His own hand, by the shedding of the blood of the sacrifice, providing redemption clothing for Adam and Eve typical of the garments of salvation which He has provided for us by His great sacrifice, taking our place and dying in our stead. Adam and Eve, with their fig leaf aprons, represent all sinners in their sins, having nothing but their own morality, if any, or fancied righteousness, which if they cling to are like those in Rom. x, 3. The Lord God Himself without any help from mortals provides the righteousness He demands and offers it freely to all who are willing to drop their fig leaf aprons (Rom. iii, 24; viii, 1; x, 4). Eden was preserved after man was driven from it, and we have every reason to believe that it continued till the deluge. The flaming sword points on to Zech. xiii, 7, and to Golgotha, where the sword was satisfied and the way opened to enter paradise. The cherubim tell of the future glory of the redeemed when the whole earth shall be an Eden. See their song in Rev. v, 9, 10. Since Adam was driven from Eden no one has been born in Eden, and the only way into it is by Him against whom the sword awoke. In chapter iv we have the two religions set forth in Cain and Abel—man's way of self righteousness and bringing what he calls his best and God's way of putting away sin by sacrifice, which latter way Abel accepted (Heb. ix, 22; xi, 4).