

necessary to remember that underlying the whole teaching of the Bible is, on the one side sin, and the consequences of sin; on the other, hope and the gradual working out of God's scheme of redemption.

Birth of Cain.

Adam and Eve had fallen, and knew that they had fallen. How far they felt it, and saw in themselves the working out of the poison of sin, we cannot tell, but with the birth of Cain there seems to have sprung up in the heart of Eve the hope that her child might be innocent and that sin would not have dominion over him. She says, "I have gotten a man from the Lord." Would he be the foretold one who would crush the power of sin? But alas, how soon was she to be disappointed. The headstrong son and brother probably showed many of his characteristics when he was a boy, and so we find at the birth of Abel that her hope is fainter, and she calls Abel a breath or vapour.

Both sons work and both have a knowledge of their dependence upon God and draw near to Him in worship.

It has been thought that there is a God-given instinct in man which tells him that the approach to God must be made through sacrifice and the shedding of blood. The records of ancient nations show a widespread feeling of the necessity for sacrifices and show also that this feeling found expression even in the sacrifice of their own children. The Bible account is very simple. Cain approached God with fruit, Abel with the firstlings of his flock and of the fat thereof. Cain was rejected, but Abel accepted.

Why was Abel accepted?

The answer to this is given partly in this chapter of Genesis and partly in the New Testament. "And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect." The reasons given for this preference are twofold:

1. Abel was doing what was right. We find this in 1 John iii. 12, "His works were evil and his brother's righteous." We find it also in God's answer to Cain, "If

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