IN THE GARDEN OF EDEN

Conduct of Our First Parents After They Had Sinned.

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four, by Wm. Baly, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Los Angeles, Cal., says: Rev. Frank De Witt Talmage preached from the following text:—Genesis iii., 8, "And Adam and his wife hid themselves."

"Where was the garden of Eden?" is the theme of a never ending discussion. Some think its site was at the north pole. The site of the garden does not, however, concern us so much as the event which took place there. Man was put on his trial in that garden, and he failed. The consequences of his disobedience have come down to us, for all his descendants have been deprived of the blessings which would have been theirs had he obeyed God. I do not wonder that the sterile region around the north pole should have seemed a fitting scene for the catastrophe. In the course of the ages it may have been that the glory and fertility of Eden may have been transformed into a region of ice and snow. Many have tried to penetrate it and have failed.

Some think the garden of Eden was fragrant with the flowers of a continent which once stretched between the old world and the new. Exploring parties have gone forth and have claimed that they have located with their sounding lines the lost Atlantis. They assert that the islands of the New Hebrides are only the highest mountain peaks of that famous continent which was sunk by tidal wave and engulfed by earthquake. Some claim that the garden of Eden was in Persia, others that it was watered by the onflowings of the mighty Nile, others that it was in India and still others that it was central China. But here to-day, in the words of my text, we are not concerned with the site of the garden of Eden, but with the conduct of our first parents after they had sinned. No sooner had Adam and his wife eaten of the forbidden fruit than they hid themselves, as frightened hares hide themselves in the jungles of the forests from the baying hounds. The voice of God calling them to confession of their sin was a summons to judgment which they would have evaded if they had been able.

Our first parents hid themselves after they had sinned. That is always the impulse of the conscious sinner. He shrinks from meeting the God whom he has offended. A famous writer once declared, "The sins of the garden of Eden are as old as the dawn of creation, yet, like the rising sun, each day they are ever fresh and have new applications for each changing hour." The theological terms supralapsarianism and infralapsarianism and sublapsarianism—whether "God's foreordination started before man or with the fall of man"—may offer exciting themes for doctrinal discussion in a young minister's seminary course. They have not, however, any practical interest for an audience of the present day.

What we first want to do is to find out is how Adam and Eve sulked away into the edenic jungles to hide themselves after they had eaten of the fruit of the forbidden tree. Then to ask whether living men and women are not now acting in the same way in trying to conceal themselves in similar hiding places. I want to show them how vain are such attempts at concealment from the omniscient eye of God and by the help of the Holy Spirit to woo them from their retreats and lead them to bend in humble contrition at the foot of the cross. There, there is pardon and cleansing for the sinner, and there may the vilest and most polluted be sprinkled with the blood which will make them whiter than the driven snow.

APPLICATION TO THE TEXT.

Modern application the first. We find Adam and Eve hiding away from God in the garden of Eden when we see men and women shunning the face of those whom they have wronged. We find the Satanic retreat of the first paradise in the sulking, lest and averted gaze and the conspicuous absence of those who after they have injured a brother flee his presence even as the prodigal son when he desired to do wrong planned to take his goods and leave his father's house and go into the far country where he would not be in the presence of his parents, whose hearts the wayward boy was breaking. It is a peculiar but incontrovertible fact that sin, no matter whether spasmodic or habitual, produces a sense of humiliation and degradation in the presence of its victims whom it has deceived or injured. Thus Herod, the tetrarch, although he was a great Roman governor, trembled when he thought the beheaded John the Baptist was risen from the dead. Thus Gertrude, Hamlet's mother, fled from the room in which she and her guilty paramour, King Claudis, saw the tragedy enacted of the death of her murdered husband. Thus the erring husband always wants to seek the companionship of any person rather than that of his wronged wife. The dissolute father feels a coward's humiliation when he looks into the clear, honest, blue eyes of his son who may not be at that time over fifteen years of age and who could in no way injure his parent if he would.

WHY DO WE NOT FORGIVE?

Why is that lifetime friendship between you and your school chum broken up? You were both born in the same country village. You grew up together. You played ball together, flew kites together, went fishing in the old brook together, sat side by side behind the same school desk and ate your lunches out of each other's baskets. You came to the city on the same train, lived in the same boarding house and went to work at the same city store on the same day. Why are you estranged? I will tell you. You both fell in love with the same girl. In order to win that girl's affections you lied about your old friend. You circulated evil reports about his past life, when you knew that no squarer, truer man ever lived. You said his family was not respectable, when his mother used to be a second mother to you and helped nurse you when you were sick. You hate your old school friend not because he has done an injustice to him. "What is the matter with Mr. So-and-so?" I once asked my father. "He never comes around the house as he used to do." "No," said father, "he is my enemy. I loaned him some money. He would not pay me back. However, for old times' sake I forgave him the debt-and-said-it-was-all-right. But he has never forgiven me the injustice he has done me." Then my father said: "Frank, that is always so in life. If a man does you a meanness, he will always hate you for doing it." Ah, yes, that is life! By the very reason you shun men and women who have done you no wrong I know you have done them a wrong. "Adam and his wife hid themselves" not because God hated them. They hated God because they had disobeyed God and eaten of the forbidden tree. Beware, O man, how you flee your innocent victims! You are now shunning them in Satanic hiding places.

CONCEALING SIN.

How does man try to conceal his first sin behind a mighty bulwark of many sins? Here is a young man who has been brought up in a country home. He was raised up right. He had his first gospel lessons instilled into him at the family altar, in the Sunday school, and in the church pew, where, as a little child, he used to be taken to hear the service, and would sleep through the long sermon, clasped in his mother's arms. Away from home he falls into bad companionship. He gradually gets into the habit of spending his evenings in billiard halls, and his Sundays on excursion trains and picnic parties. He drinks a little. He plays cards a little. He dresses a little better than he can afford. He runs a little in debt. One night gambling he says to himself, "Why while seeing some of his companions cannot I make a little money that way?" He is a collector for the store. He plays and loses. He plays again and loses. He feels again for money in his pocket. Now his cheeks pale and his hands tremble, for his fingers have touched the envelope which belongs to his employer. He says to himself: "I must win. I will borrow $5 and pay it back very soon." He plays again and loses; again, and loses. What is the result? The next day he dare not confess, so he doctors his accounts. He keeps on using other people's money until at last one night in order to conceal his past sins he forges. Then all the infernal regions clap their hands for joy. At last they have a new victim. The law places its heavy hand upon that young man's shoulder. A striped suit and a penitentiary cell and a broken hearted mother are the results of the sinner trying to conceal his sin behind a bulwark of many sins.

RESPONSIBILITY OF SIN.

I believe in many cases the responsibility of sin may be placed upon other shoulders than upon the head of the one who has to suffer. But, though in some cases the responsibility of sin may be placed upon other shoulders, this was not true of adam's sin. It was not true of Eve's sin. It is not true of your sin. It is not true of my sin. God is willing to give you and me enough spiritual strength to resist any temptation which confronts us if we only go to him for help, as he was ready to help Adam and Eve. And, my friends, in reference to our own sins let us have the manliness to acknowledge them. In the courts even a criminal earns the contempt of his fellows when, as they say, "he pleads the baby act." The way to forgiveness is by humble confession, and there is no other way. If a man will not take that way he ought to realize that he is dooming himself to destruction, that excuses are of no avail and that he himself and no other is responsible. Never charge your doom upon your mother, your wife, your child, your surroundings, when you have no one to blame but your sinful self. Do not try to conceal sin with cowardly words such as those which Adam uttered when he said, "Yes, I sinned, but the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Inexpressibly contemptible was this cowardly excuse, and the woman caught the infection. She would not bear the responsibility for her own and her husband's sin, but attempted to fasten the entire blame on the serpent. Ah, no! Excuses of the Great Judge. He open, be and evasions wither in the presence true, acknowledge your sins, and he is faithful and just to forgive your sins and cleanse you from all unrighteousness. It is he who tries to justify himself by accusing others who will be condemned.

LOVE REIGNED EVERYWHERE.

Thus we started this sermon with a garden; we are going to end it with a garden. The apostle Paul sees in the story of our first homestead a wrecked and disorganized animal and vegetable and ichthyological and ornithological and human world. He leads us to see how the whole creation—the birds of the air, and the fishes of the sea, and the beasts of the forest, and the flowers of the fields—were influenced through, and had their natures changed by the sins of man. Once love reigned everywhere. Now the law of life is dependent upon the "survival of the fittest." The eagle begins to mount higher and higher and higher, not to come nearer to the heavens to see God, but that on account of the greater altitude he can have a wider horizon to swoop; that with his keen eye he may see the helpless dove afar off, into which the feathered murderer can plunge that terrible beak and rip and tear and slay. Once the trees as lovers stretched forth their arms of branches and with rustle and moan talked to each other until for very love they trembled with delight. Then it was affection, wooing affection, and tenderness, enchanting tenderness. But now the batteries of the storms are unlimbered, and the thunderbolts are aimed at their hearts. Now the mighty forest giants, not as lovers, but as dying warriors, groan and totter and fall. Once the lion and the lamb lay down side by side to sleep. But after the sin of man the caress of the shaggy brute was the prelude to a bite by which the helpless lamb was gashed and torn and became a meal for its foe.

Oh, my brother, will you not believe that this call of God the Father—to his wayward children may mean a paradisaic, an Edenic and a redeemed world, glorified with love on the land, in the heavens and under the seas? Will you not heed the Father's call, which is to-day seeking you even in your shameful hiding places?

OBEYED ORDERS.

A smart young officer belonging to a cavalry corps in India was sent on sick leave to the convalescent station at Simla, and, whilst recovering his health amongst the hills there, was robbed of his heart, and in return captivated the charming thief. The young fellow proposed and was accepted, and with all possible dispatch the wedding-day was fixed. But the colonel of the expectant bridegroom's regiment was strongly opposed to the lieutenant's marrying, and telegraphed an unwelcome "Join at once" to the amorous sub.

The chagrined soldier handed the peremptory message to his fair one. She glanced at it, and then, with a becoming blush of sweet simplicity, remarked:—

"I am more than glad, dear, that your colonel so approves of your choice; but what a hurry he is in for the wedding! I don't think I can be ready quite so soon, but I'll try; for, of course, the colonel must be obeyed."

"But you don't seem to understand, the telegram, sweetheart," said the lieutenant. "It upsets every plan we have made. You see, he says, 'Join at once.'"

"Certainly he does, dear," replied the lady, looking up with an arch smile; "but it is you who don't seem to understand it. When the colonel says 'Join at once,' what does he mean but get married immediately? What else, indeed, can he possibly mean?"

"What else, indeed, darling?" delightedly exclaimed the ardent lover, rejoicing in the new reading, which he received with the utmost alacrity. So forty-eight hours had scarcely passed before the colonel received the following: "Your orders have been carried out. We were joined at once."

CHINESE IN SOUTH SEAS.

They Are Ousting the White Men in Australia.

Notwithstanding the enforcement of a very strict Alien Immigration Restriction Act, Chinamen manage to pour into Australia, and snap their fingers derisively at the famous "white Australia" policy. Angry and distracted deputations from aggrieved European tradesmen have been frantically beseeching State and Federal Governments to "do something" to check the tide without delay.

The cabinet-makers in the Victorian capital have stated to the Minister for External Affairs that the heathen Chinee had completely captured their trade, and had commenced making inroads upon other branches of the furniture business. There were, said a deputation, 614 Chinese cabinet-makers in Victoria, and only sixty Britishers in that trade.

The small retail grocery trade of Sydney is now passing to the yellow man, just as in all the Australian States laundry work and market gardening are drifting towards the intense and industrious Asiatic. The number of Chinese grocers in the New South Wales capital alone is set down at 700, and their customers at nearly 100,000 persons.

Owing to the banishment of the Kanaka from Queensland the Chinaman is extending his influences as a landowner in the Commonwealth.

Sugar plantations are being rapidly taken over from disgusted white planters and converted into banana fields. A banana field is a profitable undertaking, but does not last long unless the land is well fed with green manures. John Chinaman prefers to exhaust his patch and then go elsewhere, leaving the land utterly impoverished. Very soon Queensland may in consequence be face to face with a terrible industrial crisis.

Wife—"You deliberately deceived me when you asked me to marry you." Husband—"I did nothing of the sort." Wife—"Yes, you did. You told me that you were quite well off." Husband—"Yes, and so I was; but I was foolish enough to imagine I would be better off with a wife."

The Home

FOR THE COOK.

Gooseberry Pudding.—A delicious gooseberry pudding, which may be made either from fresh or bottled fruit, if prepared as follows: Stew the fruit gently till it will pulp, then beat it up. To every pint of pulp add a quarter of a pound of sugar, two well-beaten eggs, one ounce of butter, and a quarter of a pound of bread crumbs. Mix all together except the eggs, which should not be added till the mixture is quite cool, and then stirred in thoroughly. Put the mixture into a buttered dish and bake for half an hour. Strew a little sifted sugar over the pudding before serving.

Fruit Syrup Delicious for Cool Summer Drinks.—The following process may be applied to cherries, grapes, raspberries, strawberries, and blackberries. Express the clear juice of the fruit in the usual manner, and boil it with sugar in the proportions of one pound of sugar to one pint of juice. Boil five minutes; stir constantly while cooling, and seal in glass jars or bottles. This juice is now ready for use at any time, mix with a little water and sugar.

Corn Chowder.—Cut a two-inch cub of fat salt pork into small pieces and dry out; add a small onion sliced, and cook slowly for five minutes, stirring often to keep it from browning, then strain the fat into a saucepan. Cook a pint of sliced raw potatoes for five minutes in boiling water to cover, drain and add to the fat. Add also a pint of raw sweet corn cut or scraped from the ear, half a teaspoonful of salt, a saltspoonful of pepper, and boiling water to cover. Simmer until both potatoes and corn are tender. Melt a rounding tablespoonful of butter, and an equal quantity of flour and gradually a pint of milk. Let it boil a few minutes, add to the chowder, season the mixture more if needed, boil up well and serve very hot with crackers. A cupful of tomatoes, pared and sliced, may occasionally be cooked with the potatoes and corn to give pleasing variety.

Waffles.—Two eggs beaten well, yokes and whites separately. Mix one teaspoonful of soda and a little salt in buttermilk, which add to one pint of flour. The batter should be as thick as strained honey. Beat into this batter the yokes, one dessertspoonful of melted lard, and lastly the frothed whites. Have the waffle irons hot, grease well, and pour into them from a pitcher the waffle mixture. They should cook quickly, should be golden yellow, thin and crisp enough to be eaten from the fingers, just as crackers are.

Broiled Chicken.—Take fat, broiling-size chickens, place in a stove pan with a small quantity of water, a tablespoonful of butter, two slices of bacon and pepper and salt to taste. Cover and cook slowly in a medium oven, basting occasionally, until tender. Take out and brown on a broiling iron. Serve with the gravy in which it was cooked poured over it scalding hot.

Rock Cake.—Beat a cupful of butter and one and a half cupfuls of light brown sugar to a cream, add three eggs, a teaspoonful of cinnamon, a level teaspoonful of soda dissolved in two tablespoonfuls of hot water, a cupful of chopped raisins, a cupful of chopped nutmeats, preferably English walnuts, and two and a half cupfuls of flour. Drop by the small spoonfuls on a buttered sheet, allowing ample room for spreading. Bake in a moderate oven. The cakes soften after a few days and are recommended not only for their excellence, but because they are so easily and quickly made.

Pineapple and Orange Iced.—Pare half a ripe pineapple and cut into half inch slices. Then remove the core and cut the slices into dice. Peel three oranges carefully, separate the sections, and remove every bit of membrane and the thin skin. Divide each into two or three pieces. Mix the two fruits lightly together and place in a glass dish or salad bowl. Sprinkle with sugar and place on ice for two or three hours. Then cover with a layer of finely-shaped ice, and garnish with pitted cherries. Serve before the ice has time to melt.

Muskmelon Preserve.—Gather the melons before they are fully ripe. Peel and slice. Soak four days in weak salt water, and then in fresh, until the salt is removed. Put in a preserving kettle and boil in clear water for a few minutes, strain and drop them into a very weak alum water, in which boil them for a few minutes. Make a strong ginger tea. Take the fruit out of the alum water, drop it into the ginger infusion and let it boil a few minutes. Lift the fruit out with a strainer, and place it in cold water for a few minutes. Lift it out of the water and cook until thoroughly done in a syrup made of two pounds sugar to one of fruit. Flavor this syrup with lemon cut in very thin slices.

EDUCATING A CHILD'S TASTE.

Do you ever stop to consider what a finicky set of people you have in your house, from the wee toddler up to John, the good man? Probably never in the history of the family have every single one eaten of the same dish, and pronounced it good. Now this is due to the fact that the child in each individual case was allowed to eat what he liked, and to reject that which he did not like; as if a little child knows the difference between salt and sugar, tea and milk crackers or cake, only as you allowed him to discriminate.

Granted that there may be some one food which is extremely distasteful, has no special food value and in no way enters into the dietary, why he might be let off partaking of it, but it is far wiser to train the childish taste to conform to everything edible in the daily menu. Nearly every child prefers freshly baked bread. It should be taken into consideration that bread a little stale, light and sweet and well-baked, is far better for the little stomach. Americans are said to be inordinate meat eaters, and as a result are especially nervous, as the result of toxic conditions due to an over-supply of the proteid element in the diet. Then they educate the taste for too much sweets. No country uses so much candy and sweet articles, or has such an enormous sugar trade.

Cereals, coffee and tea are made sickening with sugar, tomatoes, lettuce and cress are deluged until the natural pungent flavor is lost. Then we flop over to pickles. School girls literally gormandize olives, mixed, and dill pickles; eat them between classes, eat them at picnics and outings.

Probably no article on the table is used more lavishly than salt. It becomes a fixed habit with the majority of men to deluge a dish with salt, before tasting it to see if it needs an added salting. Radishes and celery are really far better without it, but you see the taste has been trained to its use; it has become a fixed habit. Butter is far more agreeable to the taste moderately, even sparingly salted, than to rival brine in its use.

Some writers consider it criminal not to educate the children to like everything that mankind has proved to be desirable as food, and also how to eat. This has a liberalizing effect, makes one hearty, whole-souled, taking things as they come and liking them. It also eliminates the finicky habits, and makes it so much easier for the housewife. There is as much true pleasure in smelling food as in eating it. An orange tastes much better when peeled and eaten from the hands, than when eaten with a spoon. Pineapples and cucumbers have the same aroma. The very hungry man stuffs and crams down his food, whereas the epicure eats slowly, relishes each dish and enjoys his meal, lingering over the flavors and aromas that stimulate his sense of enjoyment. We are too apt to have Mrs. O'Reagans "banana thirst" when it comes to eating what we like, and like her, fetch up at the "soda man's" for a "tin cint antherdote."

USEFUL HINTS.

A hot-water bath in which has been dissolved about two ounces of coarse salt will cure tired, swollen feet.

Tender feet should be rubbed with spirits of camphor after being washed in warm water and thoroughly dried.

For moist hands put three grains of alum into a pint of elder-flower water and after drying anoint the palms.

The glass of hot water taken for laxative purposes should be drunk twenty or thirty minutes before the meal.

When bathing and drying the face, always rub and make the strokes upward, as the muscles of the face relax downward.

Hands that perspire too freely should be dusted with the following powder: Precipitated chalk, four ounces; powdered starch, two ounces; iris powder, two ounces. Wash the hands in water that has had a pinch of borax added, and after drying, dust with the powder.

To develop the chest, breathing exercises should be taken morning and evening. Stand straight and clasp the hands at the back of the neck, elbows touching in front. Inhale, force elbows out and back, exhale, bring elbows forward until they meet. This is an excellent exercise for chest and lung expansion and to strengthen the muscles of the back.

Never use soap on oilcloth. Wash oilcloth with a sponge and cold water and polish with a flannel. To improve the color and repolish when dim, beeswax and turpentine mixed and well rubbed in, very sparingly, will be found to greatly improve and restore both coloring and smothness of surface.

HER OPPORTUNITY.

"Miss Harkaway," said Dollmer, "I suppose you have seen the statement that we are engaged to be married?"

"Yes," said she; "I saw it."

"Well, I wish you to know that I had nothing to do with that announcement, and I have written this letter of denial."

"Oh, I wouldn't send it," said she, naively. "What is the use?"

"But it isn't true!"

"That is so; but is isn't impossible. Do you know that paper contains a great many valuable hints?"

And so she roped him in, and the wedding-cards will be out soon.

PIGEONS IN WAR.

The pigeon post is largely used by both the naval and military forces of Japan. A movable loft is attached to the headquarters. Scouts are furnished with a knapsack capable of holding four birds; when they wish to communicate with headquarters they write out the message and place it in a tube, which is attached to a bird's leg. The pigeon is then liberated and flies to the movable loft, where its message is read. These birds fly at a velocity of over a mile per minute.

A WOMAN OF WEIGHT.

The biggest woman in Belgium has just died at St. Peter's Hospital, Brussels. She was fifty years of age, over 8 ft. in height, and weighed 324 lb. The woman was born at Cortemarck, in Flanders, and people from all over the country were in the habit of visiting the place to see her.

THE S. S. LESSON.

INTERNATIONAL LESSON, SEPT. 4.

Text of the Lesson, I. Kings xix., 9-18. Golden Text, Isa. xli., 10.

Elijah is now at Horeb, lodging in a cave. What sustenance he found here for his body we are not told, but if he lived on locusts and wild honey, as John the Baptist afterward did (Matt. iii, 4), he probably found sufficient. However that may have been, the God who cared for him, at Cherith and Sarepta and sent an angel to provide for him in the wilderness would not fail to care for him anywhere. There is great comfort in this, that the Lord loves His people with an everlasting love, and knowing all about us loves us to the end (Jer. xxxi, 3; John xiii, 1). Here in this cave the word of the Lord came to him as at other times (xvii, 2, 8; xviii, 1). In Ezek. i, 3, it is written that the word of the Lord came expressly to Ezekiel the priest, and unless we receive the messages from the book as coming expressly to us individually there is no benefit, yet there are many who profess to believe the Bible who look with surprise upon those who say, "God has spoken to me in His word." Unless the word of God speaks directly to our hearts we have not yet learned to know Him very well. As plainly as by a voice from heaven has He said to my soul as I have red His book—John i, 12; iii, 16; v, 24; x, 27-29; xiv, 1, 27; I. John ii, 12; iii, 1, 2, 3; Isa. xli, 10, 13; xliii, 25; Gen. xxviii, 15, and many, many more messages which are engraven on my heart, and for which I do heartily praise Him.

"What doest thou here, Elijah?" is the great question of our lesson (verses 9, 13), and a great question for each of us. Happy are those who can say, "I am here, Lord, for Thou didst send me, and I am here at Thy bidding for Thy pleasure." Elijah could not reply thus, but he did say something about the sin of Israel, his own faithfulness and zeal, and that he was the only representative the Lord had left, and his life was being sought, and therefore he was hiding in this cave in this out of the way place. He was not seeking the glory of God, as on Carmel, nor was he sent of God, as when he went to Cherith or Sarepta, but he was seeking only his own personal safety.

Adam's reply to the Lord's "Where art thou?" was a very sad one (Gen. iii, 10). Abraham's reply to Abimeleck as to why he had done as he did was anything but honoring to God (Gen. xx, 11), and the reply of Elijah at Horeb was not like the Elijah of Carmel. It is a great thing to be able to continue little in our own sight and to seek always and only the glory of God, and to give a testimony like Paul in Gal. ii, 20; I Cor. xv, 10. The reply of Elijah in verses 10, 14, of our lesson woul almost, if not wholly, indicate that, he being the only true servant of Jehovah left, it would be a poor day for the Lord's cause if anything should happen to him. "And they seek my life to take it away." What then would become of the Lord's cause? When we allow ourselves to be thus deluded by him who would, if he could, dethrone God himself, it is a poor day for us, for it indicates that the Lord may not be able to use us much longer, as we shall see in this lesson.

"Go forth and stand upon the mount before the Lord" (verse 11), is the Lord's message to Elijah, and he could hardly fail to recall that on this very mount God had said to Israel and to Moses, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage" (Ex. xx., 2; xxiv., 12), and as he thought of it a sense of his own nothingness and God's mightiness may have come over him. Then came the mighty wind, the earthquake and the fire, but the Lord did not reveal himself in either of these; then the still small voice in which the Lord spoke to His servant, and one needs to be very still to hear a still small voice. God has many ways of dealing with people, and different ways at different times of dealing with the same person. He had spoken to Israel from this very mount in fire and earthquake; He had just recently spoken to the people through Elijah by fire on Carmel, but now it is by the still small voice. Some one may be looking for a fire or earthquake experience because some one else has had it or because they themselves have had it in former times, but now God is speaking in a still small voice and they do not hear because they want the former experience. Let us bow head and heart and say, "Speak, Lord, as it pleaseth Thee, for Thy servant heareth." Not methods nor experiences, but Himself alone can satisfy the heart.

And the Lord said unto him, Go, return and anoint a king over Syria, a king over Israel, and Elisha to be prophet in thy room (verses 15, 16). This is what we said a little before, that when a man thinks that the work cannot get along without him it is time to appoint his successor. No one is essential to God or to His work, but He is graciously pleased to use such as are willing to continue little in their own sight and let God be glorified in them. We must learn to magnify the Lord Jesus as He magnified the Father. "Yet have I left me seven thousand in Israel which have not bowed unto Baal" (verse 18). How utterly foolish to think that we are the only ones who know the Lord or are really interested in His cause. He always has His own, known well to Him if not to others, and we must not judge lest we misjudge. Judge nothing before the time. The Lord knoweth them that are His.

Don't think because a man isn't in jail that he is honest.

MATERIAL IN LIFE BELTS

CORK SAID TO BE THE SAFEST TO USE.

Some Substances Are of the Most Dangerous and Useless Character.

Apparently the terrible disaster to the General Slocum has led to a general overhauling of life preservers all over the country, says the Brooklyn Eagle. Every factory in America is flooded with old preservers that have been sent in for repairs, and the condition of thousands of these makes one wonder if there was a vessel in America possessed of serviceable equipment. Apparently also a good many vessels were supplied with preservers so far gone as to be beyond hope of repair.

The very day after the accident orders began pouring into every manufacturing establishment in the country. Shipments were made in carload lots in many cases, until the accumulated stock was disposed of, and the makers are now running overtime trying to supply the unprecedented demand. As a direct result of the Slocum disaster, the American output of life preservers for the present year will probably be three times as great as it has ever been before, showing that a large proportion of the life-saving apparatus on American vessels was worthless.

DEPENDS ON MATERIAL.

It depends upon the material used, the methods of manufacture and the care taken after they have been placed in service, whether the so-called life preservers are such in fact, or whether they are death warrants. Dead men tell no tales, and for this reason no one will ever know how many have trusted themselves to the life belt, only to find that instead of buoying them up to safety and the chance of rescue, it was dragging them down to a watery grave. A drowning man clutching at a straw has long been a figure of speech descriptive of utter despair. Better clutch vainly at a straw than be dragged to the bottom of the sea by an incubus of rotten reeds and canvas.

Three entirely different materials have been authorized by the United States Government officials for the manufacture of life preserves, kapok, tule and cork. Of these cork is the oldest, the most common and incomparably the best, and kapok is the most recent and the worst.

"The kapok life preservers," says an authority, "should be consigned to the bottomless pit where they belong. The use of this material was authorized by the United States authorities only about a year ago, but already it has been placed on hundreds of vessels. It is made of the fibres of the kapok—a species of silk cotton tree, botanically related to the ordinary cotton plants. It grows in the East and West Indies, the Philippines and many other tropical countries. From Ceylon it is exported in large quantities, and most of the kapok life preservers now on the market are made from the Ceylonese fiber. The production of the fibre is one of the infant industries of the Philippines which the Government is anxious to encourage and stimulate. It is useful in the manufacture of Mattresses, cushions and for similar purposes, as well as in its latest application to the making of life preservers. In appearance the fibres closely resemble raw cotton, excepting for their shiny, glistening character and their comparative lack of flexibility. They are almost impermeable to water and possess very great buoyancy. Apparently these properties alone were considered by the authorities when they authorized the use of this material.

FUEL FOR THE FLAMES.

However, it is as inflammable as gun cotton, and life preservers made of it would spread a fire on shipboard almost as quickly as a train of powder. It is incredible that the authorities were aware of this fact when they legalized its use. It was likely an oversight, and they owe it to themselves and to the public to acknowledge the blunder and see that the sale is stopped. Already some scores, or perhaps hundreds, of vessels on the Atlantic, the Pacific and the Gulf coasts and on our inland lakes and rivers are equipped with these dangerous articles. If their continued use is permitted, the disaster to the General Slocum may find many parallels, and is very likely to be eclipsed in horror. The ordinary method of stowing the preservers just under the decks, where they can readily be seized in case of emergency, gives every facility for the spread of fire by their means when an inflammable material is used. A blaze starting in the forward part of a vessel would be carried back to the stern through a line of kopak life preservers almost with the rapidity of a flash of lightning by the breeze created by the vessel's motion.

INVITATION TO DESTRUCTION.

"A fire that might otherwise be easily checked could never be got under control should it once reach a place where large quantities of these miscalled preservers were stored. Cork will burn readily enough to render it objectionable, could any other material of equal buoyancy be obtained of less combustible qualities; but there can be no possible excuse for substituting a material a hundred times more inflammable. A spark touching it flares up into an uncontrollable blaze almost in an instant. A fire at sea is the most awful and the most dreaded of the ocean's perils. If these preservers are used the danger will be multiplied ten-fold. Let the kapok life preserver therefore be consigned to the limbo of departed nuisances and official mistakes before some great calamity, resulting in unnecessary loss of life and destruction of property, awakens the public to a realization of the fact that official safeguards are sometimes but menaces in disguise.