

us to share His own life and to stand up as strong, free men in the strength He has given.

Some may say, "What is that to me, all this talk about man's greatness and glory as the crown of nature. What have I to do with his kingliness or godlikeness? I know that the world is full of poor souls who have no inheritance. I know that selfishness causes much cruelty and meanness. I know that I am hungry and wretched; the greatest powers that I possess only make me restless and discontented." That also is true; we have felt the pressure of life's contradictions. It is good to feel it that it may bring us on our knees before God. This song only puts before us one side of the truth; but we need to acknowledge that the poet's message is a Christian truth, because we are often charged with slandering and degrading human nature. We see the glory of real manhood as God conceived and created it. We thank God that He did not make us brutes, but He placed us at the head of His works with our faces looking to the sky.

But there is another truth, "All we, like sheep have gone astray, we have turned every one to our own way. Our shame, our bitterness of soul comes from the fact that we who were made to dwell in the palace of the King are too often found serving among the swine. The prophets of Israel cherished the beautiful thought that if all men were pure and submissive to God's will the earth would be full of peace. The world would lay its treasures at the feet of man, and the beasts would own his sway. This is beautiful poetry, and at the heart of it there is a God-given truth that God created us to hold this high position as His children.

#### Our Life is Broken and Mangled

because we wander from God; we seek to be happy in our own way, just as many a boy turns with discontent from a loving father because he is fascinated by a wild delusion of being independent. There is no such thing as independence for anyone but God. In our search for independence we manifest a waywardness of passion and thought which leads only to misery. What, then, is the story of redemption? It is this, that one man has come to this earth to show us that the way of peace and strength is the way of submission to the Father. The son of God takes this same position, the position which God has assigned to us. He borrows nothing from wealth or pomp, but lives the life of simple manhood. His life is sweet and attractive because he was in full communion with God. The wild beasts in the wilderness did not harm Him; children gladly came to His feet, the sick found healing in His presence; and the sorrowful were blessed by His smile. He stood strong amid the healthful forces of life. It was the sins of men that slew Him, the bigotry and hatred which comes from unbelief wrecked their vengeance upon Him. But God who speaks through the mouths of children had ordained that our salvation, our restoration should come through His humiliation. Of Christ it is true, "thou hast put all things under His feet; and of the man who comes into fellowship with Christ it shall be true, 'thou hast put all things under His feet.'" Sin sorrow and death, these great enemies that science cannot touch, that laugh at human cunning and mock our boasted civilization, these shall be brought under

the feet of every man who comes back like a little child to the feet of Christ; and he shall say, "O Lord, our Lord, how excellent is Thy name in all the earth."

#### A Beautified Railroad.

The Canadian Pacific, says the Toronto Star, is probably the only railroad on the continent which has a flower department in its list of branches. This department has its headquarters at Toronto, and the man in charge is Mr. N. S. Dunlop, the man who worked up the scheme. The extent of the floral scheme is patent to every observant traveller who admires the fine garden plots at each station on the lines of the railway from Lake Superior to the Atlantic. Mr. Dunlop is a flower lover. He has been connected with the company many years, and always had a magnificent garden of his own at his home, 205 De Grass Street. He started the scheme by sending out at his own expense a packet of flower seeds, the product of his own garden, to each station agent on the line east of the city. Nearly every man who was given a packet of seed took an interest in the growth of the flowers, and the radical change worked in the appearance of the station and grounds gained official recognition for Mr. Dunlop's enterprise; and the result was that he was given official charge of the work of beautifying the stations by flower beds, until now the beds of weeds and tangled undergrowth which formerly surrounded the stations have disappeared, and lawns and dainty plots of hardy flowers assumed their places. The result is not only apparent in the grounds alone, for most of the agents felt that the advent of flowers in the grounds required additional care for the platforms and the buildings themselves, and now the Canadian Pacific stations are models of neatness outside and in.

Some of the plots are really works of art. The work is accomplished in the spare time of the men, and Mr. Dunlop is careful to point out when he distributes the seeds and bulbs that the cultivation of flowers is not required by the company, but is a matter of the employees' own inclination entirely. No prizes are offered to induce the cultivation of the flowers, but those who produce the best results are rewarded by extra large packets of seeds the next season.

#### The Great Awakening in Japan.

A few extracts from letters from different centers in Japan will give the status of the general advance movement. Dr. DeForest writes from Sendai: "We have had an unusual experience here. There never have been such quiet and impressive meetings, and such direct preaching of the Gospel. It is certain that many people have gotten a new idea of the power and value of faith in the living Christ." From Matuyama comes the word that "aggressive Christian work in this city grows more aggressive and more interesting with each added month of the new century. Attendance at church service has been increasing, and is decidedly larger now than for a year past." In this connection it will be remembered that the purpose of this movement was to inspire the professing Christians to a deeper personal consecration and zeal in the work of the Master and individual responsibility in carrying the Gospel to those without.

Salt and vinegar will be found the best for scouring the copper preserving kettle; a lemon cut in half and dipped in salt will remove all stains.

#### Sparks From Other Anvils.

Herald and Presbyter:—Perhaps all of our Christian ministers, churches and papers should do more than they are doing for temperance, but they are doing enough to free them from the obnoxious charges of silence, cowardice and inaction.

Christian Intelligencer: God rested on the seventh day. This was His design that every man should do on the ground of physical and moral necessity. God's law of rest, enforced by His example, should be scrupulously regarded.

Presbyterian Banner: Wealth like a big coarse Philistine is beating down our moral and spiritual ideals and crowding out our worship. Its comforts are cutting into our conscience, and its show and splendor are outshining the heavenly visions that have hitherto irradiated our sky. The lesson of history must be read to us once more that the nation that makes wealth its worship and forgets God shall perish.

Christian Guardian: The world is now, in many respects, in a transitional state. However humble your place, God doubtless meant you to be a force and a power, not a mere nonentity. Your name may never be known to men, yet your power may be felt to the ends of the earth. No noble thought but makes the world better. No prayer falls back to earth unheard in heaven.

Presbyterian Standard:—The hardest thing about an editor's work is the knowledge, which comes to him more and more clearly, that to serve his constituency faithfully and to ring true on questions of righteousness he must sacrifice valued friendships and cut the closest personal ties, and be misunderstood by those whose worth he recognizes and whose reasons for hostility to himself he fully understands.

Canadian Baptist:—The requisites to the church's spirituality are everywhere obtainable. The inspiration of numbers, of architectural beauty, of the best music, in some places may not be possible; but neither are these things essential. A clear knowledge of God as He is revealed to us, especially in His Word, the warm glow of His great love in the heart, the joy of His presence, and true fervor in His work, will make any obedient band of genuine believers a spiritual church.

Christian Century:—Not very long ago a popular preacher in the course of his sermon said that, after surveying the cross on which Jesus died, and all that it revealed and implied, he felt constrained, in deepest sincerity, to pray the prayer, "God be merciful to me a Christian!" This is a prayer not a few can offer, to the prayer-hearing God. Christians need mercy as well as those who have not as yet given themselves to the Lord.

Presbyterian Witness: The "Midway" as a whole is a vulgar variety show intended to catch the money of the ignorant, the overcurious and the depraved. It is high time the circus features in Exhibitions were abolished. No Government that is not willing to pander to vicious tastes and resort to base methods of making money, should be in partnership with "circus" tricks—not to speak of what is nasty and suggestive of evil. Who could for a moment imagine such things associated with reputable British Exhibitions? Well: I trust that our Canadian Exhibitions will be forever kept clear of methods that are villainous and degrading. Resort to such methods means failure "writ large" upon the forehead of the enterprise.