

LOOKING UNTO JESUS.

If we wish to succeed in maintaining a true and spiritual life, says the Herald and Presbyter, we must keep our minds and hearts fixed on Jesus Christ, our Saviour and Master. He is the source of our deliverance and safety. He is the sum of all excellencies. He is the center of all vitality for our spiritual well-being. He is the standard by which we are to try our lives and our thoughts. We must keep him ever before us in faith and love. We must ever trust him and love him and adore him. We must abide under the special, personal influence of his divine grace and personally. We must ever be looking unto Jesus.

When Peter was called to walk on the water of the Sea of Galilee he succeeded as long as he kept his eyes fixed on Jesus, but when, in fear, he became self-conscious and sea-conscious, he began to sink. It was only when Jesus recalled him to faith in him that he was able to resume his walk by the Savior's side. This striking narrative illustrates our own present-day experiences as Christians. We must keep our faith fixed on our Lord. We must not theorize about faith and let our faith be only a theory. We must believe. We must trust. We must have a realizing, grasping, vital, changeless faith. We must fix our eyes upon Christ, and we must seize him with hands and heart and life. Our whole being must go out to him in faith. We can not dissect ourselves and give what we call our faith to Christ while other parts of our being are alien to him. There is and can be no dividing up of ourselves. We must believe and trust, all that we are, our whole being, as we look to and confide ourselves to Christ.

If we would maintain the right sort of moral and spiritual attitude, we must keep in close relationship with Jesus. The violinist frequently tunes his instrument, comparing it, for instance, with the piano in order that it may be kept true to the pitch. The painter keeps the primary colors before his eyes, in order that he may not lose the sense of color-tone. The writer frequently reads the works of literary masters in order that he may be kept to the use of the best words and expressions. The Christian reads God's Word and attends the sanctuary so that thereby he may keep close to the truth and to God. If he would be as careful as the musician, the artist, the writer, he must fix his eyes upon the divine life and character of Jesus Christ, and seek that his inner being may be in thorough accord with the perfect and glorious character of the Lord.

It is not enough to turn away from evil. We must turn to what is good. We must not only cease to do evil, but must strenuously learn to do well. We must not only avoid the wicked things, but must thrive on the good and godly things. We are to oppose evil, and witness against it, and make it to appear hateful in the sight of others. But we must especially strive to advocate what is good and holy; witness for it always, and try to make it appear beautiful and lovely to others. We are to live not simply by turning from what is sinful, but by turning to what is holy. We are to

live not by our disgusts, but by our admirations and our love.

A gentleman in a Western city once said to us: "I believe in this city. I believe in its future greatness, its outcome, its certainty of prosperity. I believe in it so well that I have invested all I have in it, and here is to be my life." In some such way we are to believe in Christ, if we have already found in him our divine Savior from the guilt of sin. We are to believe in him, and his cause, and his teachings, and his power, and his personality. We are to believe in him so well that we trust everything to him, commit ourselves fully to him, identify our interests with him, and make over to him all we are and we hope to be. The man or woman who thus loves, and lives, and trusts to Jesus Christ will never be disappointed. The life will be one of increasing satisfaction and increasing assurance.

The question of literature in the home, and especially in those homes in which young children are growing up, is one of great importance. With the flood of printed matter, especially the daily papers, low-priced magazines and other cheap literature, a real danger threatens the child whose immature judgment and curiosity leads him to read almost anything that comes into his hands, and which may convey the poison of evil suggestion or pernicious error into his thought and heart. The best way to counteract such a danger is not to be constantly warning the boy or girl against or taking away from them their choice of books or papers, but to see to it that by putting the best literature within their reach their tastes shall be cultivated and their natural desire for a good story or a suggestive article may be indulged. Among all the periodicals suited to perform such a function in the family perhaps none is better qualified to establish and maintain a high and helpful standard of current literature than the Youth's Companion, Boston. Tested by eighty-three years of constant and faithful service, it grows with every year more attractive, bright and helpful. No mother can make a mistake in putting it into the hands of her son or daughter, and no habitual reader of its pages, be he young or old, but will constantly find something in them of interest and helpfulness and pleasure.

Speaking in opposition to the proposed church union in Canada, Principal McKay is credited with the remark that "if there is not sufficient Christianity in the churches to get together and consider and deal with questions of waste and overlapping there is not enough to support church union." This is not really an argument against union, yet it is a statement of truth. The fact is that the people who will not support a movement for union are the very people who oppose federation movements and, in many cases, even interdenominational organizations. And, as Principal McKay declared, the real reason is a lack of true Christianity. There are many good people who conscientiously oppose both federation and union, and, moreover, many of them think themselves very religious in standing so staunchly for their particular sect and in antagonizing others. Paul was just such a conscientious man when he persecuted the Christians and Peter was equally conscientious when he protested against Gentile contamination; but both of these men had visions which led them to see that the propagation of a sect was small, ignoble business compared with the high calling of the Lord of all. There are more of us who need visions.

IS THE RACE DEGENERATING?

A Doctor Kellogg, speaking not long since before the Chautauqua Assembly declared that the race is degenerating physically, and gave an array of statistics to prove his statement. There is a saying that you can prove anything by means of figures, but we are disposed to question some of Dr. Kellogg's conclusions. However, it does not say much for the researches of scientists if their work is so unproductive of results as Dr. Kellogg makes out. On what does the doctor base his conclusions? He says chronic disease is on the increase, and that it will continue to increase. The cause, he alleges, is that "public hygiene is keeping off the great plagues, and through interference with nature's law of the 'survival of the fittest' is keeping alive the weak and feeble, and they are contaminating the race." One might imagine that, under these circumstances, as we have seen suggested elsewhere, he will have proposed that the weaklings be killed off. He takes a more humane view than that, and wisely urges that home hygiene should keep pace with the public hygiene and help the feeble to grow strong. With justification he asserts that the intermarriage of the blind, the deaf and the dumb, is tending to produce a race of blind and deaf and dumb. We are also, he asserts, developing a weak-chested race, of diminutive stature, with sluggish livers, and enfeebled stomachs, which is prone to consumption, cancer, and heart and nerve diseases.

How far the latter assertion may be true we cannot say, but even if it is the case we are not prepared to admit that the race in general is degenerating. It would be strange indeed if all the scientific research bearing on the question, and all the philanthropic efforts being put forth to improve the condition of the human race were unproductive of results.

A "Scotch verdict" is often regarded as a joke or an evasion, but the system is more logical than that of other countries. The Scotch system permits three verdicts instead of two. A prisoner may be found "guilty"; the jury may find that he is "not guilty," which is a vindication, or it may find that the charges are "not proven." The effect of the last named verdict is not the same as that of a disagreement of the jury. If the jury disagrees, the prisoner must be tried again. If the verdict is "not proven," the prisoner is freed, but may be re-arrested and re-tried if more evidence is discovered. The plan is said to work well in Scotland. With us there would be a tendency of the jurors to shirk responsibility, and to bring in too many verdicts of "not proven," so that criminals would escape. Our verdict of "not guilty" means only not proven guilty. It is no vindication, but one can not be tried again on the same charge.

A large part of our life-time is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a long run, consider the pros and cons, and lay it down again. Sheer laziness of will is the reason. "Don't pick over things," once said one of the greatest business men America has produced. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more than likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden to-morrow with decisions that ought to be made to-day.