

"EXERCISE THYSELF."

By Rev. J. A. McKeen, B.A.

"We approach the truth by steps." So I began my sermon one Sunday evening a good many years ago. I spoke of the first, second and third steps. The third step was the doing of the truth. The following Monday evening I had a call from a captain of one of the British regiments, of which I was an officiating chaplain at the time. Immediately upon being seated, he surprised me by saying, "I cannot take that third step." He stood where many come to a halt; but he could not there stand at ease.

The doing of the truth is a task set before us. In this understanding we have an opportunity of exercising profitably, and we should take this kind of exercise every day. There is a great deal of the truth that we are not practising in our lives; we have been forgetful of it, or we have been afraid to put it to the test.

Let us not be unmindful of Christ's sayings, but take them one by one, and determine to do them. A woman told her pastor that she had not been able to say the Lord's Prayer for ten years. She could not repeat the "forgive" petition, because she could not forgive another woman, who had wronged her. She was unmoved in her hardness, till her pastor showed her that she should forgive this woman because Jesus would like her to do so; and she did it for His sake, and then she was able again to say the Lord's Prayer, and was the happier for it. If we do something that Christ has asked us to do, and do it for His sake; and then take another word of His and keep it; and then another; and then ask, "What next, my Master?"; we will find the kingdom of God coming to us, like a swelling and uplifting tide.

There is some of Christ's teaching that we have been afraid to put to the test. In this cowardice we are reproved by young men we know, who have lost business situations because they chose to obey Christ. Recent converts from heathenism have been driven from home and friends because they kept Christ's words. They put us to shame. The martyrs, a noble army, encompass us as witnesses for Christ, and in fearfulness we turn our back, where, in faithfulness, they died.

It is unprofitable to leave the teaching of Christ untried. We are then like men out of employment, with all the temptations of that condition, and its weariness and privation and suffering. But, when we keep His sayings, we are like the unemployed who have found work; we are busy following out the command of Christ that accompanies His teaching. "Go, and do thou likewise." Our whole time is taken up with work for the best Master of all. And we have our reward; for we abide in His love and our joy is full.

Orono, Ont.

In your temptations run to the promises; they be our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them; if you let that grip go, you will fall to the ground.—Samuel Rutherford.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Archdeacon Farrar.

There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—Robert Louis Stevenson.

THE POLITICAL UNREST IN INDIA.

By Abbott E. Kittredge, D.D.

In many of our American papers we find, from time to time, articles upon this subject, but most of them are written without any intelligent conception of the real conditions of things in that vast Empire of the East. That there is an unrest is undoubtedly true, and signs of this have appeared in Northern India at Lahore and also recently in Calcutta. But it is not, as yet, general, owing to the fact of the ignorance of the great mass of the people, who are held down by the iron hand of Caste, under which individual ambition is impossible. At the same time, the unrest exists among many thinking Hindus, and unless it is displaced by effectual remedies, it is likely to spread and cause serious trouble. Let us remember one fact, that the people of India do not complain of oppression by the British Government, it is no heavy yoke that they are seeking to throw off, nor do they wish to be wholly separated from England, but only to have some part in the legislation of their country; in other words, to sustain the same relations to the throne as is true of Canada and Australia.

It is impossible for one who visits that country, and studies this question carefully, to say too much in praise of the English rule in India. She has preserved peace between the different religious sects, she has developed the country by railroads and by the encouragement of agriculture, she has fostered education by liberal gifts both to secular and religious schools and colleges, and by the establishment of four great university centres at Bombay, Calcutta, Madras and Lahore, and to-day India is one of the richest and one of the most prosperous countries in the world, while its taxation is the lightest, being only three rupees per annum, or one dollar in our currency, while in Japan it is three dollars, and in England seven dollars. England, therefore, has accomplished a wonderful work in developing the resources of the country, and in providing for the comfort and the education of the people. But while this is true, she has ruled India by force only, and before any political reform is possible, there must be a reform from within, and the overcoming of racial and social prejudices.

The work is a gigantic one, to break the terrible curse of Caste, to destroy the deep-seated antagonism between the races, an antagonism which now is kept from open violence only by a strong military army, and to lift woman from her awful degradation, for without her emancipation the nation cannot rise. As one writer expresses it, "England must get over the idea that human nature in India consists only of abdomen and eyes." Her one duty, therefore, is to seek the contentment of the people by the arrangement of social reforms and by the destruction of racial prejudices, and if she can do this, the people will be fitted to have some part in the legislation of their country, and all agitation will cease.

That this is not only the duty, but the true wisdom of England, must be evident to every thoughtful observer. Up to this time she has been able to rule India by force, because of the isolated position of that country, but this will not be true many more years. Other great powers will enter the Persian Gulf, the Russian and Indian railways are growing more closely related, and the overland communication with China is being rapidly developed.

To-day is England's great opportunity, for to delay meeting the vast and complicated questions of the hour and to be careless regarding the contentment of the people of India, will be not only unwise, but may imperil her rule in that land. The prayer of all should be that this great Christian nation may be true to its faith and its illustrious his-

tory and become, under God, the emancipator of India's 294,000,000 from the shackles of ignorance and debasing rites, lifting the people up into intelligence and brotherhood and the highest civilization.—N. Y. Christian Intelligence.

WHAT ARE WE TO GIVE UP?

The Toronto News remarks:

The fact is that the people of the three churches want to know to what changes Church Union would commit them. They ask if Church Union means the giving up of some of the beliefs to which they belong? If so, what beliefs are to be given up? Is Church Union an agreement to adopt a general style of church worship, different from the familiar services of the past?

Upon which the Presbyterian Witness offers the following very sensible observations:

Perhaps the best way of answering these questions is to look at what three divisions of the Presbyterian Church had to give up in and since the union of 1875. They did not give up any of their Sabbath Schools, but greatly increased and improved them. They did not give up their churches, but enlarged and increased them. They have not given up the Bible or the Catechism, or the Confession, but have adhered with unshaken tenacity to all. They have not given up the Church of Scotland or the Free Church or the United Presbyterian Church, but claimed closer friendship and intercourse with all. They have not forsaken any of the Churches of their fathers, or any of the godly practices of their fathers, but have striven more and more to walk in the way of the Lord. They have greatly advanced the grace of liberality. They have manifested more zeal in missions at home and abroad. They have tried to provide with greater liberality for their ministers, for widows, for orphans, for veterans who have served the churches in the ministry. There was no attempt by Assembly or Synod or Presbytery to interfere with the liberty of any congregation or any member. Within our far-reaching bounds there is the amplest toleration, the ardent liberty, the greatest forbearance. Doubtless it would be so also in the larger, wider union. Not one word or work of the Lord, dear to us from past generations, would be taken from us. No door of usefulness would be closed against us. Every congregation would have all the rights and liberties it now possesses. The union of 1875 has not interfered with the usages of our congregations; and we may be sure that our liberties would not now be less carefully guarded.

The French treaty will be submitted to the Parliament of France on November 28, the day for opening the Dominion Parliament.

The benign aspect of our good friend Mr. C. Blackett Robinson, of the Dominion Presbyterian, so imposed upon the people of Parry Sound, when he was up there last week, that he is referred to in the Star as "the Rev. C. B. Robinson." So says the Orillia Packet.

India has now a one anna piece. The new coin, which is a very handsome one, is made of nickel, and possesses two novel features. It is not a plain circle, but is rosette-shaped with indented edges, so that in the dark it can easily be distinguished from other coins; and its value is expressed in five different languages. The King is portrayed wearing his crown.