

institution, the Children's Day. I make these suggestions, as I have seen some very dreary efforts at conducting such services, and I fancied in some cases, they arose from lack of knowledge of what was intended or what might be done. If made more interesting, many of our schools could be vastly improved, until they reached the stage of "being hard to get into and hard to get out of"; that is, a pressure to get in as they were so interesting, the best hour of the week; and then the scholars so well looked after, that they found it hard to drop out. "What is worth doing, is worth doing well." "Nothing runs itself, except, what runs down hill."

Suggestions.

Dr. James Stalker has said that "personal conviction is the soul of religious testimony." No one can persuade others of the truth of the gospel unless he himself believes it to be true.

George Herbert, the holy poet of Old England, says that there is no greater sign of holiness than the rejoicing in another's good. When we cease to envy, when we become contented with our lot, when covetousness is with us a thing of the past, we can be quite sure that we are Christians.

"Jan Maclaren" says that there is only one place where a man can obtain forgiveness, and that is the cross of Christ; and there is only one place where a man can verify forgiveness, and that is within his own heart. No one else can tell you whether you are forgiven or not, but you know it of a certainty within yourself.

A Mohammedan contractor was building a line of railroad in India, and had to advance money in hiring his laborers, obtaining security from them in turn. But a missionary noticed that he demanded no security from the Christian coolies, and asked why. "I know your people," answered the Mohammedan; "their religion is sufficient security. I can trust them." This is one proof that a man has been saved: "By their fruits ye shall know them."

The Roundabout Way To Canaan.

Christians are often being tempted by the spirit of hurry, which so largely asserts itself in our "hustling" age, to grow impatient of delays in the process of securing the fruits of spiritual service. Patience, good friend! When Israel had crossed the Red Sea, he was not allowed to take the short cut into the Promised Land, because he was not yet strong enough to fight the Philistine. His safety and his training for future struggles depended on his going slowly toward his inheritance. Don't be in too much of a hurry, therefore, to carry your point, even when your point is a good one. You can't hurry up God, anyhow.

If you are angry because sin flourishes in high places, religion mocked at, the Sabbath dishonoured, the foundations of the Church menaced, and if you are troubled because your answers to prayer are long delayed, bear this in mind, that God is on the throne, and that He has upheld His cause for some thousands of years before you were born. Perhaps God has your soul's prosperity in mind in leading you along a segment of a circle that curves away from His enemies. Follow quietly the Divine luminous cloud. In due time you shall emerge a victor into the glorious landscape now seen only as a distant vision from the hills of Rephidim or the brow of Nebo. Do your best, but keep unruffled.—"New York Observer."

Our Young People

How Can I Know That I Am Saved?

—Topic for April 20th, 1902.

Our Leader Speaks.

A man was shipwrecked in the midst of the Atlantic. For hours he was tossed about on a raft, and at last was rescued, half-crazed with thirst and half dead from exposure. As soon as he got back to land, he rewarded his rescuers, and throughout all his life he spent money eagerly for the good of life savers along the coast.

This simple story illustrates how we can know that we are saved. In the first place, we must know that we were lost. The reason why there is so little seeking for salvation is because there is so little consciousness of sin and its fearful penalties. The ocean of sin is broad. Its waves are cruel. We have been starving there in the midst of them, we know that we were starving. We know that death was near. Eternal death.

In the second place, we know we were saved. We are on firm land again. Temptations have lost their power over us. Sin has lost its attraction for us. We love what we hated then, and we hate what we loved then. And we are not at all afraid of failing again into that ocean of sin.

In the third place, we know exactly who saved us. We are sure we could never have saved ourselves. We tried too hard to conquer sin in our own strength, and we remember how miserably we failed. We are never tired of giving to Christ all praise for our salvation.

And in the fourth place, we are trying to save others. We are warning them of the perils of the deep. We are helping to support the life savers. We are doing all that we can to keep men from shipwreck and to rescue them after they are shipwrecked.

All these four things must be true of us, or we shall have no right to say, with glad certainty, that we are saved; we must be sure that we once were lost, that we are lost no more, we must know who saved us, and we must be trying to save others. How do you stand these tests? —C. F. World.

Daily Readings.

Mon.,	April 14—Salvation from what?	Eph. 2: 1-17
Tues.,	" 15—Salvation—how?	Luke 19: 1-10
Wed.,	" 16—Salvation—for whom?	Acts 2: 32-39
Thurs.,	" 17—Salvation: results.	John 3: 14-17
Fri.,	" 18—Salvation rejected.	John 5: 39-44
Sat.,	" 19—Salvation accepted.	
Sun.,	" 20— Topic. How can I know that I am saved? John 8: 32; 1 John 3: 14; Rom. 8: 1-6; 1 John 4: 7.	

There are many motives of Christian work. There is the romance of it; there is the enjoyment of exercising gifts, like eloquence, song, social charm, spiritual magnetism. But the supreme motive is not man—not the man who is doing the work, not even the man for whose sake it is done—but God. God alone—his purpose, his power, his will—all in all; this is the secret.—Dr. James Stalker, in *The Young Man*.

Two Kinds of Doubt.

It should never be forgotten that there are two kinds of doubt. One is from the father of lies, because it leads to questioning the truthfulness of God, and the trustworthiness of his character; this, of course, is a great sin. But the other, being itself the father of invention, must come from the father of lights, and be a great blessing. Intellectual doubt, in the realms of philosophy and science, is most useful, and has conferred great benefits on mankind. Without it there could be no progress, no improvement, no advancing civilization. Except as men challenge the sufficiency of the old, and inquire if there be not something better possible, stagnation abides. But spiritual doubt, in the realm of morals and religion more properly called distrust and unbelief—is most harmful, and has greatly injured mankind.

And another distinction is of great importance. He who is as yet only a doubter in matters of religion should on no account be confounded with the confirmed skeptic or the contemptuous infidel. There is an honest "can't believe" which is looking for the light, and suspending its decision because not yet receiving requisite proof. There is also an obstinate, violent "won't believe," which prefers the darkness because its deeds are evil. To class these two together and brand them alike with scathing or reviling words is to commit a mistake that which none can be greater. Honest doubt will work itself out after awhile, under wise and tender teaching, and will reach a settled state of rest in that which commends itself to the inquiring mind as solid, well-attested truth. These doubters are often the noblest spirits known to earth and the greatest benefactors of the race. To malign or afflict them is a crime of the deepest dye.—*Zion's Herald*.

When tempted to stay away from the house of God, just ask yourself the question, "Suppose all the members did as I feel like doing—what then?" An empty church of course. When tempted to cut down your church dues, just ask, "Suppose all members began cutting—what then?" An empty treasury, of course. When tempted to complain because others do not run the church according to your notion, just ask, "Suppose others kept aloof and grumbled as I do—what then?" A tumble-down church, of course—ready to pass into the hands of the receiver. If there are no such churches, it is because not enough members yield to temptation.—*Lutheran*.

Help of a Father's Hand.

It is a pleasure to a strong-armed and loving father to take the hand of a child whom he loves, and who, in his weakness and timidity, feels the need of help. And what a comfort it is to the child to be sure of strong support and protection, as he holds the firm hand and leans against the strong support in the presence or dread of peril. Our heavenly Father is more loving, and more ready, and surer in time of need, than ever was or is a human parent. Note his helpful assurance through the Prophet: "I Jehovah thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What a God is ours! Of whom shall we be afraid?—*S. S. Times*.