

Lord, or lose its highest hopes, and spiritually perish. The ancient Greeks represented their gods as living on ambrosia and nectar, food and drink of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all men may partake thereof, and live forever.

FEED ON CHRIST.

We may feed on Christ by meditation. Many have almost lost the art of meditation. Become a comrade of the Quiet Hour. The psalmist says: "I will meditate upon thy precepts, I will not forget thy Word." Take a hint from his method of nourishing spiritual life. We may also feed on Christ by imitation. He has left us an example that we should walk in his steps. The closer we come to the imitation of the precepts and examples of Christ as they apply to us, the more we can appropriate of him to ourselves. We may further feed on Christ by incorporation. Christ prayed in reference to his followers, "I in them, and thou in me, that they may be made perfect in me." And as Paul declared, "Christ in me, the hope of glory." This is the exalted privilege of the Christian. We may also feed on Christ by regeneration. By this spiritual process we shall become new creatures in Christ Jesus. Our life shall come from Him, and the nourishment of that life shall have a divine source.

THE PROPER ORDER.

The spiritual life is of primary importance. Possessing that great boon, then there will be none of that over-anxious striving after material things that takes the true spring out of life, and often embitters it, but the angel of sweet content will smile upon our way. The Gospel-order is contained in the memorable words of our Lord: "Seek ye first the kingdom of God and his righteousness, and all these (necessary material) things shall be added unto you." God is the true *vinculum bonum*; and possessing him, his children possess all necessary things. This we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort; but that Christ gives it when men strive after it, seek it earnestly. And doing so, it will be given, and with it every other needful gift.

THE MATERIAL AND SPIRITUAL.

"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world, is a common evil, and exerts a baleful influence upon religious life and interests of men. Our Saviour was well aware of this tendency, and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth" this is not the chief purpose of man—"but for that meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not transitory, not into the things seen and temporal only, but into the things which are not seen and eternal.

FLASHLIGHTS.

1. The soul needs food as really as the body.
2. The source of this food is Jesus Christ. He is the true bread, and is fitted for the needs of every man.
3. The food of the soul is that which supports its life, enlarges its being, strengthens its faculties, develops its moral character, and satisfies its longings and aspirations.
4. The true aim and purpose of life is that which is spiritual and eternal, belong to the soul and the character rather than to the body.

5. Manna was the wilderness food, and came to an end when the Israelites reached Canaan. So is Christ our food through the wilderness of this world; but He will also be our food after we reach the promised land above.

6. The tests of the Bread of Life are: (a) It is from God. (b) It is life-giving. (c) It is for the whole world. (d) It satisfies the wants of the soul.

7. God, conscience, and history bear testimony to the fact that man cannot in his complex nature be satisfied with material things alone.

8. The tree will not only lie as it falls, but it will fall as it leans. What is the inclination of thy soul? Eternity forbids thee to forget.

9. This Easter-tide, if never before, accept Christ as your Saviour, Teacher, and Lord. Your *Servant*, to save you from sin; your *Teacher*, to instruct you in the ways of righteousness; your *Lord*, to rule over your soul and all its activities. Do not crucify your Lord afresh by rejecting him.

POINTS FOR THE PRESIDENT.

Make this an Easter meeting. Make prominent in song and scripture the crucifixion and resurrection of our Lord. Have two short papers or addresses prepared, one on "The meaning of the crucifixion," the other on "The meaning of the resurrection." We must know *clearly* before we can appreciate *fully* these great thoughts of God. Appeal to the unconverted not to allow another Easter to pass in rejection of Jesus Christ. Oh, the ingratitude, the folly, the peril of standing with the crowd who call, "Crucify him!" crucify him! "P. y. much is fore going to your meeting. Ask all the officers and members to remember the meetings in prayer. It is not so much worldly interest, but divine power we need in our Leagues.

APRIL 8 "READY FOR CHRIST'S COMING."

Luke 21: 29-36; 12: 35-40.

HOME READINGS.

- Mon., Apr. 5. The mission spirit in Christ. Luke 22: 41-49.
 Tues., Apr. 5. He came unto his own. Mark 6: 1-5.
 Wed., Apr. 4. Spending life for others. Matt. 10: 1-28.
 Thu., Apr. 5. His plan includes the world. 1 John 2: 1, 2.
 Fri., Apr. 6. He brought man to his kin. Mark 3: 31-35.
 Sat., Apr. 7. He taught us to give. Matt. 23: 42-48.

One afternoon before the Passover, Jesus turned from the Temple for the last time. Followed by his disciples he walked out of the Beautiful Gate and across the Court of the Gentiles. He passed through the columns of Solomon's Porch, out of the Eastern Gate of the city, and across the valley of the Kedron. Slowly the group climbed the Mount of Olives, and at its summit paused to look once more upon the city. At that hour Jesus gave to his disciples a prophecy of his second coming, of the fall of Jerusalem, and of the end of the world. The key-note of his warning is "watch," and among his statements were the solemn words:—"Ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

THE SECOND COMING.

The second coming of Jesus Christ was one of the teachings of Jesus that moved the heart of the early church and affected its character as much as any other doctrine. It was for the Lord's people a glorious event to be most ardently longed for. It meant a triumph of the Kingdom of God. Methodist young people, however, must remember that there is much error abroad regarding the second coming of Christ. Methodism does not teach the *immediate coming of Christ* in person to rule over the world. It teaches that the millennium is a period of the general

prevalence of Christianity in the world, and this millennium shall *precede* the coming of Christ in visible form in his glorified body to judge the living and the dead. Make clear in your minds, young people, the teaching of your church on this doctrine:

1. Methodism believes and teaches that under the power of Christianity the world shall in time reach the Golden Age of love and virtue and knowledge. Then Jesus shall reign in education, science, philosophy, in the sense of his exercising directly through his Church the most active influence in human affairs. This is the millennium. The world is moving on to this happy consummation.

2. Methodism believes and teaches that Christ will come again in visible form in his glorified body to judge the quick and the dead. This is the Second Coming of Christ, properly so called. The millennium must come first, and then the Second Advent—but *when* we do not know.

WATCH AND BE READY.

Somewhere in the future, there is to be a world better than the present one—a world more wisely and happily ordered, a world of moral beauty and growing righteousness. It will be a world in which Christ who once suffered for men shall reign in and over all men. His Spirit shall dwell in them, and shall raise them towards the true ideal of sainthood. This coming period constitutes a great hope and inspiration to the Christian. And if Christians believe in the appearance of this Golden Age of the Saviour's reign, they should patiently *wait* for it, be personally *ready* for it, and *watch* earnestly for its consummation. The Saviour would have his followers be like servants who watch for the coming of their Lord, that when he comes, they may be ready to receive him. He would have us believe in and look for the advent of a better world in which present wrongs shall be made right. He would have us sustain ourselves under the toils and hardships of our individual lot, by looking forward to the glorious age of our Redeemer's triumphant dominion.

IGNORANCE OF THE TIME.

Our Lord enjoins all to *watch*. What is this watchfulness? It is, literally, wakefulness. We are beset by temptations to sleep, to spiritual drowsiness and torpor. Without continual effort, our perception of the unseen realities, and our alertness for service, will be lulled to sleep. Christ bases his command on our ignorance of the time of his coming. It was his purpose that from age to age his servants should be kept in the attitude of expectation, as of an event that *might* come at any time, and *must* come at some time. Christ comes to every one at death, and because of the uncertainty of the time of his coming, we should be always ready to meet him. In fact, any future event which combines these two things—absolute certainty that it *will* happen, and utter uncertainty *when* it will happen,—such an event ought to be remembered and carefully prepared for, and only blind folly or thoughtless indifference will prevent such preparation.

HOW TO WATCH.

There are two things to be remembered—(a) The continual outlook for the Lord is needed if we are to discharge faithfully the tasks which he has set us, and (b) the true effect of watchfulness is to harness us to the ear of duty. A church or a soul which has ceased to be looking for the coming of the Lord, is in danger of letting all its tasks drop from its drowsy hands, and will feel the burden of the duties for Christian service but faintly. On the other hand, true waiting for him is best expressed in the quiet discharge of accustomed and appointed tasks. The right place for the servant to be found, when the Lord comes, is "so doing" as he commands, however secular the task may be.