

The more you practise on heavenly seeing the more you can see in the heavens.

POINTS FOR THE PRESIDENT.

Arrange for a "Chain-meeting" for this topic, that is, ask every member of the society to come with some thought written or memorized bearing on the topic, and, as one reads or recites his thought, he will name his successor, and so on until all have taken part. This will make a very interesting meeting, and profitable as interesting.

SEPT. 7.—"READY FOR HIS COMING."

Luke 12, 35-40.

HOME READINGS.

Mon., Sept. 1.	The wise servant.....	Matt. 24, 42-47
Tues., Sept. 2.	No one knows when.....	Matt. 24, 36-41
Wed., Sept. 3.	The unready virgin.....	Matt. 25, 1-13
Thurs., Sept. 4.	The master comes.....	Matt. 13, 35-37
Fri., Sept. 5.	As a snare.....	Luke 21, 25-36
Sat., Sept. 6.	As a thief.....	1 Thess. 5, 1-10

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, society, and government, not in person, but 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 toward 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 work 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 its coming, we should be always ready for its approach. 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.

FAITHFULNESS ILLUSTRATED.

The trusted servant is not uncommon in the East, says Dr. Tristram, who has travelled there. He has known owners leaving their houses just as though they were going out for a morning drive, everything open, in charge of a head servant, and going off to Europe, perhaps for months; and though the servant might not know of the time when the master might happen to put in an appearance, everything about the establishment was kept in the same order and condition the whole time as though the master were coming any hour. It is not unusual to hear the remark that an Oriental to entrust in the absence of his lord, will be found by the side of his burden, "dead or alive." A forceful illustration, indeed, of what is expected of all Christ's followers.

GOD'S READINESS.

(a) God proves his readiness in nature. His gravitation, his ether, his electricity, his light, all his forces are alert for the touch, and always have been. (b) His readiness shows itself in grace. His forgiveness is always ready at the touch of a penitential hand. (c) His readiness is far ahead of our need. Long before we were born he had planned for us an ideal life, if we would only follow his plans. (d) And his readiness has anticipated our death, for he has prepared an eternal abiding place for us. (e) God is always ready for Satan, and if God is our ally, Satan will never catch us unprepared.

OUR READINESS.

(a) God's readiness will avail us nothing without our readiness. The rain is worth little to us unless we furnish cisterns. We cannot be ready at all times to do God's will without keeping ever in mind the relative importance of worldly and eternal things. (c) No one can be ready for a matter unless he thinks much and constantly about it. If we are ready to do God's will, we must meditate much upon it. (d) As we work in Christ's strength alone, so, also, it is only in Christ's strength that we can keep ourselves ready to work.

POINTS FOR THE PRESIDENT.

Ask your pastor to give a short address on Christ's second coming, according to Bible teaching as interpreted by the Methodist Church. We have great responsibility as young people in preparing ourselves and the world for the coming Golden Age of our Saviour's supremacy. Seek to lead those who are "not ready" to a knowledge of Christ and Christian character.

SEPTEMBER 14.—"DELIGHT IN GOD'S HOUSE."

Psalm 83, 1-4; Psalm 100, 1-5.

HOME READINGS.

Mon., Sept. 8.	The head of the church.....	Col. 1, 16-29
Tues., Sept. 9.	The glory of the church.....	Isa. 62, 1-7
Wed., Sept. 10.	The task of the church.....	Rom. 15, 16
Thurs., Sept. 11.	A united church.....	John 17, 11-23
Fri., Sept. 12.	A purified church.....	Matt. 18, 15-18
Sat., Sept. 13.	A triumphant church.....	Rev. 21, 1-7

The purpose of the Bible was to give to mankind the record of the manifestation of God in Jesus Christ, and through him to create and develop the Christian Church for the salvation of the world. Jesus Christ is the corner-stone of the church, when viewed as a building; he is its Head and its Life, and the source of its power, when viewed as a living organism. His fundamental doctrine was the Kingdom of God, created through the allegiance of individual souls to himself as supreme Lord, maintained by doing the will of God, and certified by the overthrow of the kingdom of Satan in the soul. It does not come with display, for it is the enthronement of Christ in the individual life. Its consummation will be the complete and perfect obedience of all redeemed souls to God. Christ left as his permanent instruction to his disciples that they should go into all the world and teach all nations what he had commanded them as the law of their life. In this way the Christian Church began as a union of believers in Christ, who, through faith and love, are members of the Kingdom of God. It is supernatural in its origin, and sustained by life imparted to it from God. The essential elements of the Christian Church are (a) repentance toward God; (b) Supreme allegiance to Christ; (c) The gift of the Holy Spirit; (d) The covenant of believers, established by baptism and the Lord's Supper.

To be a part of this universal Church, and one of the members thereof, is to be a Christian, and all such will not forsake "the assembling of themselves together, as the manner of some is."

A WRONG VIEW.

1. The wrong view of going to church.—Important as essential as attendance upon the services of the church is, as may be inferred from the foregoing historic review, yet such attendance is only a part, and a very small part at that, of the Christian life. For the believer's duty includes (a) Obedience, inward and outward, to the law of love; (b) A life of devotion to the good of others; (c) conformity to the precepts of the Word of God, among which is the duty and privilege of going to church.

If we go church only, and neglect the other elements of true religion, we may have a specious outside morality, but it covers up the enmity of our hearts against God, and brings us into condemnation. We may, by outward formality, persuade ourselves and deceive others into thinking that we are Christians; indeed, but God, who knows what is in man, will be forced one day to declare, "I never knew you." Attempted eternal conformity to divine law, which is unquestionably better than a life of flagrant sin, yet does not constitute salvation here or hereafter. Merely going to church does not give one a passport into the kingdom of heaven. If you are unconvinced, go to church, by all means, for the good you may get; and for the good you may do, but do not imagine that your going to church, apart from accepting Christ as "the way, the truth, and the life," will admit you into the fellowship of the people of God.

A RIGHT VIEW.

2. The right view of going to church.—This leads to a consideration of the motives which prompt attendance at public worship. The believer will regard the