

number !! Thus, I consider, a departure from the letter of the *law*, *yes*, and *spirit* too,

Now for some of the evils of this undisciplinatory and anti-methodistical usage. I Where so many meet together, the meeting has to be protracted, to too great a length, in consequence of which, other duties are neglected, or if not neglected, performed in a hurried and unprofitable manner; besides, the meeting flags in the middle of it, or before its close, when it becomes a burden, and those present wish themselves somewhere else. The discipline directs that no *love-feast* be continued more than 'one hour;' and where they are properly conducted, an hour is enough for these. Surely then thirty minutes is as long as a class meeting should be held, unless it be on some very extraordinary occasion. Add to this, that much of the interest of the meeting depends on the leader, and no man of ordinary gifts, and experience, possesses sufficient variety, to make the occasion interesting and profitable, above twenty-five, or thirty minutes.

2. Where the class is so very large, the leader finds it impossible to render that service to the class, that the discipline demands. "It is the duty of the leader, to see each person in his class, as often as once a week at least." Now when members are absent the leader should visit them, previous to the time of his next meeting, that he may learn the cause of their absence, and labor with them accordingly. If he has the charge of a few souls, all this can be easily done; but, if he has twenty or more to watch over, and A's become common on his paper, the work of visiting is left undone, and the class sinks.

3. Less 'quarterage' will be collected when classes are large, for the simple reason that there are fewer collectors. It is with this, as it is with the visiting, the leader finds it impracticable to go around to all the class, this would require a day, or perhaps two, previous to each quarterly meeting; the consequence is, a few are seen, those at hand, and the leader comes to Conference with a few shillings when there could just as well be as many dollars, or pounds. In every place where there is twenty members, there should be two classes, and two leaders. Until this subject is considered, and the societies properly regulated, the Church will continue to suffer. I hope to speak so loud on this subject as to be heard in every department of the Church.

4. Large classes make small quarterly Conferences, which is an evil often felt. I hold that we should get into the conference as many of the brethren, of suitable gifts and graces, as possible, "In a multitude of counselors there is safety." All the wisdom that can be brought into exercise should, on all occasions be employed. Furthermore,—there are many burdens to be borne by the members of our Conferences,—"many hands make light work."

5. Where classes are large, and the members far apart, as is generally the case, the prayer-meetings are thinly attended; elderly persons & females will generally be absent when the weather and roads are unfavourable. But if there were two or three meetings instead of one, I mean in different places, then all could be accommodated. Every thing that operates against the prayer-meeting should be avoided; this means, to the Church, is what the mainspring is to a watch. It sets all the watch in motion; and so long as this is in proper tune, every other spring; and shaft, and wheel must move; but, let