

wounded. "The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?" At such times especially he needs the comforts of religion. How was it with Job, and how different would it have been with him if his friends had understood his case? To enjoy the confidence of our fellow travelers to Zion is no small privilege, and to have an interest in the sympathies of a wise, affectionate, and faithful leader, is an unspeakable advantage. With such a man as the late William Carvoso at the head of a class one could hardly fail to grow in grace and in the knowledge of Christ Jesus our Lord. One leader, whose interesting memoir lies before us, was advised, on his appointment to that office, as a means of qualifying him for the responsible duties of his station, to read Mr. Wesley's Sermons and Journals, Mr. Fletcher's Letters, and the experience of different Christians; and in meeting his class to be short and animated in speaking, singing, and praying; and before or after meeting, to take his class paper into his closet and pray for the members individually; and, in concluding his advice, the same judicious friend says, "Always remember that our classes are to be viewed, not as companies of Established Christians, but rather as patients in an hospital, laboring under disease, or in different stages of recovery; and as medical men try all the methods of their art, and bear long with some of their patients before they pronounce them incurable, so ought we to be indefatigable and patient in the Church of God." How well this leader profited by the advice of his friend, may be learned by what is further recorded of him. "On the evening on which his class met, it was his custom to spend an hour in retirement before he went to meeting; and more than once has he been seen by members of his family, when unperceived by him, on his knees in his chamber, in fervent prayer, with his class paper before him, pleading at the throne of grace on their behalf; and, from papers found after his decease, it was discovered that his practice was to keep a record of the spiritual state of each member of his class." Perhaps we ought to apologize for this digression, as it was not our intention, when we began to write, to instruct class leaders in their duty, either by precept or the example of others, but rather to call the attention of delinquent members to the high privileges of our Church in regard to class meetings, and to inspire them with a greater love for these estimable means of grace.

The following letter, which was handed us after we commenced this article, and before we had finished it, will show how greatly those that are in deep affliction value the precious means of grace when providentially deprived of them, and may serve to stir up the pure minds of those who are in health to prize their privileges while they have them—to husband well the fleeting moments of time, and to take the advice of the poet who says,—

"Seize and use them:
Lest you lose them,
And lament the wasted day."

Rev. Mr. —:—Dear Brother,—Forgive the liberty I now take of sending you these few lines. I am not able to assemble with Christians in the house of God, but my mind, for a length of time, has been impressed to send in my testimony in favor of that religion which I sought in health, and which has become my support in affliction. Read it in love-feast or destroy it; just which you may think proper.

Your sister in the Lord, CLARISSA LOCKWOOD.

Dear Brethren and Sisters,—Although I cannot enjoy the privilege of meeting with you this morning, yet I feel desirous to say a few words, by way of writing, for my Lord and Master. Twenty-two years have passed since I was brought into the glorious liberty of the children of God. Though I have not been that cross-bearing and self-denying Christian which the Gospel requires, yet I feel that I am a

child of God. I retain my confidence in Him, and can say, "Though he slay me, yet will I trust in Him." For some years past I have been closely confined to my chair and bed. At the present time my head is in such a state that I cannot hear prayer, or enjoy the society of my Christian friends. Yet, blessed be God, my bodily weakness does not prevent me from enjoying the spiritual visits of my Saviour, and where "He vital breathes, there must be joy." O what a glorious Gospel is that which supplies never-failing streams of happiness, when creature comforts are gone! Herein is all my hope. I cast my helpless soul on Christ; and though my temptations sometimes flow like a torrent, yet the Lord lifts up a standard against the enemy and bids me not to fear. I earnestly request an interest in your prayers: that as my day is, so may my strength be.

Permit me to subscribe myself your sister in the Lord,

CLARISSA LOCKWOOD.

Since writing the above a friend has put into our hands a pamphlet on "The Duties, Qualifications, and Encouragements of Class Leaders," by the Rev. Edmund Grindrod, late President of the British Conference, with a desire that we should examine it in view of its publication in this country. This we shall readily do, although we may not determine on its publication at present.—*Christian Advocate and Journal*.

FASHIONABLE PARTIES.

It is in vain for Christians to think they can do good at a fashionable party. It is no place for exhortations to prayer and repentance—no place to speak of the vanity of the world—the happiness of the Christian life. No—the Christian can impart nothing of his spirit to the gay throng around him—on the contrary, he is far more likely to imbibe their spirit, and join with them in all their excesses of mirth and gaiety. He knows it would be mockery to speak of his Saviour here—almost profanity—his mouth is shut fast.

Now, does not this compromising spirit in Christians, tend to increase the vice and dissipation which is rolling like a flood over our land? We are losing our original simplicity, and adopting the heathenish customs of Paris and London—turning night into day. Think of five hundred people assembling at the hour of ten at night—and prolonging their stay often till the morning dawn—having no other end in view than simply to enjoy themselves! To say nothing of the injury occasioned to the health by thus encroaching on the hours of repose, and partaking of the rich luxuries and dainties provided, who can calculate the amount of injury done to the immortal soul.

What would be thought of a party of Christians assembling and spending the whole night in prayer! This would be fanatical—ultra in the extreme—going quite too far. A prayer-meeting should certainly close at nine; more especially if any professors are present who are engaged to attend a party, that they may have time to dress and prepare for the festivities. A Christian go from the house of prayer to dress in the glitter and gew-gaws of fashion! A Christian who professes to have his affections set on things above, taking delight in a fashionable party! Tell it not in Gath! Publish it not in the streets of Askelon!—*New York Evangelist*.

CUSTOMS AMONG JEWS.—Before a Jew is 13 years old, his parents have to be accountable for his sins, but from that age he becomes himself an accountable being. From that day he is bound to tie phylacteries round his head and left arm, whilst he says his morning prayers during the remainder of his life, the Sabbath and other holy days excepted.