

and sinful renunciation of our faith in Christ, and laid us open to a severe condemnation.

Class-meetings have a strong and irresistible claim on the high and prominent position we give them, for they originated in a remarkably providential way; they were found to be eminently serviceable in detecting irregularities, and promoting edification; and now after a lapse of more than a century, they are prized by the great bulk of the best and most spiritual of our membership. To surrender them, or break down their sanctions as handed to us from the great, wise, and good Wesley,—and through the hands of the Thompsons, the Mathers, the Pawsons, the Clarks, the Bramwells, &c., &c., of our church—would, apart even from their important use, be an act for recklessness and folly of which, I trust, we are not capable.

And who, my friend, would be pleased by the change you demand of us? Not one in a thousand of those who are making a proper use of Class-meetings and therefore know their value; but those, rather—and I make the assertion with nothing of a spirit of undue reflection—whose spirituality is fearfully below par, and who, therefore, do not wish to be dogged into subjects for which they have little or no relish. No! you will never, I trust, find our church so insane as to give up a condition of membership which has been found so important from its very commencement, for a change, which in the judgment of our best and wisest members, both in