

and the class-meeting will become, what it always may be, "a time of refreshing from the presence of the Lord." But if class-meetings have fallen into general disuse in his charge, the strong probability is that the leaders were either originally unsuited for their office, or have lost so much of the life of God and of their first love as to be no longer qualified for shepherds and guides in Israel. Then another course of action will become the preacher's duty, for which he will find ample warrant in the Discipline. (Part I, chap. ii, section 3.) Let him select from among the members one or more qualified in his judgment for the office and work of leaders, and after conversation, counsel, and prayer with them, give one a class-book, commission him to raise a class, and appoint the others to assist him. Haply the other leaders may thus be provoked to good works. When the new leader has succeeded in some good degree, let the assistant be commissioned in the same way, and a third be appointed to assist him, who will thus be gaining experience and preparing himself for leadership. We admit that possibly the old leaders, instead of finding in these measures a provocation to greater zeal, might take umbrage. But even, this would be a less evil than the religious torpor that invariably settles upon a charge that has inefficient class-leaders and deserted class-rooms. If the newly appointed officers are men of sound judgment, warm hearts, active piety, fair intelligence, are "full of zeal and of the Holy Ghost," and are well sustained by the pastor, the work will surely prosper in their hands. One year of such efforts, earnestly and prayerfully carried on, would go far to wipe away the reproach of our Zion that three fourths of the members wilfully and with impunity neglect one of the most important and distinctive of its rules. The pastor might further help the good work by frequently attending the classes himself, and this not always for the purpose of *leading* them, but as a visitor. Let him occasionally take his place with the members, and by his own brief, hearty, frank narration of his religious experience set them an example of *how to speak in class*—a lesson that we know to be greatly needed. He will thus also be best able to correct judgment of the abilities of the respective leaders, and to wisely counsel or encourage them. Too many of these forget that they are LEADERS, and that it is their prerogative and their duty to regulate the speaking and to give counsel. Too many of the members are prone to assume the leader's prerogative, and diverge into an exhortation to their brethren and sisters, and even to the leader himself. Others again will employ, week after week, such stereotyped language that if they open their hearts, as in class-meeting all should, the inference must be that they have a more *unvarying* experience than falls to the lot of the majority of Christians. This practice inevitably makes a class-meeting unedifying and wearisome. The leader has authority, and should possess the courage and the tact to arrest this religious speech-making. Class-meetings will grow in favour with pious and intelligent people in proportion as they are simply meetings for the statement of Christian experience. The best classes we have ever known, embracing the largest number of earnest, happy, consistent growing Christians, have been those, the leaders of which have kindly but firmly insisted upon brief statements of a week's experience, and have themselves given short and pointed counsels in response. A more social character, too, should be given to our class-meetings. Where the room is small, it is better, we think, that both leader