

to communicants being placed under proper pastoral oversight. In fact, it is of paramount importance that more should be done to guard the Lord's Supper from the intrusion of unworthy persons; and also that those who sincerely wish to participate in it should be instructed and encouraged. This is a state of things that did not exist in Mr. Wesley's days. But whatever changes are made, in no case can we afford to bring down the class-meeting, from the high unique position it has held in our beloved Methodism. It is well to bear in mind that the sacrament of the Lord's Supper does not make so much as that it manifests the members of a Church, nor can it be a substitute for the class-meeting in the Methodist Church, no more than the preaching-service or the prayer-meeting can be a substitute for either the Lord's Supper or the class-meeting; each has its own place and utility in the Church. The class-meeting *leads* to the Lord's table and "fences" it in in a most admirable manner, so that the "Communion of the body and blood of Christ" is, to say the least, the attestation of a fellowship already established.

The chief characteristic of the class-meeting is its *devotional* aspect. All Christian fellowship must ever keep that in prominence. The united worship of God by those whose hearts the Lord has touched must always be a most invigorating exercise to such as love the Lord in sincerity and in truth. It is a sorry state for a class-meeting to reach when the fire of holy devotion is not burning briskly on its altar of service. It is not at the door of such a class that the anxious inquirer will knock for admission; an aching heart longs for better company and will seek the healing balm elsewhere. The poor in spirit will not seek spiritual comfort from such as are lamenting their leanness. But let the meeting be bright and lively, let the members be really in earnest and interested in "our class;" not neglecting to think, work and pray for its prosperity, a marked change would be soon felt and a tide of real success would flood in. It should ever be borne in mind that the class-meeting is a *social* means of grace. With our forefathers the class was a centre of brotherliness; the most fraternal relations existed between them, they loved each other, knew how to shake hands, too. The heartiness of their singing and fervency of their prayers might shock some fastidious ones nowadays; but what of that if it helped some heavy heart over some hard places on life's rough ways. The brotherly talk, the kindly words and smiles, the social intercourse and fraternal greetings made such impressions that it took far more than a week's temptations and trials to cut off the good effects, and ere that was done the next weekly meeting was on hand, and so were the