

*Their number increased daily.*

At the first meeting twelve persons attended; at the second, forty; and soon the number rose to one hundred. When they were increased, says Mr. Wesley, to "about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their own houses."

*To these . . . he gave those advices, from time to time, which he judged most needful.*

When an awakened soul is asking, "What must I do to be saved?" how should we answer him? Some would say, "Confer not with flesh and blood, but go at once to God." But is this God's method? God alone can pardon; but it is given to man to direct the penitent to the source of pardon. We must not only tell a sinner to go to God: we must shew him how to get there. When Saul of Tarsus cried, "What wilt thou have me to do?" the Lord did not tell him, although he might easily have done so, but said, "Go into the city, and *it shall be told thee* what thou shalt do." When Christian was flying from the City of Destruction, he met with one "Worldly-Wiseman," who counselled him with all speed to get rid of his burden; but Evangelist told him, "Go to yonder wicket gate, and *it shall be told thee* what thou must do." "Every good gift is from above;" but it becomes us to accept God's gifts in God's way; and His way of instructing troubled souls is through the instrumentality of converted men. He sent Annanias to tell Saul the way of salvation.

*They always concluded their meetings with prayer, suited to their several necessities.*

Has not the neglect of this, among other things, something to do with the non-attendance of many members at class-meeting? It is not to be expected that intelligent men and women will continue to attend a service from which they derive no profit. Some will say, if they derive no profit, the fault is with themselves. That does not follow. They may come to class earnestly desiring bread, and it is no wonder they are disappointed when they get nothing but husks. Let Leaders everywhere see to this matter; and whether they are successful in "advising" or not, they can, at least, "close their meetings with prayer suited to the several necessities" of their members. "The MAGNA CHARTA of the class-meeting has but two clauses, and they are—'Confess your faults one to another, and *pray one for another*, that ye may be healed.'"

*(To be continued.)*

DEATH.—Man is, as it were, a *book*; his birth is the title-page; his baptism the epistle dedicatory; his life and actions, the contents; his repentance, the corrections. As for the volumes, some are in folio, some in quarto, some in octavo, and some much smaller; some are bound fairly, some plainer; some have piety and godliness for their subject; others (and they too many) are mere tales and romances; but in one respect all are alike; in the last page of each stands one word, *FINIS*,—this is the last thing in every book. Such is the life of man; it may be long or short, strong or feeble, fair or coarse, holy or profane. But death comes in at the end, and closes up all; for that is the end of all.