

of religious experience, he would far more effectually have met the claims which a class has on its leader. For instance, he would not have attributed to Providence the leanness of that brother's soul when he knew that the heaviness of which he spoke was more traceable to his neglect of the prayer-meeting, his sleeping under the sermon, and his hunger for wealth. Nor would he have spoken so assuredly of the crowning of that young member whom he knew to be a better expert at the dance than at the explanation of a Sabbath-school lesson.

From this hasty peep from behind the screen I gathered the following conclusions, viz :—First, that the class-meeting should, as other institutions of the church, be provided for in agreement with the demands of a growing age. In days when the log-house was the rule for the dwelling, a comfortless classroom could be more easily tolerated. Now that Christians come from carpeted floors, it does not seem absolutely necessary for them to incur the self-denial of doing penance for an hour in a cheerless class-room. And even if the piety of some prevents their feeling the change, the task it is to the feelings and patience of the majority is measurably a cruelty. It is not the policy of Protestantism to punish the body for the good of the soul. Nor is the intelligence of the age so blind as to expect members of any church to become very enthusiastic in their loyalty for spiritual helps through the channels that offend the sensibilities.

Further,—The age in which we live is emphatically an educational one; and no branch more than Methodism respects the universal clamor for knowledge. In agreement with the vast improvements in mental culture, the pulpit has been improved, the curriculum in the education of ministers has been advanced. This is a growth from necessity, and it is deemed absolutely necessary that the voice of the pulpit should not be coarser than that of the pew. Twaddle, if ever admissible, is out of date; and though the same old gospel must be preached, the same doctrines enunciated, it must all be done in a manner not to shock the ear of him whose heart it is intended to reach.

Thus much may alike be said of the important work of class leading. Informed minds have reasonable expectations of those to whose care they are confided; and although the piety of uneducated leaders will, among all true Christians, compensate for the effect of early disadvantages, the great bulk of the membership expect, and have reason to expect, as efficient provision for them in this particular department as the church can command. Piety is not the only requisite for a preacher; nor would education be a sole requisite for a leader; but, if in the pulpit the combination of these two qualifications are essential, is it not equally necessary in the class? Admitting that many faithful leaders are the victims of an early superficial education, there are none, methinks, worthy of the title *faithful* who are not furnishing themselves to the best of their ability in the use of every available channel, for the responsibility of the office they hold. The care of souls is upon them; and when it is considered that in some instances the mind of many under their care has been favored with a careful training they will agree in the wisdom of making the class meeting as palatable as possible to all such. And it is because I