

Such is the language of the Bible, and no language could better describe a Methodist "class-meeting." It may be said that Christians can reprove and admonish, and edify one another, without meeting together for that special purpose. Suppose that possible, yet even then Christians would not have discharged their duty to one another; they *must* assemble for this *special purpose*, they are to "comfort" themselves "*together*," and they are to continue in this "fellowship" without wavering. We therefore conclude that the Holy Scriptures not only sanction, but authorize the assembling together of Christians for fellowship and mutual spiritual improvement; and, to use the technical language of Methodism, "class-meetings" are not peculiar to Methodism, but an institution of Christianity, and authorized by the word of God.

Such meetings promote self-examination. For the time being, worldly topics and secular business are forgotten, and the mind is concentrated upon one's own religious life and character. Is it not true that one reason why so many professing Christians are no credit to Christianity, arises from the fact that they so seldom sit in judgment upon their life and conduct—they think and speak but little concerning their spiritual emotions and desires? If they have any religious life or experience, they suppress any emotion in reference to it, and always avoid alluding to it in conversation. Such a course would destroy all earthly friendship. What is there that will grow, and hasten to maturity, without oversight and care, and faithful watching? Is the inner life of the soul, an unconscious development of man's spiritual powers, independent of his own co-operation and labor? If not, then what can. What diligence, what circumspection, are demanded on our part to promote the spiritual health of the soul. Surely an hour once a week, when Christians may meet to examine their own hearts, and mutually assist one another in understanding what duties and obligations rest upon them, is not too much time to devote to this special and important work.

Such meetings encourage weak and timid Christians. This is an argument which can only be appreciated by those who know something of the conflicts and temptations that assail the true Christian as he endeavors to save his soul. Are not young converts "babes" in Christ? How suggestive such a term is of weakness and dependence! To require the pastor of a Church to bear all the responsibility and care of the Church, is simply to demand an impossibility. Besides, is the rich experience of aged Christians, who have passed through many a conflict, and who are not ignorant of Satan's devices, of no value to the Church? How, then, may such experience be utilized for the benefit of younger Christians? When men are surrounded by difficulties and assailed by countless adversaries, they need something better than splendid theories to comfort them. Let them hear the sound of familiar voices, speaking words of cheer; let them see the foot-prints of travellers who have scaled the heights and braved the dangers that now lie in their pathway, and they will urge on with a courage which is the sure precursor of success.

Such meetings develop sympathy and brotherly love. A great effort is being made in our day to promote the union of Christians in Churches. So