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## Wait on the Lord.

"They that wait on the Lord shall renew their strength."  
The earth shall waste, the sun shall fade,  
The stars shall pass away;  
But who the Lord will trust, shall abide,  
Though sun and stars in dust be laid,  
Shall never know decay.

Though years innumerable fly  
As sands upon the shore,  
Or clouds that cross the wistful sky,  
Or flowers that in the forest die,  
When spring's soft darts are o'er;

The soul that finds in God delight,  
Unshaken eye shall be,  
When ruffled nature sinks in night,  
And years beyond still urge their flight  
Mid vast eternity.

Secure in Jesus, there no sin  
Shall ever reach its noose;  
For all that world is pure within,  
And naught may 'er admittance win,  
To cloud its radiant shore.

O, soul of mine! wilt thou arise  
And stretch an upward wing,  
And thither turn thine ardent eyes  
Where, far beyond those fading skies,  
Eternal pleasures spring?

—Independent.

## The Class-Meeting.

"Wise Solomon observeth it of his deep experience,  
For a youth under the tree of life,  
There is not a second. And that two are better than one,  
Because they have a reward for their labour."  
Single converts seldom prosper; many lands manure, words  
both quick and true.—Hence H. H.

"What a beautiful object! its leaves are all a silvery white," exclaimed a traveller in a far-distant land, as he gazed upon the spreading branches of a tree that was indigenous to the soil. "White, did you say?" inquired a friend by his side, who was accompanied with some degree of surprise; "surely it is a slight mistake; for they appear to me to be all green." "Nay, verily, they are white," reiterated the former; "while, at the same time, he asserted himself that he was right by peering into the mass of beautiful leaves which floated before his inquiring vision. "Nay," said his friend, "I protest they are green; you must surely be the subject of some strange optical illusion." A third friend here interposed, who had discovered the secret of the mistake. "The leaves," he observed, "of this beautiful tree are green on one side, and white on the other. You are standing on opposite sides of the tree, and the wind is blowing the leaves all in one direction; so that to you all appear white, and to you they are all green."

Other objects of observation besides trees have been contemplated from opposite points of view, and of course reached different conclusions have been reached concerning them. There are few things on which men do not differ differently, and in the same manner. We are at a loss to name a subject which has gained perfect unanimity of opinion. Certain it is that such unanimity has not been awarded to the "class-meeting," among those who know it only by report. The "class-meeting" is what it is? Every member of the Methodist Church, by producing his "Rules," can show that a class consists of persons who are desirous to "free from the wrath to come," perhaps about twelve in number, and one of them called the leader. And that such a company generally forms a section of a larger company of men, having the form of a class, seeking the power of godliness, united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

The class-meeting, therefore, is calculated to be a school of instruction; a book by the eye; a restorative to the fainting Christian; a consolation to the desponding; a direction to the God of all consolation; the thirsty soul is directed to "the Fountain of living waters;" the suffering follower of the Saviour meets with sympathy from fellow-sufferers, and the rejoicing saint meets with those in whose hearts exist the same feelings, the echo of his own joy. Here the weary traveller is refreshed, and starts with new vigour on his journey to Canaan; and the tired soldier is rested and invigorated for the campaign of the morrow. Here the weakness of "Little-faith" is strengthened, the wretchedness of "Forthright" is chased away, the covetousness of "Save-all" is melted into benevolence, and the duplicity of "By-ends" is transformed into sterling straightforwardness. Here sluggishness is converted into activity, misanthropy into philanthropy, tears into smiles, sorrows into joys, sighs into songs, clouds into sunshine, winter into summer, and the "fear which hath torment" into "perfect love, which casteth out fear."

Class-meetings are the little tents of Israel, pitched in every direction around the mercy-seat and the Shekinah, for the refreshment of the tribes during their wilderness state. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river-side, as the trees of lignum which the Lord hath planted, and as cedars beside the waters. He shall pour the water out of his bucket, and his seed shall be higher than Agave, and his kingdom shall be exalted. Blessed is he that blesseth thee, and cursed is he that curse thee."

Our sainted founder observes:—"Upon reflection, I could not but observe this was the very thing which was from the beginning of Christianity. In the earliest times those whom God sent forth 'preached the gospel to every creature; and met those who were of the body of hearers, were mostly either Jews or heathens; but as soon as any of these were so convinced of the truth as to forsake sin, and seek the gospel salvation, they immediately joined them together, took an account of their names, advised them to watch over each other, and met those who were called 'catechumens,' (as they were then called,) apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them and for them, according to their several necessities."

Thousands of holy and happy Christians can bear testimony to the value of these weekly means of grace; and ten thousands below the throne, who have gone up through much tribulation, "rejoice upon them

with pleasure in that land of rest where their works do follow them."

But we are looking at one side of the tree only. Let us go over to a moment to the other side. Here a number of individuals holding opinions opposite to those we have uttered, many of whom are very sincere observers, and earnest enquirers after truth. Let us listen for a moment to the sentiments they are expressing. "It is a Popish ordinance," says one, "not very familiar with Methodist economy; 'I understand it is a place of confession; and, for my part, I see no difference in confessing in the class-meeting, and confessing to the priest.' 'It is not commanded in Scripture,'" observes another; "but it is obviously an ordinance of man, and, therefore, to be avoided. 'It makes too large a demand upon my modesty,'" remarks a third one; "I could not speak on any account as an too nervous." "It may be all very well in itself," replies a fourth; "but the people are so very ignorant, and the leader especially so very illiterate, that I can see no advantage in associating with such persons." "I can get to heaven without it," replies a fifth; "while a number unite with a sixth in the expression of his opinion, 'I do not know why, but I do not like it.'"

There may be among our readers those who hold these adverse opinions; and we humbly ask a hearing, that we may speak to their convictions. "It is a Popish ordinance." The class-room is indeed the place where earnest confession of sin, with strong cries and tears, is often heard; but that confession is made, not in the expectation of receiving "absolution" from a man "who opposeth and exalteth himself above all that is called God, or that is worshipped," but for the instruction and warning of other persons, and with a view to enlist their sympathies, prayers, and counsels. The leader himself, being a layman, not a priest, the class-meeting is an antagonist of "sacramental confession," and is expelling the overthrow of the confessional.

"But there is no Scripture authority for the class-meeting," is the second objection.—Nor was there any express command in God's own precious revelation to originate that Missionary Society, of which, perhaps, you are a member and a collector; nor were you told, in so many words, that you ought to visit the humble cottages in your neighbourhood, for the purpose of lending weekly a religious tract; and you might search a long time before you would find in the Bible any mention of Sunday schools; and yet, it may be, these have your hearty concurrence and support, because you perceive they are means of doing good which have been developed by circumstances obviously providential, adjusted by the prudence and zeal of the Church, and abundantly honored of God. The class-meeting is to be placed in the same category, received with the same favour, and employed on the same authority.

"I cannot speak," is the third objection raised. Can you speak in the same manner as you do in the common topics of conversation in every-day life? Are you penitent, and can you not inquire what you must do to be saved? Are you happy in God's love, and can you not say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul?" Can you not say, "I have sinned, and I am wretched, and I am miserable, and I am in need of mercy, and I am in need of grace, and I am in need of help, and I am in need of strength, and I am in need of wisdom, and I am in need of power, and I am in need of glory, and I am in need of life, and I am in need of peace, and I am in need of joy, and I am in need of love, and I am in need of hope, and I am in need of faith, and I am in need of patience, and I am in need of meekness, and I am in need of gentleness, and I am in need of kindness, and I am in need of goodness, and I am in need of purity, and I am in need of holiness, and I am in need of righteousness, and I am in need of truth, and I am in need of justice, and I am in need of mercy, and I am in need of grace, and I am in need of power, and I am in need of wisdom, and I am in need of strength, and I am in need of glory, and I am in need of life, and I am in need of peace, and I am in need of joy, and I am in need of love, and I am 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