

we can more fully grasp the meaning of the cross, than we can understand how God can sit upon a gentle hillside and talk familiarly with men like you and me. Not the wide-world reaches of the Gospels are most mysteri-

ous, but the talk of Jesus beside the well with the sinning woman of Sychar, or the call to Zacchæus to come down from the tree, or the defence of the disciples as they ate the barley grains on the Sabbath.

A COMMUNICANTS' CLASS

By Rev. W. J. Clark, D.D.

ONE MINISTER'S EXPERIENCE

[Dr. Clark's article describes a method in which Sunday School teachers and their minister can work very closely together. The teacher can greatly aid the minister by recruiting for the communicants' class from amongst his own scholars; and a kindly, sympathetic word from the teacher will often lead a hesitating scholar, not only to attend the communicants' class, but to follow this up as well by deciding to go to the Lord's Table.—EDITORS.]

It has been my custom in both of the charges in which I have been privileged to minister, to announce two or three times a year, a month preceding our regular communion service, that I would meet with any, but especially young people from fifteen years up, on a Friday afternoon shortly after the close of the day school, say four o'clock, to speak with them as to the meaning and value of church membership.

I have never had a large class,—it has ranged from two to seven or eight. At these meetings I would speak of the church and what it stood for; the opportunity of those who had been blessed with its influences; the wisdom of all who had arrived at their age definitely and deliberately pledging themselves to Christ as their Lord and Saviour; the promises that Christ has made as to receiving and blessing all who come to Him in sincerity; His fulfilment of these promises as evidenced in the history of His people; the meaning of the bread and wine, the elements used in the Supper; and the growth in spiritual life which is assured where one is faithful in the use of God's Word, in prayer, and in the subjection of the will to what we believe to be the will of Christ in all life's occupations and interests.

I also seek to make plain what church membership involves in its outward aspect, in faithfulness in attendance at public worship, and readiness to do what one may, to support and advance the church's interest, as well as living a clean, honest and useful life.

I always have a private interview with each one after these meetings have ended, in which I try to find out what difficulties each may have in his own mind in regard to the whole question, and press the thought home that the all-important thing to remember is that this is a covenant between God and one's self, and that unless this is sincerely made, the outward profession is of little or no value. I also ask them to look on me as their friend, and to believe that I will always be glad to give such counsel as they may feel they need, and that in case of removal they should ask for a certificate and identify themselves with the church where they may worship.

Not always do those thus received prove by their after life that the profession made has been a reality. That must always be so, for it is God alone who knows the heart. But the proportion found faithful will be found larger, I believe, than those who are brought into the church by extraordinary methods. My reason for believing this is, that God's promises are invariably "to you and your children." Those who have been trained in Christian homes and in the church and Sabbath School have been greatly privileged, and while their experience at such an age must necessarily be limited, yet they know what it means to serve Christ rather than self, and it is well that they should definitely and publicly be ranked among Christ's disciples.

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