

The Rev. R. Watson was a great admirer and faithful attender at class, and we commend his example to those who do not go to class, because "they cannot learn anything. The common people only attend, and they are not edified by the relation of their experience." Mr. Watson's intellect was almost equal to theirs—his education also, and so was his standing. And yet he found much to instruct and profit him in the class-room. Mr. Watson "met in class in reference to his own spiritual improvement." "The class did not consist of the nobility, of the wise, or the learned, or the wealthy, "but consisted mostly of poor people, accustomed to daily labour." "with these simple-hearted people he associated once a week, and their meetings, unobserved by the world, were often seasons of *spiritual refreshment and edification*." We admire him; but never does he look so great and good as when he requests his name enrolled on the class-book, and when he met weekly with the poor, simple-hearted people, for his own spiritual welfare. This was done when he had reached the very height of his popularity, the zenith of his glory.

In conclusion, the best teacher in religion is experience; for even the teaching of Scripture "is foolishness to the natural man," because it is only spiritually discerned." Now, may we not appeal to the experience of all who have enjoyed the privilege of class meeting for their utility, for their especial fitness and adaptation to the wants of all who are earnestly endeavouring to work out their salvation with fear and trembling? Have we not all found in these meetings the Spirit's quickenings, while others spoke of their trials, their temptations, and deliverances? Have not our resolutions to be more entirely devoted to God been strengthened and confirmed while others spoke of that perfect love which casteth out all fear? And, on the other hand, have we not found our relish for class meeting lessen just in proportion to our backslidings of heart, the decay of earnestness in the great work of personal salvation, and the in-letting of worldly-mindedness? And have we not been spiritually revived and restored to peace and joy in believing, by persisting, notwithstanding our reluctance, to attend these means of grace! We believe there are few of those to whom we address these inquiries who will answer in the negative.

Are any of you, as Methodists, neglecting your class? Why is it so? Have you become so strong in faith as to be able to stand alone?—to be independent of that intimate communion of saints, that sanctifying fellowship, once the delightful source from which you derived so much spiritual strength and growth in grace? Or,