

THE CLASS-LEADER
AT WORK

THOMAS BARCLAY

THE
CLASS-LEADER
AT WORK.



REV JAMES H. RIGG, D.D.

President, 1878 and 1902.

THE
CLASS-LEADER
AT WORK,

BEING A COMPILATION OF METHODS AND PROGRAMMES IN ACTUAL
USE BY LEADERS OF CITY, TOWN, AND VILLAGE CLASSES, BOTH
SENIOR AND JUNIOR, TOGETHER WITH MANY VALUABLE
CONTRIBUTIONS SPECIALLY WRITTEN BY
MINISTERS AND LAYMEN FOR THE
USE OF LEADERS.

BY

THOMAS BARCLAY.

WITH AN INTRODUCTION BY
REV. RICHARD GREEN.

“Our strength, Thy grace; our rule Thy word;
Our end, the glory of the Lord.”

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DEDICATED WITH GREAT RESPECT,
AND BY KIND PERMISSION, TO
REV. JAMES H. RIGG, D.D.

PREFACE.

IT is generally admitted that there is no class of Christian workers who need opportunities of inter-changing ideas and comparing methods so much as Methodist Class-Leaders.

The Leader has the heavy responsibility of ministering to practically the same group of individuals, week by week the year round, and is often severely tried to find time in these days of stress, to maintain the power and interest of the meeting.

But the ingenuity of Class-Leaders is proverbial in devising means whereby their members may be drawn together for the cultivation of brotherly love and all the virtues of the Christian character. The Class-meeting is the training ground of Christian workers, the armoury alike of the young recruit and the Christian veteran. It is the business of the Leader to make the meeting so helpful and attractive that those who attend may find it as a spiritual home where they can gain experience and courage to resist "the wiles of the evil one," who seeks, unceasingly, to tempt the weaklings to join the ranks of the "ceased to meet."

Many a Leader is so enthusiastic and so dearly loves his Class that his mind is ever on the alert to discover new methods for the enrolment of additional members and of conserving those already on his books.

How often, when, under Divine guidance he has hit upon some fresh plan which succeeds beyond his expectations, he has ardently desired to make it known to his brethren.

The "Class-Leaders' Column" in *The Methodist Times*, and the pages of *The Methodist Recorder* have afforded him certain facilities for that purpose, but weekly papers, despite their excellence, are from their very nature, the most easily forgotten form of our literature.

Fortunately, however, I have been enabled to bring under review the communications made during the past five years to the "Class-Leaders' Column" in *The Methodist Times*, as to methods, etc., and to collate the best of them.

These, together with some original contributions by experts, and other suitable matter, have now been brought together in the hope that they may be found of great value in supplying Leaders with germs of thought, material for the preparation of programmes by those who use them, and many practical suggestions which have proved helpful to others in the conduct of their Classes.

Perusal of *The Class-Leader at Work* will shew that its title is justified, for it will be seen that its pages consist largely of a record of the methods of Class-Leaders at work, and as the index shows, among the names of the latter are many of the most experienced and successful Leaders in the Connexion.

The contributions cover every variety of Class-meeting in city, town, and village. I have studied especially to make the book serviceable to Leaders of Junior Society Classes. Such Leaders deserve all the help we can give them; for their members being young have but little or nothing to say for themselves. The Leaders, too, are often inexperienced, with the result that they become discouraged, and

the Classes for that reason not infrequently are allowed to lapse.

To assist this most deserving class of workers, special articles have been written by experts. The book also contains practical contributions from many successful Leaders of Junior Classes.

At the end forms are provided for the use of programme makers, as also blank pages for personal memoranda and for recording hymns and tunes used in the Class.

It only remains for me to thank the large number of Leaders, about 130 in all, who have supplied so much material for the book. I should also like to express my obligation to the proprietors and editor of *The Methodist Times*, who have so generously allowed me to make such selections from their columns, as I required for my purpose.

A word ought to be said about the portraits.

Each of the ministers represented, has in some way or other identified himself with the movement which has set in during the last few years, for raising the status of the Leader, and developing the usefulness of the Class-meeting.

The book, as will be seen, is dedicated to the Rev. Dr. Rigg, twice President of the Wesleyan Methodist Church, honoured and respected by the Evangelical Churches throughout the world.

It was the Rev. Dr. Rigg, himself, for many years a successful Class-Leader, who first in the Memorials Committee, afterwards in the Burslem Conference of 1900, was largely instrumental in carrying the resolution for the appointment of an influential Conference Committee to consider questions affecting the Class-Leader and his work—he it was also at Camborne, in 1903, who materially helped the passage of the report through Conference.

The late Rev. Hugh Price-Hughes, M.A., when President of the Conference, visited the great centres, and strenuously advocated the importance of the Class-meeting and the appointment of fresh Leaders—large numbers of whom date the commencement of their career from that time.

The Rev. Walford Green, D.D., and the Rev. Marshall Randles, D.D., were both, when living, active supporters of the forward policy in regard to the Class-meeting, and did great service in carrying it to the position it now holds.

The Rev. Marshall Hartley will always be remembered with affection by the Class-Leaders of Methodism, not only because when he was in the chair as President at Camborne, the resolutions were adopted by both Sessions of Conference, recommending the appointment of Connexional and District Class-Leaders' Committees, but especially for the brotherly sympathetic and helpful letter which he addressed individually to each of them during his year of office.

To the Rev. Henry J. Pope, D.D., we owe much for his wise counsel and sympathy—it was he who presided at the first Class-Leaders' gathering, held at Newcastle-on-Tyne, in 1901, and by so doing greatly contributed to its success.

In closing these prefatory notes, I desire to thank the Rev. Richard Green for his kindness in writing the introduction. There is no pretence in the book itself to any literary merit—but in the contribution by Mr. Green a charm, peculiarly his own, is added, which will do much to enhance the value of the work.

THOMAS BARCLAY.

THE UPLANDS,
BLACKWELL,
NEAR BROMSGROVE,
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INTRODUCTION.

BY THE REV. RICHARD GREEN.

(*Some time Governor of Didsbury Wesleyan College.*)

“WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM.”

“Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more as ye see the day approaching.”—*St. Paul.*

“Confess therefore your sins one to another, and pray one for another, that ye may be healed.”—*St. James.*

“Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage.”—*The Pilgrim's Progress.*

NEARLY sixty years ago I was asked to attend a Methodist Class-meeting. Having been earnestly seeking salvation for some time, I gladly responded to the invitation; and at that first meeting, whilst the Leader was pointing me to the cross, I was enabled to “see all my sins on Jesus laid,” and then and there I found peace through believing. From that hour to this the Class-Meeting has appeared to me to be invested with a very sacred character. In my earlier experiences I had hard battling with fears and doubts and temptations. The Sabbaths—generally spent in public services or Christian work from seven o'clock in the morning until nine o'clock at night—were hallowed and blessed days; but the intervening days brought buffeting and strife. The Wednesday night Class-meeting was a stepping-stone between one Sabbath and another. How eagerly I longed for these meetings! How thankfully I remembered them! They were sweet and helpful hours; hours of

quiet rest, as beneath the shade of palms and near the well's cooling and refreshing waters. They were times when the joy of conscious progress made one's heart dance with thankfulness and delight, or when the pain of remembered failure humbled one to the dust. They were means of Christian instruction and admonition, of warning and kindly counsel; means of real Christian fellowship, of happy brotherhood, and of mutual helpfulness. What the Class-meeting was to me, it has been to thousands upon thousands, during the last century and a half.

The Class-meeting as we know it, is the final outcome of many changes through which it passed in the course of time. It is interesting to trace its development from the beginning of Methodism. In a slight degree it is discernible before the word Methodist was applied. Perhaps the first indication of it in Wesley's case is apparent in the form of a *religious companionship*, the benefit of which he proved as early as 1725, when he was twenty-two years of age; and when, he tells us, he first met with "a Christian friend." "From this moment," he says, "I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two for religious retirement. I communicated every week. I watched against all sin in word or deed. I began to aim at, and pray for inward holiness." This was Wesley's first experience of *Christian fellowship*, which throughout his life he so highly prized. Charles Wesley also proved its utility in maintaining and furthering the religious life at an early period of his career. Thus he writes:—"Providence has at present put it into my power to do some good. I have a modest, humble, well-disposed youth lives next me; and have been, thank God, somewhat instrumental in keeping him so. He had got into vile hands, and is now broke loose. He durst not receive the Sacrament but at the usual times, for fear of being laughed at. By convincing him of the duty of frequent communion, I have prevailed on both of us to receive once a week." Again he writes:—"My first year at college I lost in diversions; the next I set myself to study. Diligence led me into serious thinking. I went to the weekly Sacrament, and persuaded two or three young students to accompany me, and to observe the method of study prescribed by the statutes of the University. This gained me the harmless name of *Methodist*."

John Wesley more fully writes:—"In November (1729) four young gentlemen of Oxford [himself, his brother Charles, Mr. Morgan, and Mr. Kirkham] began to spend some evenings in a week together in reading chiefly the Greek Testament." The next year two or three of his pupils, and afterwards one of Charles's, "desired the liberty to meet with them." Two years

afterwards Mr. Ingham and Mr. Broughton joined; then Mr. Clayton with two or three of his pupils, and Mr. Hervey; and, in 1735, Mr. Whitefield. This was the first—the Oxford Methodist Society; and its meetings exhibit a prominent element of the Class-meeting in that they were held for *mutual help and oversight* in the pursuit of a religious life.

We next find Wesley at Savannah, in Georgia, in 1736, advising the more serious part of his congregation “to form themselves into a sort of little society, and to meet once or twice a week *in order to reprove, instruct, and exhort one another*; and further to select out of these a smaller number for *a more intimate union* with each other.” Here is the germ of the Band Societies, which were organised before our type of Class-meeting, and were almost identical in character with the present Class-meeting. The Rules of the Band Societies date from December 25, 1738; the Rules of the present Methodist Society from May 1, 1743*. Again, in June, at Frederica, “on Sundays in the afternoon and every evening” (afterwards on Wednesdays and Fridays) he spent “some time with the most serious of the communicants in singing, reading, and conversation”—*a form of social worship and mutual helpfulness*. The next year (1737) he writes:—“Some time after evening service as many of my parishioners as desire it meet at my house (as they do also on Wednesday evening) and spend about an hour in prayer, singing, and mutual exhortation.” Here is an organised meeting for *social worship and mutual ministry*—distinctive elements of the Class-meeting. This is what he calls the second Methodist Society.

After his return to England, and particularly after the Aldersgate Street meeting, the preaching of the Wesleys became very powerful, and multitudes were affected by it. “One and another,” Wesley says, “came to us asking what they should do We advised them, ‘Strengthen you one another. Talk together as often as you can, and pray with and for one another.’ But they said, ‘We want you to talk with us often, and to direct and quicken us in our way, to give us the advices, you well know we need and to pray with us, as well as for us.’” Thus the keenly felt need in the hours of deep religious conviction and in the experiences of the incipient religious life finds expression. “So I told them,” he adds, “If you will all come

* What we now call a Band-meeting, which is open to all the members of the Society, was originally a meeting of the members of the Band Societies only. On some of the quarterly tickets a small “b” in addition to the large capital letter appears. These were given to those members of the Society who also met in “Private Bands,” and gave them admission to the “Meeting of the Bands.” The private Bands have now almost entirely disappeared.

together every Thursday in the evening, I will gladly spend some time with you in prayer, and give you the best advice I can." This agrees with the account given in the preamble to the Rules—an inimitable document:—"In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads." Thursday evenings were appointed as the times for their meeting; many joined with them, and Wesley gave them those advices which he judged needful, and they concluded their meetings with prayer suited to their several necessities. This was the third Methodist Society, and it was "no other than a company of men, having the form and 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.*" Could *Christian fellowship* find more apt expression? Here the true idea of the Class-meeting is applied to the entire Society; the division of which into small companies for spiritual purposes was not thought of for more than two years after this (not until April 1742). It was thus brought about. The Society at Bristol had been divided into companies or classes of twelve persons, one of whom was styled the Leader, whose duty it was to wait on the members at their homes once a week, to receive their contributions of (at least) one penny per week towards meeting the cost of their newly-erected preaching-room. Wesley, having at this time the pastoral oversight of the whole of the London Society, scattered "from Wapping to Westminster," all of whom he visited at their homes, found the work beyond his time and strength. Accordingly he invited "several earnest and sensible men" to meet him, to whom he showed the great difficulty he had long found of knowing all the people who desired to be under his care. "They all agreed that there could be no better way to come to a sure, thorough knowledge of each person than to divide them into classes like those at Bristol under the inspection of those in whom he could most confide." This, he tells us, was the origin of the Classes in London. In a most interesting pamphlet entitled *A Plain Account of the People called Methodists*—which every Leader should read—he says, that at first the Leaders visited each person at his own house; but this was soon found to be inexpedient on many grounds, and it was then agreed that those of each Class should meet all together. Well might Wesley exclaim, "It can scarce be conceived what advantages have been reaped from this little prudential regula-

tion. Many now happily experienced that Christian fellowship of which they had not so much as an idea before." It may seem a little surprising that Wesley did not see in his early Band Societies a type of meeting which would answer the end he had in view.

Then came the quarterly inquiry by Wesley, when he "talked with every member himself, inquired at their own mouths as well as of their leaders if they grew in grace; and to those of whose seriousness and good conversation he found no reason to doubt," he gave a ticket. Thus the Class-meeting at length attained that character with which we are familiar.

There had been various instances of persons who were driven to form little meetings of this kind by the very stress of their religious necessities. As for instance, we read:—"Three women agreed to meet together weekly with the same intention as those at London, viz., 'to confess their faults one to another, and pray for one another, that they may be healed;' at eight, four young men agreed to meet in pursuance of the same design."—*Journal*, Ap. 4, 1739.

"In April I went down to Bristol, and soon found a few persons agreed to meet weekly with the same intention as those in London. These were swiftly increased by the occasion of several little Societies which were till then accustomed to meet in divers parts of the city, but now agreed to unite together in one."—*Eccles. Hist.* iv. 176.

It is not easy to describe in detail the benefits that may arise from attendance at a well-ordered Methodist Class-meeting. One of the first and most prominent of these is the helpful assurance of recognition, of being regarded, cared for, even loved. The individual member is no longer an outcast. He is a brother in a family, a member of a spiritual community, and that not in an idealistic way, but as a discernible reality. This brings the strengthening joy of comradeship. True, it is actual fellowship with a few, a small company only, but this gives it definiteness. It is difficult, if possible, to have communion with a crowd. It is vague and indeterminate. The ideal communion with the whole body of Christ is realized in the Sacraments—the Sacrament of Baptism, which admits into the fellowship of the outward community; and the Sacrament of the Lord's Supper, whereby the communion, externally and spiritually, is declared, maintained, and nourished. There is only one Church, one body of Christ, and every believer is in that body. No one of all the many denominations in all Christendom is the one Church, even though it may be assumed. There is one majestic wide-spreading tree of many branches, and the one sap, the one

life of the tree, reaches to and nourishes every individual branch, and twig, and leaflet.

What is beautifully ideal in the "Church of God" is most happily realized in the little communities, where all are one in faith and charity and hope, and one in happy intercourse. Nor is this oneness destroyed by difference in station. "One is your Father which is in heaven, and all ye are brethren." The workman may meet in class with his master, or the maid with her mistress, as is often happily the case; the cultured may join with the illiterate, the wealthy with the poor. Yet there is no rude disturbance of just relationships. The servant obeys his master and the master respects his servant. This is having "all things common" in a spiritual sense, of which the common fund was but a parable. All have a common interest in a common salvation. Although the ideal communion is very effectively realized in the Class-meeting, it is not assumed that it is so there only. It may be found in many modes of brotherly intercourse, fellowship, and good-will.

How peculiarly is the Class-meeting adapted to aid the young believer; to bring to him comfort and guidance and defence! Here his timid faith may be encouraged and strengthened, and his misconceptions corrected. He may be instructed in the principles of practical religion, and led to devote himself to Christian service, the Class affording him suitable opportunities for its first exercise. Here he may learn that he is not alone in his exposure to the word of reproach, or to the temptations of evil. Here new sources of comfort and help are opened to his view. But it is not in the initial stage of the Christian life only that the Class-meeting is of value. It is helpful throughout its course in the patient cultivation of the highest type of the Christian character. The elect spirits of Methodism whose names are embalmed in her history all held the Class-meeting in high esteem. For the diffusion of the benefits of matured experience, for consolation and help in hours of depression, for warning and admonition in times of peril, for the resolution of perplexing difficulties, for the inspirations of patience in trial or disappointment, in sorrow or loss, for the reviving of flagging energies, for keeping alive the glow of holy devotion, for the preservation of faith, the encouragement of hope, or the stimulus of charity, what can compare with Christian fellowship! The Class-meeting is always prized in times of spiritual revival and activity. The earnest Christian eagerly seeking a deeper spiritual experience hails it. But in times of lukewarmness, or spiritual declension, the fellowship is not so keenly desired; and how often has it happened that the

relaxed attendance has been but the precursor of a greater relapse, and of irreparable spiritual loss.

In some cases a Bible-class has supplanted the Class-meeting, but without fulfilling its entire purpose. The Class-meeting may be—should be—a true Bible-class. Bible truth may be read and searched, for the biblical delineations of the religious life and the biblical expositions of religious duty are far more accurate than the imperfect experience and examples of individuals can be. And it is better to frame the religious life after the model of the Word than after any faulty exhibitions of it. If we imitate an Apostle it must be as he was an imitator of Christ. Thus the kind of Bible-study suited to the Class-meeting is incomplete until it becomes *the direct application of Biblical teaching to the Christian life of the Class-members*, testing and correcting them by it.

But the true and full purpose of the Class-meeting is not accomplished merely in the profit which the individual member may gain for himself. *A distinct duty and obligation of the Christian profession is the rendering of a measure of help to others.* Apostles and prophets, evangelists and pastors and teachers, were given for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ. One should go to Class not only for the good that can be gained, but also for the service that can be rendered, for the body is “fitly framed and knit together by that which every joint supplieth,” and “the working in due measure of each several part maketh the increase of the body unto the building up of itself in love.” *Eph. iv. 16.* This great service the Class-meeting is specially adapted to serve. Even an Apostle could rejoice in the mutual ministry of faith—“that I with you may be comforted in you, each of us by the other’s faith, both yours and mine.” *Rom. i. 12.*

Some persons complain that they cannot find Leaders who are able to instruct them. If it were so, is it not an indication that they who thus judge have approached the time when it becomes dutious on their part to prepare to lead others? How many sink in the narrow channel between independence of the help of others and the neglect to use the power to aid their weaker brethren which increased experience gives them.

Whatever Methodism is as a compact religious force in this country and others is due—next to the faithful preaching and the saving appropriation of the Gospel—to the defensive, strengthening, uniting, stimulating power of the Class-meeting. It is interwoven into the very texture of Methodism: it is of its very essence: and wherever in all the earth the true spirit of Methodism is found, there the Class-meeting is found also.

THE CLASS-LEADER AT WORK.

SECTION I.

THE LEADER.

IT would hardly be possible to find anything more suitable with which to commence the first section of "THE CLASS-LEADER AT WORK" than the following notes entitled "THE CLASS-MEETING IN METHODISM."

They are reprinted from "*The Methodist Review*," New York and Cincinnati, and were contributed to its pages by the learned Bishop Vincent, D.D., LL.D., Zurich, Switzerland.

Following the notes by Dr. Vincent are others, each being complete in itself, no attempt having been made to bring them into line—for by keeping them separate, two objects are gained—the one that the subjects can be more readily indexed, an important consideration to the busy Class-Leader, and the other that no space is lost by unnecessary introductory notes.

THE CLASS-MEETING IN METHODISM.

"The Class-meeting is the Christian man's opportunity to help his brother by telling how God has helped him. Conversation is a school. It makes people think. It spreads knowledge. It

developes strength. The best school recitation takes the form of an earnest conversation. What an exercise for the school of Christ! Watch old travellers as they compare notes. Study a group of enthusiastic reformers, politicians, fellow-students. See thus what a Class-meeting will be. . . .

“ The Class-meeting cultivates the social spirit and life, bringing people of different social types into social communion on the basis of Divine relationship and experience. It is a social leveller.

“ It builds up the Church as a working agency, and guarantees co-operation in local financial plans. . . .

**Church
Barometer
and Tower of
Observation.**

“ ‘ It is a complete system of Church shepherding.’ ‘ It is the Church barometer.’ ‘ It is what the heating apparatus is to a building.’ ‘ It is a spiritual gymnasium.’ ‘ It is an experiment station in the Christian life.’ ‘ It is a tower of observation for the pastor.’ One brother put a great deal into one sentence when he wrote, ‘ Serious Church members love it, indifferent members need it.’ ”

The following advice is given to Leaders—

**Practical
Suggestions.**

“ 1. We must remember first of all that it is not the main thing in Class to have a very pleasant and inspiring ‘ experience ’ of one’s own to tell. Never think about ‘ an experience to tell.’ We go to Class for a self-forgetting talk about Christ, for a reverent talk with Christ, and for a frank talk about how we may do our best work for Christ. Thus we shall inevitably start an ‘ experience.’ ”

“ 2. The Leader must see that the exercises of the Class are varied and interesting as well as instructive. Prayer, Bible readings, Bible study (let every member have a Bible), conversations as in a room at home, religious testimony—frank, modest, simply, as in the sight of the heart-searching Christ Himself; the study of hymns, the old hymns, the doctrines in hymns, the soul’s experience in hymns, the grace and tenderness and promises and power of Christ in hymns; questions oral or in writing. . . .

“ 3. There are many topics for conversation in the Class meeting and for thinking about in advance, and through the whole week as a preparation for Class. ‘ The trial of faith,’ ‘ The treatment of temptation,’ ‘ What is selfishness, self-indulgence, self-denial?’ ‘ The real value of self-denial,’ ‘ How may we carry our religion into home life?’ ‘ How may we win our children to Christ and to the Church?’ . . .

“ If the Leader will encourage the members to bring written questions on any subject, he will accumulate a real treasure of suggestions for the profit of his members.

“ 4. The Leader should see that the Class has influence over its members seven days a week. Its wires of spiritual wisdom and power should stretch out into home, street, and shops. . . .

“ The Class-meeting should be warm with enthusiasm and Christian affection. . . .

**Class Scrap
and
Note Books.**

“ The Class should occasionally have from its own scrap-books and note-books some of the gems it has thus collected. It should have its own little circulating library of devotional literature. . . .

“ It should mark the Church days, and also the birthdays of its members, and especially the memorable days—days of conversion, of great victory, or special blessing, and the death days of the dear saints we have known and loved, and who have left us—days of death here that were truly birthdays in heaven.

“ 5. Be regular in attendance. Be on hand a little before the time. Begin promptly. Close promptly. Always pray short (except in your closet of private devotion at home). Don't talk too much. Don't tire out the members. Don't preach. Be in earnest. Be simple-hearted, natural, gentle, real. Be willing that your own wife, children, and business associations should hear every word that you speak in Class. Make use of the Bible a great deal in private, but do not be tiresome with it in Class as some Leaders are. Comfort the downcast. Never scold. Be hopeful and joyful yourself. Encourage everybody to take part in the Class. . . .”

**How Church
and Ministers
Can Help.**

The duties of the Church and of ministers to Leaders are then dealt with.

“ 1. The pastor must believe in the Class-meeting, its mission, its possibilities, and the secret of its efficiency. . . . And if he does not have this measure of faith in the Class he should seek a place in the ministry outside of Methodism.

“ 2. He should select women as well as men of age and experience as Class-Leaders.

“ 3. He should organise a company of young people with wise heads and loving hearts and put them into training for Class-Leadership in the future.

“ 4. He should put honour upon the office, teaching all Church members to appreciate its importance, its aims, and the methods by which its original effectiveness may be restored, and

thus a new career of power and success be opened before the Church. He should recognise his Class-Leaders as in a sense associate pastors. . . .”

Referring to the non-success of Class-meetings, it is said to be due largely—

“ 1. To the incompetence of Leaders who lack consecration and training. They do not read and study for the work ; lack enthusiasm, adaptation, and ideas ; ‘ do not visit pastorally ’ ; are irregular in the holding of meetings ; in Class are ‘ formal, tedious, and apathetic.’

The Class-meeting Shouldered Out.

“ 2. Too many things are going on in the Church—new devices which ‘ are excellent, but they crowd out something better.’ The Sunday-schools, the Epworth League, the secret orders, the ‘ clubs’—literary, political, reformatory, social—the Young Men’s Christian Associations, the parlour life, modern recreation and entertainments—all these things hurt the Class-meeting. Better sacrifice something else and retain the Class.”

The Bishop concludes his most valuable notes by offering suggestions as to the training and equipment of Class-Leaders, but space prevents their reproduction.

The Class-Leader’s Ideal.

The duties and responsibilities of the Class-Leader are unique, and the qualifications requisite for his office are of a very high order :—

He must be a true disciple of the Lord Jesus.

Christ must rule in his heart.

His life should exemplify the three graces—Faith, Hope, and Charity.

He must realise the conscious presence of Christ in his life, and the witness of God’s Holy Spirit in his heart.

He should be cheery, shrewd, possessing a good share of mother wit and practical common sense.

He ought to keep himself abreast of the times in theological knowledge.

He should possess tact and skill in handling men.

He should have the ability of clear expression.

He should be ready of speech, but not prolix.

He must have absolute confidence in prayer and in God’s providential guidance of His children.

He should be an uncompromising Protestant and believer in God's Holy Word.

He ought to have a large heart, be full of sympathy for his members, and by his influence lead the best of them to take responsible positions in the Church as Leaders, Local Preachers, Ministers, and Missionaries.

He should possess the highest admiration and love for his Church and her ministers, and although a humble and lowly Christian have a lofty ideal of his office.

METHODISM is greatly blessed by the possession of such a large number of devout and able Women Class-Leaders, the proportion of Women to Men Leaders varies in different parts of the country. In the London district they largely outnumber the men, whilst in Wales there are but few Women Leaders, but taking Great Britain throughout they constitute a considerable proportion of the whole.

It is therefore fitting that one of the first articles in this book should be from the pen of a Woman Leader. The Paper was read at a Yorkshire Convention, and was so highly appreciated by those present that the chairman of the meeting requested that it should be published for the benefit of Leaders generally. To this the writer gave her consent on the condition that her name should be withheld.

The subject, as will be seen, is entitled "Preparation for Class," the class she had in her mind's eye is a typical one, the members of which vary in age and circumstances.

PREPARATION FOR CLASS.

A Paper read at a Yorkshire Convention of Leaders, and printed by the request of the Chairman.

The Needs of the Members. In dealing with this subject, I have in my mind a roomful of people of different ages—it may be, circumstances, needs—but all somewhat worn with the friction and stress of life, travel-stained perhaps, needing rest of spirit, a breath of purer air, and a meal of spiritual food that will satisfy the whole being, body, mind and soul. How is one to prepare for such a gathering?

**The Week
of the Meeting,
Meditation
and Seeking
Guidance.**

One ought to be *always* preparing. But I think there ought to be arrangement of subject matter with the members, whether by programme or by careful systematic study of God's Word, or from time to time. I feel convinced that orderly progression is more likely to minister grace to all concerned than the leaving of Providence to guide us at the last moment to something profitable. I dare not expect a blessing on laziness, and I should dread to trust to the haphazard chances of an unarranged meeting.

My own plan is to get my subject for the next week into my mind as soon as possible after Class night, then to watch for helps from reading, from the pulpit, from the circumstances of life, anything that may serve to elucidate, illustrate, etc. One must give one's best mental powers to this service, and I find little time for reading any books that will not somehow serve me in God's work.

**The
Day Comes :
" An Hour
Apart."**

Then when Class-day comes there must always be set apart the hour for special preparation, when the thoughts and helps gathered during the past days shall be put into form, the hymns chosen, and all that is possible to us shall be put at God's disposal.

I notice in Ezekiel's vision of the valley of dry bones it was as much the miraculous work of the Spirit to bring the parts of the body together, and to clothe them with flesh, as it was to breathe upon them and to fill them with life. So our thoughts and words must be the spirit of suggestion, and then they will be transformed into the thoughts that breathe, the words that burn. They will be instinct with life.

**" Interviews
with God :"
" Our Own
Hearts."**

This leads me to the *second kind of preparation*, viz., the preparation of our own hearts. It is a most solemn thought, but I cannot help believing that the members will rarely rise to a higher level than the experience of the Leader. The atmosphere of the Class-meeting will seldom be more spiritual than that which the Leader is breathing. What we *are* speaks more loudly than what we *say*. Our unconscious influence is stronger than all our conscious efforts. If this be so, how necessary it is that we should be living in such communion with God that He can whisper His secrets to us. This is the essential condition of successful Class-meeting, that we ourselves shall have breathed the ampler purer air, and shall have brought the atmosphere of Heaven with us. That we shall have

heard the still small whisper, so that our words shall be living echoes of His voice, that we shall teach the precious things He doth impart. To use more of Miss Havergal's words—

O fill me with Thy fulness, Lord,
 Until my very heart o'erflow,
 In kindling thought and glowing word
 Thy love to tell, Thy praise to show.

He, who holds the key to circumstance and to each heart, alone can wing the words that they may reach the hidden depths.

Dr. Davison in a recent contribution to *The Methodist Times* headed "The Tides of the Spirit," says—"Some winds from Heaven seem to depend upon the existence of an earthly atmosphere, in which soul unconsciously quickens soul, and spirit secretly kindles spirit. Those who are wise in such things will use all rightful means to prepare an atmosphere in which spiritual breathing is easy and delightful."

"The Hearts of the Members." This brings us to still another preparation, and that perhaps the most important of all—viz., the preparation of the members by our prayers for them. Their own responsibility in this matter is not our concern, though it is a very real one. We seem on the eve of discoveries concerning the power of prayer. Personally I feel I am still in the twilight, though I hope it is the twilight that precedes the dawn. Dimly I discern what a tremendous force we bring into operation when, with hearts bowed before God, and with the warmth of His conscious presence around us, we bring before Him in our communion the name of each member on our class register.

We may not always see the results of these business interviews with God. Sometimes on the other hand unexpected results follow. But whether seen or unseen, certain it is, that as far as the members are capable of receiving the answers to those prayers, not one petition goes unheard. Sometimes God cheers us by lifting the veil that so often hides His working, and letting us see the answer—as someone put it in Wales the other day—"by return." How humble and yet joyful does such revelation make us feel. Humble because it is not us, but God—joyful that He should yet use us. May I give you one example? One night a young girl came to visit us. She had a sort of feeling she ought to meet in Class. Didn't think she liked ours very much, wasn't sure if she would come again. But I knew better—God laid that girl on my heart in a very special manner, and I knew I should see her at Class again. After that night's meeting there was a silent but powerful bombardment of her heart

going on. She had come within the zone of fire, and couldn't get away from it. After weeks, nay months of struggle, she yielded all to God, and to make a long story a very short one, she is now a missionary in far-off India.

So there are times when God's working is visible and comparatively rapid. But each name on our list ought to be under the Spirit's influence in answer to our prayers, not only just at meeting time, but all the week. I sometimes think of General Gordon's words, something to this effect—"When I had to interview a chief I used to pray much about it beforehand, and I always felt when the time came that we had *met before*."

**"Here am I ;
send me."**

So as we look round at our members on Class night, wondering where the spiritual food and refreshment is to come from to help them, and realising our own insufficiency and weakness, we have the joyful thought that we have "*met before*," and that the preparation has been going on in their hearts for the very word that God has put into our hearts to utter.

Does all this seem too much to expect from Leaders in these busy, driving days? Then it is time we learnt that spiritual blessing only comes to those who think it worth striving for. Again, to quote Dr. Davison—

"In the spiritual as in the natural world, who wills the end must will the means. The spirit of God is not another name for a power which enables men to achieve spiritual results without thinking, without praying, and toiling, without spiritual agonising. No real and abiding life is gained without travail."

We are hearing much just now about Evan Roberts' soul travail, and we see what follows. We read of an agony in the Garden, and we know that the salvation of the world followed. Again we know of one who counted all his earthly gifts but dross in comparison to entering into the fellowship of Christ's sufferings.

Are we feeling our unfitness for such a calling? Nay, is it not just when we have the clearest vision, and are feeling most like Isaiah when he cried "Woe is me, for I am of unclean lips"—is it not then that we are most truly ready for the baptism of fire that shall enable us to answer as he did when the call comes "Who will go for me?" "Here am I ; send me." For then only will self be nought, and God be all.

**The Leader's
Requirements
Day by Day.**

Mr. Henry J. Tomlinson, of Barton-on-Humber, a Leader of two classes for over forty years, thus very beautifully summarises his ideas respecting the Leader and his responsible duties—

“ The Leader of a Class should be above everything else DEVOUT : to ensure this, private devotion must be cultivated daily ; no one can *abide in Christ* without (John xv. 4). This daily devotion must include—meditation on God’s Word (Psalm vi. 3 and John xvii. 17) ; fellowship with God by prayer and praise (1 Thess. v. 17, 18) ; self-examination (2 Corinth. xiii. 5) ; full consecration (Romans xii. 2) ; this should be sustained throughout the day by a living faith in Christ as able to save from the guilt and power of sin (1 Thess. v. 23, 24) ; seeking to grow in grace (2 Peter iii. 18), and to be filled with all the fulness of God (Ephes. iii. 16-21). The members should be reminded from time to time that the object of the Class-meeting is fellowship with Christ, through fellowship with each other, and although only two or three are present that *Jesus is there* (Matt. xxiii. 20), and urge them to come in a spirit of prayer and expectancy (Isaiah xl. 29-31 ; Malachi iii. 18, 19).

**How he makes
use of
his Diary.**

“ As a preparation for Class I insert in my diary Mondays and Tuesdays the texts of the sermons I heard on Sunday, and on the other days of the week extracts from my readings, which serve to make remarks upon ; and amongst them find suitable replies to the varied experiences of the members. The following give the extracts for one week—

“ *Monday.*—Text, Ephesians iv. 4.

“ *Tuesday.*—Text, 1 Corinthians xiii. 13.

“ *Wednesday.*—‘ Nothing here below can solid comfort yield ; ’tis all a scene of vanity, beyond the power of words to express, or thoughts conceive.’

“ *Thursday.*—‘ In the light of entire holiness, the believer sees more clearly his weaknesses, frailties and imperfections.’

“ *Friday.*—‘ The imitation of God, Marcus Aurelius defined as the greatest aim of existence.’

“ *Saturday.*—“ There is no difficulty that may not be overcome by faith in God ; no trials but shall glorify God, if we have faith.’

**How New
Members and
Juniors are
dealt with.**

“ The following epitome will show our procedure in the Classes. Formalism is shunned ; rotation round the room is unknown ; the members are called upon so as to mix the experiences ; Juniors are encouraged to recite a passage of Scripture or verse of a hymn, upon which the Leader may or may not make remarks ; a short paper or address on the Ticket text ; all are not required to speak, and when inviting new members they are told

they will not be asked to speak until I understand they will do so. We have fellowship meetings occasionally interspersed with prayer and singing; an open meeting once a month to which members are asked to invite a friend. This meeting consists of short prayers with a verse or two between each; silent prayer for few minutes; prayers of one sentence, in which all are asked to join; occasionally we sing upon our knees, after the Benediction, a verse of consecration such as

Lord, in the strength of grace,
With a glad heart and free,

and we rise saying within ourselves, 'Did not our hearts burn within us?' The Class-book is produced every week, names called over, and contributions received. The meetings are held for an hour. The books I find helpful at present are the Scriptures, Hymn-book, *Wesleyan Methodist Magazine*, Upham's 'Life of Faith,' Pascoe's 'Daily Readings,' and Adam Clarke's Commentary."

The responsible position and duties of the Class-Leader cannot be properly understood except by those engaged in the work:

For he is not only called upon to counsel, encourage, warn, and it may be reprove his members in things spiritual, but he never knows when difficult questions of Bible criticism may have to be dealt with. In addition to all this serious social problems occasionally arise in connection with public questions which at the moment are perplexing the Christian community, and in which the opinions of his members are in conflict.

**The
Christian's
Attitude
Towards War.**

Among other questions which arise from time to time is that of deciding for peace or war—international difficulties arise, and the Patriotic spirit is aroused on both sides. The Press, unfortunately, is too often ready to fan the flame of passion, and before we know much about the case in dispute we are plunged into a murderous war. If we as Christians do our best to educate public opinion in the way of settling international difficulties by arbitration, the time will surely come when it will be considered as outrageous for nations to settle disputes by the sword as it was for individuals by duelling in former years. We ought, therefore, to make this a subject for intercession at our prayer-meetings in the Classes.

**Strong
Convictions
Governed by
Charity.**

There are other subjects of vast importance, such as religious equality, education, the housing of the poor, gambling, and municipal theatres, which will, as time goes on, become burning public questions. It is, therefore, of great importance that Leaders should understand problems like these

so as to raise the standard of public life by quickening the consciences of his members and enabling them to take their part in educating public opinion up to Christlike ideals. Tact and discretion must, of course, be used when handling any question on which Christians are divided in opinion. For example, in regard to the use of intoxicants, it is well known that some of the most devoted Christians in our own and other Churches take them in moderation, and believe whilst so doing that they are acting in conformity with Christ's teaching. It would be utterly wrong to condemn such, or, indeed, to suggest in the smallest degree that they are less conscientious than those who abstain. We must be content on such matters to cultivate in ourselves, and in our members, more enlightened consciences and higher ideals of public life and duty. But whilst recognising that his members may hold different views on important questions, political and social, the Leader himself must be a man strong in his own convictions. Such a Leader, if living near to God, and under the guidance of His Holy Spirit, will have no difficulty on occasions when these subjects are introduced into the Class-meeting in speaking such words as will help his members to right decisions.

The Class-meeting a Mirror of Life.

Practically every phase of life is represented in our Class-meetings. In the quiet hour when hundreds of thousands of our fellow-Christians gather together for prayer, praise and meditation, there is given the opportunity of self-examination and review of the individual life. There the members carry their hopes, fears, ambitions, domestic troubles and joys, and their business anxieties and successes. Never until the great day discloses it, will it be known how many resolves for living higher lives have been formed, nor how many temptations have been destroyed under the blessed influence of the Holy Spirit of God in the Class-meeting. There the weary and heavy-laden pilgrims have had their loads lightened—they have come sorrowing, and have departed rejoicing. The Class-Leader who is alive to his duties will not only deal with the personal life of his members, but will endeavour to broaden their outlook by taking note of the Church festivals and also of some of the questions which affect our national character.

New Converts—Their Entrance a Tragedy.

“J. B.,” the distinguished writer of *The Christian World*, in an article entitled “The Mission and After,” says, “What is going to be done with the converts?” “What kind of a reception is the Church prepared to give its recruits?” He continues—

“It is not too much to say that the entrance into Church-fellowship of new members has in manifold instances partaken of the nature of a tragedy. . . . The question in dealing with young life is first one of temperature, and second of nourishment. The young plant, the young animal, the young soul need first to be kept warm, and next to be properly fed. For the nurture of the fresh life that comes into it, the Church’s temperature should be never lower than summer heat. . . . The Christian fellowship in its true conception is indeed ever a fire centre, drawing to which, men and women, shivering in the world’s chills, may find themselves gloriously warmed.”

What an ideal description of an ideal Methodist Class-meeting, “A Fire Centre,” in which men and women—who although in the world are not “of the world,” and “suffering from the world’s chills” may find themselves gloriously warmed.

Is your Class-meeting a Fire-Centre? We thank God that there are many Class-meetings which may be considered “fire centres,” and whilst other Churches are longing for such means of grace, we, under Divine guidance, may soon largely increase the number of such classes. It is simply amazing that so little attention has in past years been given to this all-important department of our Church.

SOME OF THE DIFFICULTIES IN CLASS LEADING.

BY THE REV. J. A. CLAPPERTON, M.A.

A Young Man's Dilemma. No one will count it strange that sympathy should be named as one of our leading helps. When I began work as a Local Preacher I was asked to preach in a Presbyterian Mission Hall in a seaside place in the far North. Among the audience I noticed a young friend. He was an enthusiastic scientist, but an inveterate stammerer. I finished the service and went home, and was immediately followed by the young man. He was under conviction of sin. I prayed and talked with him and he departed, apparently at rest. But he returned again in deep distress. His father was an able and popular Local Preacher and Class-Leader, and insisted upon his boy going to his Class. The lad went, and as he confessed to me his stammering made him utterly wretched. He lost himself in the midst of his sentences, and spoke at random, and found himself saying things that were anything but true. He felt condemned and guilty, and in great agony he put what was to him the terrible problem, "How can I make an experience?"

What is an "Experience"? The incident illustrates two points of more than ordinary importance. (1) That many Methodists make the same mistake as the young scientist. They suppose that an experience is a testimony. An experience is no more a testimony than a railway collision is a newspaper. The collision may be reported in the newspaper but the two things are quite distinct. And an "experience" may be reported in our "testimonies" at Class, but let us avoid the very serious and harmful mistake of confounding the one with the other. Our "experiences" are the brightest and most notable points in our spiritual and practical life, and it is to be infinitely deplored if they are confined mainly to the time when we talk about them. There is a simple method of searching for "experiences" that can be heartily recommended to Leader and member alike. We are told that there are 70,000 promises in the Bible. Each week let us begin a new book of the Bible, and mark its promises. They will not all appeal to us at that time. The need of the moment will make some much more inspiring than others. But let us continue to mark them until we reach one that fills our heart with the flame of love and gladness. *There* is an experience that is worthy of being reported. Let us commit the promise to memory, and for the rest of the week continue to whisper it in

our inner heart. It will become more and more knit with our thought and feeling, and when the Class meets we shall have the joy of bringing treasure to our friends to gladden and uplift their souls with the divine Word that has so greatly helped us.

**Reasons for
Success
and Failure.**

The second point illustrated in the history of the young scientist is of greater importance. His agony of soul arose very largely from the fact that his Leader had lacked in kindly sympathy. As ministers we have to wander from circuit to circuit. In our wanderings we learn a valuable lesson in regard to Society Classes. I have known large Society Classes in Derbyshire and Yorkshire, and I have known feeble Classes in the same Society, and I have asked myself, "What is the reason of the success of the large Classes?" The Leaders have not been men of great education. They have not been exceptionally able or clever. But without exception they have been men of warm sympathy and overflowing kindness. They have not met their Class because they were so anxious to expound the Eternal Sonship of Christ or the dangers of Popery. No, but they were anxious to meet their members; they loved them and longed to help them, and draw them nearer God. They took a personal interest in each. There is a very dangerous proverb that says—"It is the heart that makes the theologian." That, I believe, is perilously one-sided, but of this I feel sure *that it is the heart that makes a Class Leader*. If a man or woman does not overflow with loving-kindness, they will be but moderately successful in Class Leading. But this comfort we all may have; the fruit of the Spirit is love—let us walk in the Spirit, and love will fill the heart.

**A Leader's
Two
Difficulties.**

There are two very different difficulties experienced by Leaders. In the one where all the members are ready to relate their experiences, the Leader simply needs to start them off. But therein is a difficulty for some. Leaders are sometimes at a loss for a variety of topics. They do not wish to be always striking the same keynote or the same half-dozen of keynotes. Where, then, can they find a treatment of spiritual life in its breadth so that without departing from experimental religion, they may yet have a variety of subjects to bring before the notice of their Classes? There are two books that may be suggested for such an end. The one is "Dale's Lectures on the Ephesians" (pub. 6s.). The earlier chapters contain broad and grand conceptions of the bearings of our religion, and the later chapters deal very instructively with domestic and practical religion. The other volume is Dr. Goulbourn's "Thoughts on Personal Religion." It takes up our religious duties in detail, and is full of sugges-

tiveness. But the Class-Leader's second difficulty is a still more serious one. What is he to do when his members are timid, reserved, delicate and for the most part silent? Is he to insist upon talk? He ought frequently to invite them to talk, and ought to make very easy openings for them, but in some cases it is better to have even the silent fellowship of Christians than to drive them away by laying down the law that it must be talk or nothing. In such cases the burden falls upon the Leader. What is the best method of carrying on a silent Class? For these I have found that Bible readings have been best appreciated. To take a good book and read a solid portion of it is not effective, but to take about twenty verses of the Bible and first read them, or have them read about and then to draw attention (1) To five or six of the more difficult verses, (2) To one or two of the more important practical lessons, and to illustrate them by facts from modern life, is to bring spiritual good within reach of each of the members of the meeting. In some instances it has been found that it gives a pleasing variety to take the Psalms of David one week, and the Life of Christ the next. For explanation of the Psalms, and practical suggestions, nothing better can be had, as far as I know, than Spurgeon's "Treasury of David." The volumes can be obtained secondhand at about three shillings each. For the N.T. work nothing better is needed than the "Illustrative Notes on the International Lessons." They can be had at the Book Room for five shillings, but sometimes past volumes are offered at two shillings and sixpence. They are always worth it. The volume for 1896 goes through the Gospel of Luke.

Essentials of Success.

General Gordon studied very carefully the science of fortification. But that, by itself, did not make him a successful leader of men. In China he used to stride in front of his men with his little white wand in the very midst of showers of whistling bullets, and they would follow him anywhere. Why did they follow him? Because he was so well versed in military science? No, it was because his personal character, his fearlessness and justice and wisdom drew them on. The same distinction is found in our work. The possession of much information about the Bible is by no means valueless. Knowledge is power. But it will not make us Leaders. It is only personal character and worth that will make us Leaders. The truth will help us there, but it is not everything. We must by prayer and careful discipline grow in grace if we would lead our members nearer to the Fountain of Eternal Beauty. When John Newton was forty years old he wrote a letter to a nobleman which was afterwards published as the first letter in the *Cardiphonia*. In that letter

he says that what the Scriptures mean by a growth in grace consists in two particulars—having lower thoughts of ourselves and higher thoughts of Jesus. That is a strange view perhaps, but we have a higher authority for it. It is written that the Son of God stood in the presence of His foes, and calmly and deliberately declared (John viii. 32), “*I do nothing of Myself, but as My Father hath taught Me I speak these things.*” “*I do nothing of Myself.*” Is that how we lead our Class? Christ says plainly to us (John xv. 5) “*Without Me ye can do nothing; he that abideth in Me, and I in him, the same bringeth forth much fruit.*” But for our comfort He also says (John xvi. 24) “*Ask and ye shall receive, that your joy may be full.*”

“The Drillmaster of Methodism.” Rev. Charles L. Goodell, D.D., of Brooklyn, U.S.A., takes as his motto for one of his books with the title as given in the sidenote, the following axiom by Bishop Fowler—“*Every army wheels to victory or defeat around the drill-sergeant.*” Bishop Goodell says the Class-Leader is the drill-master, and sets to work in his book to tell how he may be made more efficient in developing the spiritual resources of Methodism. He says that, next to his possession of Christ, the drillmaster must have plenty of common sense; again and again he affirms this idea. Then he is emphatic against dull routine—“*The plague that besets the Class-meeting is not hypocrisy, but dulness*”; discourage whining; ask questions to break up monotony. Pastoral oversight, preparation methods, the course of reading required are all dealt with. It is significant that in Canada and on the Continent of Europe there are such evidences of a revival of the Class-meeting. I heard a short time since from a minister who had just returned from Madrid that he found in that city a Class of forty Spaniards enjoying the meeting as much as we do in our own country.

AN IDEAL CLASS—EACH MEMBER A SOUL-WINNER.

BY REV. J. FORSTER HOLDSWORTH.

**A Friendly
Talk with
his Leaders.**

The foremost duty of the Christian Church is to feel the needs of perishing men. Failure to realise this accounts for the fewness of those who give themselves to definite soul-winning. The Society Class could be used to meet this duty of the Church. The Class should be not only a nursery of Christian character, but a training-ground for Christian service. If spirituality be its dominant note and there be thoroughness in details of management the Class can be made not only a centre of social meeting, but a most efficient evangelistic agency. Andrew is my type of every member a missionary. He was the quickest soul-winner as well as the quickest believer. Let every member imitate Andrew and bring his brother to Jesus. Andrew's principle was that of fishing with hook and line. Of a new minister in Scotland it was said, "Man, he's a braw rod and a bonnie lang line, but ne'er a hook at the end o't." To come nearer our ideal of every member a missionary, let each Class, or as many members as see their way to it, become a St. Andrew's Band. By that I mean let each class become a Christian union or fellowship which recognises the vital principle of every Christian doing something for the spiritual interests of his fellow men. The rules need not be many and they would be very simple.

1. Each member to give himself for others—a life for a life.
2. Each member to speak to all he can, if possible to one person a day.
3. Take the greatest pains with each case.
4. Adopt the one-by-one method of soul-winning; "one soul at a time" the motto.

The St. Andrew's Band can begin with a membership of one, if necessary, reserving to itself the power to add to its numbers when like-minded ones are met.

**Methods of
Baxter,
Spurgeon and
Price Hughes.**

Now, how shall the Band work? Select a friend or acquaintance. Find an opportunity of speaking to him as a friend or brother about spiritual life. It is not influence exercised by any noisy method, but just quiet, personal, individual work. It is the exercise of persistent pressure upon the individual to accept Christ and to consecrate his life to Him. I have no faith

in the stray shot. You need to bombard steadily and to have a plan of campaign for every soul. Private efforts do more than public to save souls. In many cases buttonholing is better than preaching. It is the aim at the individual, the endeavour to arouse and secure him. **This** is often missed in ordinary Church methods. One of the immense services rendered us by the inquiry-room is that it bridges the gap between preacher and hearer and brings them together, man to man, before God. Let us remember that the individual is the great aim and object of religion. I believe in personal dealing more and more every day. Andrew led Simon to Christ and Simon figures more largely in Scripture than Andrew. Inferior minds are often the instruments of leading superior ones to Christ. Both Spurgeon and Hugh Price Hughes were saved under local preachers. Baxter was brought to God by reading Bunney's "Resolutions," lent him by a labourer; by reading Sibbes's "Bruised Reed," sold him by a pedlar; by reading "Perkins on Repentance," lent him by a servant. You can give a tract when you cannot preach a sermon. You can send a tract when you cannot pay a visit. You can circulate tracts where you cannot open up a conversation. And learn that to save a man is to save a soul, but to save a boy, as in the cases of Spurgeon, Hughes and Baxter, is to save a multitude.

**A Devotional
Quarterly
Leaders'
Meeting.**

Mr. Holdsworth also sends a rough outline of a brief address he gave at his Leaders' Meeting, which he says he tries to make devotional in character every quarter.

**Goodness,
Grit, Skill.**

"If we want not the abolition, but the rehabilitation of the Class-meeting, we must not be a disorganised multitude of Leaders too impotent to lead, and of followers too indolent to follow. The chief factor in a live Class-meeting is a live Leader. Leaders are the dear toilers who work that mighty engine the Class-meeting. The Leaders' Meeting is the central power station of the Church. Next to its principles, the strength of Methodism lies in its Leaders. Leaders are the sub-pastors to look up and to look after the hungry multiplying sheep. They gather the believers in Christian fellowship, instruct them in Scripture truth, train them in habits of usefulness and holiness. Under God the Leader has to pilot his members through the looming storm, and he must, therefore, be at the wheel guiding them straight for heaven. The qualities of Leadership are goodness, grit and skill.

“1. GOODNESS.—This is the Leader’s power among his members. This enables him to know the heart of his member, and this it is that gives him the key to it. The Leader must set the pace of deep, searching self-examination.

“2. GRIT.—The great element of character, grit. The sagacious and painstaking Leader leaves nothing to chance. Leaders create followers by fighting with them in the ranks. No man can lead where he does not go. If the Leader wants to lead he must go ahead of his members and not lag behind. This is the only way to inspire all ranks with a loyalty that is more than lip-service.

“3. SKILL.—The Leader should lead wisely. Let him be a prompt to-the-tick-of-the-clock man. If he is a born Leader he will be able to sum up men at sight. In his Class the stone that is fitted for the building will never be left by the wayside. In this way he will leave behind him traces of his work. Failure in a Class-Leader is sad beyond words. There is nothing more melancholy than an extinct volcano. Such is the Leader who once succeeded, but now fails. He is like a dissecting surgeon without a corpse. The progress made is like that of the Irishman in the old story—backward. His Class has joined the ghastly procession of Classes that are steadily going down by penny numbers.”

**The
Propaganda
of the Romish
Church.**

The Methodist Church is the natural enemy of Popery, in whatever guise it may be found. The Romish and Methodist Churches meet each other in all parts of the world, under every imaginable condition of race and climate. The marvellous organisation of the former with its intricate ramifications for bringing under its influence the masses of the people, its system of discipline, its political propaganda, its financial arrangements, together with the subtle and powerful agency of the Confessional, all tend to make it a mighty corporation.

**The Methodist
Church—
its Divinely-
Appointed
Rival.**

No other Church has proved so able to cope with it as the Methodist Church. John Wesley in God’s hands was instrumental in laying the foundation of a Church organisation which, judged by the marvellous results it has achieved during the short period of its existence, has shown that it is adapted equally to the requirements of the most cultured and gifted of our race as well as to the most benighted heathen populations of the world. It is suited to the dwellers in cities, and to the back-woodsmen of the Prairies. Its financial

system is far ahead even of that of the Romish Church with its "Peter's pence," now at a discount, whilst the Million scheme of the Methodist Church is an accomplished fact. The Confessional with its blighting and demoralising influence on family life, its emasculating effect on robust Christian faith and character, finds its antidote in the Methodist Class-meeting. It is only too true that private Confession is spreading in the Anglican Church. The main reason given for this development is that the rush of modern life leaves no time for quiet and reflection, and that places of refuge are therefore needed for that purpose. The late Dr. Creighton, Bishop of London, said—"The devout soul craves something more personal, more direct, more experimental than the public services of the Church." How aptly he describes what may be found in our Class-meeting. The late Rev. Hugh Price Hughes said truly that "The only complete antidote to the Confessional is the ideal Class-meeting."

**The
Class-meeting
should
Supplant the
Confessional.**

Let us then as a Church prize more highly our Class-meeting. It was never so much needed as in these days of feverish restlessness and activity; but while looking at this aspect of the Class-meeting I should like to utter a word of warning (which, perhaps, may not be necessary) as to whether there is not a possible danger that with the new life which is being infused into the Class-meeting by so many enthusiastic Leaders with the desire to make it more bright and attractive, there may be too much vitality and but little time left for quiet meditation. The tendency of the Anglican Church to the use of the Confessional and other Romish practices makes us thankful that we belong to an aggressive Evangelical Church. The lay Class-Leader is ever a bulwark against sacerdotalism and priestcraft. He is in close touch with, and has a direct personal influence upon, every member of our Church, and we may rest satisfied that so long as the Class-Leaders of Methodism are doing their work in the fear of God, the evangelical and devout spiritual life of our Church will be perfectly assured.

**Training and
Appointment
of Leaders.**

It is an anomaly that Local Preachers should be required to pass an examination, and that no test should be applied to Class-Leaders.—REV. SAM. CHADWICK, *Methodist Times*, March 10, 1904.

Following out this idea, it will be seen that Rev. J. A. CLAPPERTON, M.A., *Secretary of the U.B.H.S., under the direction of the Connexional Local Preachers Committee* has made a practical

suggestion for the TRAINING OF CLASS-LEADERS BY A SYSTEMATIC STUDY OF THE BIBLE, indeed, as is well known, such a course is already in use to a limited extent.

He says it is comparatively easy to suggest courses of study or reading for Class-Leaders, but difficult in the extreme to outline any methods by which not simply the intellect but rather the spiritual power and character of the majority of Leaders may be developed. Four suggestions, however, may be placed before the reader.

I. Private Study. "A four-years' Course of Reading is given in out-line below. Leaders need to be reminded that what is required of them is not the reading of many books, but the reading of a few well. Dr. Thos. Chalmers was the leading spiritual power and the greatest theologian of Scotland in his day. But the range of his reading was very limited. He read little but he read well. Of President Lincoln, John Bunyan, J. M. Barrie, exactly the same may be said. A few books mastered placed them among the leaders of men.

First Year.

1. Pearse's *Thoughts on Holiness*.
2. *The Psalms of David*. (Find eight promises, religiously, every month, and write them out in your note-book.)

Second Year.

1. Goulburn's *Personal Religion*.
2. Davidson's *Christian Ethics*.

Third Year.

1. Stalker's *Imago Christi*.
2. Selections from Rutherford's *Letters*.

Fourth Year.

1. Robertson's *Our Lord's Teaching*.
2. Strachan's *Hebrew Ideals*.

II. Correspondence Classes. "Reference is being frequently made by those who have taken a course of reading, to the great help they have derived from the Bible-Study classes connected with the U.B.H.S. The subscription is only sixpence.

III. Circuit Quarterly Meetings. "The local preachers of every circuit meet regularly every quarter. Why do the Leaders miss this quarterly stimulus? It would mean more meetings, but an opportunity would be given for the careful training of prospective Leaders. At the

outset, Superintendents should be left free to appoint Leaders where absolutely necessary. But it would be an untold gain for Methodism if the *normal* method of appointing a Leader were similar to the passing of a local preacher on to "Full Plan."

"The quarterly meeting of the Leaders of the circuit could then have its business outlined in some such questions as the following—

1. Have any Leaders' names to be dropped this quarter?
2. Have any Leaders' names to be added?
 1. From other circuits.
 2. By the Superintendent's nomination.
 3. By examination.

The examination—generally of Leaders of Junior Society Classes—would do good to all in the meeting, and might consist mainly of these two questions.

(a) What has been the extent of your devotional reading during the quarter?

(b) Have you grown in Christian grace during the quarter? More particularly have you noticed any increase of strength in—

(First Quarter) Your Personal Faith.
Your Self-denial.

(Second Quarter) Your Christian Patience.
Your Courage in Witness-Bearing.

(Third Quarter) Your consciousness of the Spirit's help.
Your Humility.

(Fourth Quarter) Your helpfulness to others.
Your hope of Heaven.

3. Can we improve our methods of Class-Leading?
4. What is the spiritual condition of the Circuit?

IV. An Appeal to the Sunday-school Teachers.

"The Junior Society Classes ought to grow into Senior Society Classes, and this takes place generally when a Sunday-school teacher carries his (her) children on from year to year until they are enrolled as full members of Society in his (her) Society Class. This happy ideal has to be placed emphatically before all Sunday-school teachers. An appeal should be addressed to them to the following effect—

"It is your privilege at present to teach the young on Sundays. We wish you to become their LIFE-LONG LEADER. Could you begin now by meeting them on some week-night?

When you have carried on this Junior Society Class until your scholars are about fourteen years old, it will be time for you to think of developing into a Senior Leader. To help you in doing so, we will invite you to the circuit quarterly meeting of Leaders, and when you are accepted on trial as a Class-Leader, each quarter you will be asked the following questions [a copy should be provided], and if all is well you will eventually be recognised as a Senior Leader with a place and vote in the Leaders' Meeting at the chapel where you have your Class.

**The Goal—
A New Class of
Trained
Leaders.**

“By the four methods suggested here—Private Study, Correspondence Classes, Quarterly Oral Examination, Growth from the Sunday-school—a new class of trained Leaders would arise. For these methods would not simply discipline their intellect, they also call for spiritual self-examination and soul-culture on the one hand, and practical activity on the other hand.”

SECTION II.

METHODS AND SYLLABUSES.

THE contents of the following pages will be a revelation to many Class-Leaders, as they show the amount of ability and ingenuity which has been brought into play by a number of successful Leaders.

It is confidently expected that they will prove of great practical value to Leaders generally by supplying them with material and suggestions for use in the conduct of their Classes.

Eleven Suggested Rules for the Conduct of Class-meetings.

The following have been supplied by a minister who has been greatly owned of God as a successful Class-Leader, but prefers that his name shall not be mentioned. It is thought that the rules may be helpful to others, especially to those who are beginning the work.

1. The room is opened nearly half-an-hour before Class time, and the "Class-room secretary" has chairs, hymn-books, etc., all arranged in readiness before members begin to come.
2. Flowers are brought early for table decoration by members in turn, and afterwards taken to any who are sick.
3. The Leader arrives a good fifteen minutes before Class time, to welcome each member individually.
4. Start exactly at time. Some members come late from business; seats are kept for them near the door.
5. Hymns and tunes.—Selected beforehand, except first Thursday in the month, when members know the choice is left to them.

6. Order of meeting varies : includes several hymns and prayers, introduction of topic by Leader or member (arranged, of course, beforehand) ; conversation by members.

7. Programme.—Printed, for two, four, or six months, includes at different times—

(a) Prayer-meetings, with special topic. (b) Bible study, especially epistles, psalms, and character studies. (c) Pilgrim's Progress—incidents and characters. (d) Meditations on Church seasons. (e) Studies in biography, well-known devotional works.

Occasionally the programme is printed with an inset, *e.g.*, the rules of Society, Church membership (by Rev. R. Simpson), etc., and the inset is the subject of conversation—a paragraph a week for a month or two.

8. Close punctually.

9. Monthly meeting an hour before Class of Class visitors ; reports from them on absentees ; redistribution of members among them.

10. Copy of motto text bearing on next week's subject ready for every member at close, and taken during the week to absentees.

11. Church mapped out among the members, who are provided with cards of invitation to the Class.

**Sanctified
Business
Acumen.**

Mr. Brookes, of Manchester and Lytham, is a shrewd business-man, and amongst many other practical suggestions of his he gives a hint as to one of his methods which is well worth copying. He says that he keeps at the back of his Class-book a list of persons who are not in Class, but who ought to be. When he meets any of them he sometimes says, "I have your name at the back of my book—it ought to be in the front." We give particulars of one of Mr. Brookes' syllabusses. On the front cover the usual particulars are set out of his Sunday morning Class. On the back is the following quotation—

I like the man who faces what he must
With step triumphant and a heart of cheer ;
Who fights the daily battle without fear ;
Sees his hopes fail, yet keeps unfaltering trust
That God is God ; that, somehow, true and just,
His plans work out for mortals ; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp. Better, with love, a crust.
Than living in dishonour ; envies not
Nor loses faith in man ; but does his best,
Nor even murmurs at his humbler lot ;
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who, by a life heroic, conquers fate.

Sarah K. Bolton.

On the two inner pages is the

**Syllabus of Subjects for Conversation each Sunday Morning
commencing at 9-30, for Twelve Months.**

Testimony Meeting.	High Mindedness.
Marvel Not.	Self-Destruction.
Penitence.	Seeking Life.
The Man after God's own Heart.	Sin's Cruelty.
Concerning Sanctification.	Bible Characters—Ham.
Afterward.	Learn to do Well.
Finding One's Mission.	Salvation.
PASTORAL VISITATION.	The Bed-Rock.
Bible Characters—Jubal.	PASTORAL VISITATION.
Home Conversation.	Liberty.
An Old Bible Portrait.	A Thorn in the Flesh.
Dealing with our Sins.	Digging Deep.
Sorrow in Christian Homes.	Honour all Men.
Active Religion.	The Secret of Goodness.
Tempted.	Our Debt to Others.
Outsiders.	The Ability of Faith.
Choose the Best.	Life's Second Chance.
Bible Characters—Noah.	Bible Character—Nimrod.
Citizens of the Kingdom.	Sources of Strength.
Complete Life.	Living Victoriously.
Self-Deception.	Interpreters for God.
PASTORAL VISITATION.	PASTORAL VISITATION.
Sin and Grace.	The Cost of Praying.
The "Almost" Disciple.	Give ye them to Eat.
Sin's Visions.	Christ's withheld Lessons.
Life Indeed.	For the Days of Darkness.

**A Harvest of
Local
Preachers
on Trial,
Exhorters and
Mission
Band Workers.**

Mr. W. E. Pridmore, of Louth, writes—"I have a Class of young men, and an average attendance the year round of from twenty to twenty-five. The variety ensured by the syllabus increases both the attendance and the profit of our meetings. Most of our gatherings have a good deal of experience in them, all bearing on the subject announced. Our Class 'competes neither with the music-hall,' nor with Methodist Improvement or Guild, as we do not have papers, but short addresses, when introducing the subjects. Where no name appears, I as Leader introduce the subject. I have nine names on my book that appear on our circuit plan either as Local Preachers on trial, or exhorters and others who go out with the Mission Bands. The ages of the members run from fourteen to twenty-five, with the average about eighteen.

Programme for Six Months.

Homely Virtues—"Good Temper," introduced by Mr. Rowson.
 Prayer-meeting. Special petitions for "Holiday Makers."
 Experience.
 Pictures from Bunyan. "The Interpreter's House."
 Homely Virtues—"Truth," introduced by Mr. Pickering.
 Prayer-meeting. Special petitions for "Harvesters."
 Experience.
 Bible Reading. Mr. Scholes.
 Quarterly Visitation. Rev. J. Arthur Turner.
 Prayer-meeting. Special petitions for "Our Church."
 Experience.
 Homely Virtues—"Honesty," introduced by Mr. Ellwood.
 Pictures from Bunyan. "The Palace Beautiful."
 Prayer-meeting. Special petitions for "The Guild."
 Experience. Expressed in a verse of a hymn.
 Bible Reading—"Hope." Mr. Parker.
 Homely Virtues—"Godliness," introduced by Mr. Hinsby.
 Prayer-meeting. Special petitions for Home and Foreign
 Missions.
 Experience.
 Pictures from Bunyan. "The Two Valleys."
 The claims of Foreign Missions. Mr. G. H. Pedley.
 Prayer-meeting. Special petitions for "Local Preachers."
 Quarterly Visitation. Rev. J. Hutchinson.
 Homely Virtues—"Purity," introduced by Mr. Sellars.
 Pictures from Bunyan. "Vanity Fair."
 No meeting.

On the front appears the following—

Wesleyan Methodist Young Men's Society Class.

Leader Mr. W. E. PRIDMORE.
 Committee ... Messrs. BERRY, HARNESSE, and S. STREET.

Old Schoolroom, Nichol Hill, Fridays, at 8-15 p.m.

The Meeting consists of Christian Conversation, Bible Study,
 Prayer and Song, and is conducted for one hour.

All seriously-disposed Youths and Young Men are heartily invited
 to attend the Meetings and become Members.

Mr. Brockbank, of Barrow-in-Furness, in sending the subjoined
 syllabus, says—"We have grand times in our meetings. One
 brother who has recently joined us (he was brought up in
 another Church) said that as it was the first time he had ever
 spoken in a Methodist Class-Meeting, he would like to say the
 Class-meeting had been grossly maligned.

**No Deadly
Dulness Here
—the Enemy
at Work.**

“He had been given to understand, even by some Methodists, as well as by members of other Churches, that the Class-meeting was a deadly dull concern where a lot of people assembled together to give the same old experiences week by week. ‘My eyes have been opened,’ said he, ‘and I find it to be a real weekly education of the *whole man* in things spiritual.’ ‘I wonder how it is,’ continued he, ‘that men and women can say things which are so contrary to fact. I didn’t wonder so much that members of other Churches had got such wrong ideas, but why do Methodists run down this splendid means of grace?’ This shows you how our grand old Methodist Class-meeting strikes an outsider who, thank God! has come under its influence. It appears to me, in these days of sinful indifference of the masses inside and outside of all the Churches, that the only thing of life is the Class-meeting. May God in His mercy open the eyes of our people to appreciate its true value.”

The following is Mr. Brockbank’s programme—

Men’s Society Class.

Meeting every Monday at 8 p.m., in the Wesleyan Institute Church Parlour, Market Street.

Leader Mr. R. BROCKBANK.

New Year’s Text—“He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”—James v. 20.

Syllabus for Three Months.

Prayer-meeting.

Bible Readings—“The Work of the Holy Spirit.”

Quarterly Meeting Topics and Experiences.

Helps from Yesterday’s Sermons.

Our Polity.

Experiences—“How can I help the work of God?”

Devotional Meeting—“The Resurrection.”

Easter Monday. No Meeting.

Address. Mr. T. Davies and Experiences.

A Night with our new Hymn Book.

Renewal of Tickets.

Gems from the Book “Religio Critici.”

Questions and Answers.

Let every Member of this Class Resolve—

1. To pray for the Class once a day.
2. To try and bring at least one new member during the year.
3. To be present every week, or as often as possible.
4. To take part in the meetings in some way.

“And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.”—Luke xxiv., 14, 15.

**A Methodical
and
Painstaking
Leader.**

Miss S. Stevens, of 98, Melbourne-road, Leicester, writes that she, having tried a monthly programme, much prefers one for six months, which she kindly sends on to me. Her programme is an exceedingly neat four-page card of primrose art board. On the front page is printed the name of the chapel, the time and place of meeting, name and address of Leader, and at foot is a blank line for the name of the member. On the back cover, in inverted commas, the two words are printed at the head “Ebenezer,” “Emmanuel,” after which there are the following four sentences under the word “Promises”—

1. To pray for the Class once every day.
2. To try to bring at least one new member during the year.
3. To be present every week, or as often as possible.
4. To help to sustain the meetings by praying, giving my testimony, text of Scripture, or announcing a hymn.

May God enable me to keep these promises.

On the two inner pages is the Programme for six months—

Prayer Meeting (1 Sam. xii. 20-25).	Ticket Text.
Ticket Text.	“The Better High Priest” (Heb. ii., v. and vii.).
John xvii. 18-26.	Experience.
Preparation for Holidays.	P. M. (Psalm cxvi.).
No Meeting.	“Daniel Quorm.”
P. M. (Psalm xxx.).	Foreign Missions.
“God our Teacher” (Isa. ii. 3).	“The Better Covenant” (Heb. viii.).
Experience.	P. M. (Psalm xci.).
P. M. (Psalm xxxiv.).	Helpful Hymns.
“Temptation” (James i. 2).	Choice of Motto.
“Daniel Quorm.”	“The Perpetual Presence” (Matt. xxviii. 20).
“The Better Rest” (Heb. iii. and iv.).	“Gratitude” (1’s. cxvi. 12.)
Experience.	
P. M. (Psalm lxvi.).	

**A Novel Class
Development.**

Mr. W. Walker, 21, Chatsworth Street, Sunderland, has been good enough to send his Class syllabus, and with it a copy of a quarterly periodical which is issued by the Class, and entitled *Young Men’s Bible-class Homely Record*. This booklet, including the covers, numbers sixteen pages, nine of which are devoted to information about the Class. On the first inner page there is a portrait and biographical sketch of the Superintendent Minister (Rev. H. O.

Rattenbury), and also a list of the officers and committee of the Class, which includes the Leader, Editor, Secretary, Scouts, Registrar, Visiting Committee, and Buttonhole Brigade, as also the Class motto for the year, "Fear not, I will help thee." On the next page are given some notes by the editor, Mr. G. A. Shimmin. These take the form of an earnest appeal to the members for a prayerful effort in connection with the winter's campaign.

**Racy Notices
and Class
Statistics.**

On the other pages there are various instructions, notices, and suggestions. Under the two headlines, "Wanted" and "Don't," we find the following—"Wanted, a converted cornet-player." "Don't forget to pray for the lads away from home." At the foot of one of the pages is given the average attendance at the Class and other meetings. On another are notes by members of the Class, under the heading of "Class Pars," "Cottage Prayer-meetings," and "Post Office Boxes." The plan of the services, etc., is given across the two middle pages of the booklet. The plan shows the times of the regular Sunday services, the day and hour of the Class-meetings, and on each of the dates of the thirteen weeks in the quarter, the subject for consideration at each Class-meeting is shown. It is seen by the plan that the men's "Homely Hour" is appointed to meet at 2.30 p.m. on Sundays, the Class Cottage Prayer-meeting at 8 p.m. on Tuesdays, and the Band-meeting on Saturdays at 7.30 p.m. Speakers at the first, and the names of those in charge of the two latter, are all mentioned on the plan. On the remaining pages there are some bright telling notices which command the attention of the readers. For example, under the bold headline "Without Money" we are told, "religion means real solid smiling joy, if you get the right sort." Under another bold headline, "The Bible is True," the doctrines peculiar to Methodism are tersely set forth. I would advise any Leader who feels interested to send for a copy to see it for himself. Then there are other interesting notes about the Twentieth Century Fund, etc., and on the concluding page is a capital story of a Cottage Prayer-meeting which has been written by Mr. Walker, the Leader. This booklet and the methods of its use are another proof of the grand results which follow the prayerful labours and sanctified ingenuity of Leaders and members in connection with the Class-meeting.

**The Sailors
are kept
in Touch with
the Class.**

As will be seen by Mr. Walker's letter, the sailors carry these little books with them to sea. How comforting it must be for them when far away from home, whilst storms are raging, to feel that their comrades are thinking of them, and

with hearts full of sympathy uttering the beautiful prayer as they sing—

Oh hear us, when we cry to Thee
For those in peril on the sea.

The brotherhood of believers is to them a blessed reality—

Though sundered far, by faith they meet
Around one common mercy-seat.

**Mr. Walker's
Letter.**

Mr. William Walker writes—"I have pleasure in enclosing our Society Class syllabus for 1902. We have a membership of 60 and an average attendance of 30. We have 13 men regularly at sea who cannot attend. We distribute quarterly 200 of these little records; and it has been the means of bringing adherents."

His syllabus is a four-page card, with pink outside covers, and white inside pages. On the front cover is given the name of the Church, Leader, time and place of meeting, the condition of membership—"A desire to flee from the wrath to come"; and at the foot the name of the Class secretary; the motto, "In the strength of God do right"; the times and places of meeting of the men's "Homely Hour," "Cottage Prayer-meeting," and "Band-meeting" are also mentioned. On the back cover is the head-line "Prayer is the Christian's Vital Breath," and then comes the following—"Will every Class member kindly resolve—

- "To pray for the Class once a day."
- "To try and bring at least one new member during the year."
- "To be present every week, or as often as ever possible."
- "To take part in the meetings in some way."
- "To read a portion of Scripture daily;"

and at the foot are the names of the absentee and sick visitors.

The following is the syllabus for twelve months—

"Stocktaking—and after?"	"Fireside Christianity."
"At Home—6 to 10 p.m."	Open Night. "Manasseh in Chains."
Open Night. "Personal Influence."	"Doctrinal Hymnology."
Prayer—"The Mission."	Promise Night. Members.
Evangelistic Mission.	"Drones in the Church—and their doings."
Evangelistic Mission.	Open Night. "The Midnight Caller."
Open Night. "Profitable Witnessing."	"The Little Foxes that Spoil the Vine."
Experience—"Answers to Prayer."	"Favourite Hymns."
"A Night among the Lions."	

"A King's Surprise."	Open Night. "Overflowing Wrath—Everlasting Kindness."
Open Night. "Good News from a far Country."	Prayer—"Requests from Members."
"Encouragement to Look for the Glory."	"The Valley of Blessing and how to get there."
"But the Lord will be—a Refuge."	"The Value of Self-Control."
"Consecrated Pots, Bowls, Bells, etc."	Open Night. "Patched Morals."
Open Night. "God's Challenge to Young Men."	Promise Night. Members.
"Beauty and Bands."	The Great Commission : Foreign Missions.
Prayer—"Requests from Members."	Birthday Memories--Experience.
"God's Plumb-line."	"What we Owe, and how to pay it."
Open Night. "A Caller that was welcome."	Open Night. "The Treasury of Sin."
"A ne'er - to be forgotten walk."	"The Dynamic Force of Christianity."
"Sanctified Ingenuity and its Uses."	Service—"What I can do for Christ."
Praise Night. "The Bright Light in the Clouds."	Praise and Song Service.
Praise Night. "Having a Good Time, what then?"	Open Night. "A Treacherous Dealer.
Bible Study—"Job."	"How to make both Ends Meet."
"The Disclosure of a Life's Purpose."	"Dumb Idols."
Experience—"What Christ has done for Me."	Biography, Solomon.
	Open Night. Christmas Songs.
	"Watchman, what of the Night?"

Note—The Open Night is free to all. Please bring your friends that night.

I am glad to say that Mr. Walker's Class continues as full of activity, and is as prosperous as ever.

The two following communications, and also that in another part of the book, will, I doubt not, be of interest to Leaders—they tell their own tale, and all will agree that the whole are worthy of a place in the book.

Twenty-two Members in a Few Months.

Mr. W. A. Cummings, of Bensham, Gateshead, writes—"I thought perhaps you would be interested to have a copy of the programme which I have prepared for my Class. I started this Class a few months ago, and literally had to be pushed into starting it, because I have always esteemed the Leadership of a Class above me, although I have been a local preacher for fifteen years on Full Plan. However, I have been very

successful, and am very much cheered with my Class. After three month's trial we have twenty-two members, whose average age is only eighteen years. The responsibility is sometimes very depressing, and at other times very exhilarating. I always endeavour to realise that I am dealing with Methodists who are to be God's workers, and that I shall sooner or later be called to give an account of my stewardship. The members are very pleased with the Programme. The subject set for August 5 was in reality a trip into the fields, all the Class going about twelve miles into the country to have tea together at Stocksfield, a beautiful country village. I am coming to see much of life, which before was quite dark until I took to trying to say something which will, I trust, keep these young fellows in the true and narrow way."

Programme for Six Months.

"Why I am a Christian" (1 Peter iii. 15).	"God's Challenge to Young Men" (Job xxxviii. 3).
"The Holy Spirit" (John xvi. 1-15). Members' Night.	"God in Conscience." Open Night. Prayer and Testimony.
"Green Pastures"—(Aug. 5th) Stocksfield.	"The value of Self-control" (Eccl. x. 2).
"How to make the best of Life" (Prov. iii.).	"The Treasury of Sin" (Rom. ii. 5). Members' Night.
"Temptations" (James i. 12). Prayer and Testimony.	"Saved and kept Saved" (Rom. v. 10). Prayer and Testimony.
"The Bugle's Call" (1 Sam. xvii.). Members' Night.	"Having a good time. What then?" (Eccl. xi. 9).
"Why I love the Bible." Prayer and Testimony.	"A Strange Ambition" (1 Thess. iv. 11, R.V.).
"God's Plumb-line" (Amos vii. 9).	"Gift of Gifts" (Luke xi. 12).
"Patched Morals" (Mark ii. 22).	"Looking backward" (Psalm cxvi. 3).

A Successful Young Men's Class.

Mr. W. A. Cummings, of Gateshead, again writes—"I am enclosing you my programme for this next half-year. As you know, my Class is entirely made up of young men. I make it my study to choose subjects to "drive home" such lessons as are most suitable to them. Only once a quarter have we an "open night," and this is for male and female, when either their mothers, sisters, or sweethearts may come. We make this meeting a special opportunity for introducing to the Class those members of the congregation who have hitherto not met in Class. I cannot report a great addition these last six months.

But still we keep adding one by one. I am very thankful that I can see a marked spiritual growth in the members. It is a serious thing to deal with young souls, and this comes home most forcibly when you realise that you may on the one hand mar, or on the other make their eternal welfare. God help me to guide them in building up their character on a true evangelical basis. I still receive and have enquiries concerning my Class. Some of my fellow Leaders have asked me to correspond with them, and this I am going to do as far as I am able for our mutual help." Syllabus—

"Retrospect and Prospect" (Psalm cxxvi. ; Ex. xiv. 15).

"God in Conscience." Open Night.

Prayer and Testimony.

"The Tragedy of Eden" (Genesis iii. 3).

Bible Reading (Galatians vi.). Mr. J. Moir.

Prayer and Testimony.

"Penalties of Unbrotherliness" (Matthew v. 22).

"Work for the Unemployed" (John vi. 28). Members' Night.

"Christian Manfulness" (Job xxxviii. 3). Mr. J. W. Hogg.

Prayer and Testimony.

"Sin: Its Extent and Nature." Bible Reading.

"Repentance in Believers." John Wesley (Sermon).

"Is the Resurrection Story True?" (1 Corinthians xv. 14).

"The Christian's Joyous Knowledge." Mr. C. Hunter.

Prayer and Testimony.

"Sin: Its Origin and Issues." Bible Reading.

"Testimonies of Great Men to Christianity." Open Night.

"Thoughts on Heaven." By Members.

Prayer and Testimony.

"Joy in the Service." Mr. D. S. Weddell.

"Self Testings" (2 Corinthians xiii. ; Galatians vi. 4).

"The Heart in Scripture Usage." Bible Reading.

Prayer and Testimony.

"Neglected Privileges" (Ephesians iii. 14-20).

"Mountain-top Temptations" (Matthew iv. 8).

"Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."—Num. x. 29.

Mr. George Dooley, of 12, Chantry Road, West Bridgford, has forwarded a programme, which is a four-page card. On the front cover is the name of the Society, Leader, and time of meeting, with an invitation to strangers to join the Class. On the back cover are some Scriptural quotations, etc., whilst on the two inner pages there is the following programme—

"Lo! I am with you all the days."—Matt. xxviii. 20.

Review of the past year's mercies; Testimonies.	Testimony. Most Helpful Passages.
Prayer and Praise.	Wesley, on the Repentance of Believers.
"The Potter's Wheel." Ian McLaren.	Full Surrender. Our reasonable service. (Rom. vii.).
Some of the First Walks of Jesus (Luke v.).	Prayer and Praise.
Wireless Telegraphy. Experience.	Bunyan.
"The Shelters" of the Bible.	Testimony, in hymn or text.
"Pilgrim's Progress."	Our Father. (Matt. vii.).
Prayer and Praise.	"Pilgrim's Progress."
"Pilgrim's Progress."	Our Pattern Prayer.
Testimony. Our Conversions.	Testimony.
Nevertheless, in the Bible.	"The Potter's Wheel."
"Pilgrim's Progress."	"Pilgrim's Progress."
Prayer and Praise.	Prayer and Praise.
Testimony. "Hymns that have helped us."	Testimony.
"The Potter's Wheel."	The "Ye ares" of the Bible.
Heaven our Home. (Rev. xxi.).	Jesus at Bethany. (John xii.).
Prayer and Praise.	Prayer and Praise.
Testimony.	Bunyan.
"The Potter's Wheel."	Testimony.
"Pilgrim's Progress."	Wesley on Self-denial.
Prayer and Praise (Luke ix.).	"Pilgrim's Progress."
"Pilgrim's Progress."	Prayer and Praise.
Testimony.	Testimony.
God's "I wills."	The Herald of the King: John the Baptist.
"Pilgrim's Progress."	The Father's Love Gift. (John iii. 16).
Prayer and Praise.	

Normanton (Yorkshire) Wesleyan Society Class.

Rev. W. Salisbury's Programme.

Our Aims.
 "The Bright Inheritance" (1 Peter i.).
 Experiences and Favourite Hymns.*
 Tea and Social Evening.
 Dr. Davison's "The Word in the Heart."
 Bible Characters: "Elijah."
 Experiences and Golden Texts.*
 Simultaneous Mission.
 "The Dawn" (Malachi iv.).
 Bible Characters: "Peter."
 Experiences and Favourite Hymns.*
 Short Papers: Mrs. Wood and Miss Bailey.
 W. Robertson Nicoll's "The Ascent of the Soul."

Rev. W. Salisbury's Programme, continued—

Good Friday : Sunday-school Convention.

Experiences and Golden Texts.*

The Names of Christ.

Bible Characters : " John the Baptist."

" Fruit-bearing" (John xv.).

Experiences and Favourite Hymns.*

The Ascension (Acts i.).

H. C. G. Moule's " Union with Christ."

Short Paper. Mr. Wood.

Experiences and Golden Texts.*

Secret Prayer (Matt. vi. 5-15).

Bible Characters : " Isaiah."

Conversation on the Work of God.

*Members who do not give their experiences are requested to read a hymn (or part) or a passage of Scripture which has been specially helpful to them during the week.

Mr. F. Cook, of Chorley, writes—"As an effort to increase the membership, two Leaders of this circuit decided to print cards and distribute them among the members of the school and congregation, and as a result new members have been added and old ones stimulated." Mr. Councillor F. Cook, notwithstanding his municipal and other engagements (being the teacher of a select Bible-class on Sunday afternoon, a local preacher, and circuit steward), finds time to conduct a large Society class of sixty members. This is his programme—

Park Road Church, Chorley : Mr. F. Cook's Society Class.

"God's Call to Service."

"A Helping Hand."

"Go Forward."

"Diligence, Fervency, and Service."

"Burden Bearing."

Pastoral Visitation.

"Christian Living."

"Holiness unto the Lord."

"Acknowledging God."

"The Enticement of Sinners."

"Shining Lights."

Prayer-meeting—"Our Class."

"Temptations."

"Vigorous Service."

"Sympathy."

"Retrospection."

Mr. Wilson, the other Leader referred to, is also a local preacher and a superintendent of the Sunday-school, and conducts a successful Class of thirty members.

The following is one of his quarterly programmes—

New Year's Address by the Leader.

"Wesley's Rules."

Christian Warfare.

Mr. Wilson's Programme, continued—

Home Missionary Meeting.

“Christians: What they ought and what they ought not to be.”

“Hymns that have helped me.”

“What Christ is to His people.”

Renewal of Tickets.

“The ‘He shall’ and ‘I wills’ of Scripture.”

“Messages from Heaven.”

“Three Signs of Life—Crying, Singing, Speaking.”

“Emblems of Christ—Light, Rock, etc.”

Social.

Mrs. Thomas Barnsley, of Birmingham, sends me the following programme—

Islington Wesleyan Church, St. Martin Street, Birmingham.

God, our Teacher (Titus ii. 12).

Prayer-meeting and Short Reading.

Spiritual Vision (Prov. xxix. 18).

The still small voice (1 Kings xix. 12-14).

Experience and Conversation.

Cheerful Submission (Deut. xxviii. 47).

Prayer-meeting and Short Reading.

The Word of God the Medium of Knowledge (Col. iii. 10-16).

Experience and Conversation.

Light in N.T. Lamp in O.T. Types of Christ (2 Sam. xxii. 29).

Prayer-meeting.

Conditions of answered Prayer (Jer. xxix. 13).

Experience and Conversation.

Self-examination by the Fruits of the Spirit (1 Cor. xi. 28).

Prayer-meeting.

Consecration not optional (Rom. xii. 1).

The Kingdom of God--what is it? (Matt. xiii. 11).

Experience and Conversation.

We must be Teachers of others (2 Tim. iii. 16, 17).

Prayer-meeting.

The Prayers of S. Paul (Eph. iii. 14).

God's Ownership (1 Cor. vi. 19, 20).

No Meeting.

Prayer-meeting.

Fruit-bearing (John xv. 3).

Experience and Conversation.

Self-renunciation, Trust in God (Isaiah xlii. 16).

The “I Wills” of Scripture (Rev. iii. 10).

Prayer-meeting.

God's Keeping Power (1 Peter i. 3-7).

Experience and Conversation.

Mrs. Barnsley's Programme continued—

Freewill, not Forced Service (Jer. xxiii. 7).
 Prayer-meeting.
 Careful Study of the Word (Isaiah xxxiv. 16).
 Experience and Conversation.
 The Ministry of Prayer (Neh. iv. 9).
 Prayer-meeting.
 "God is Love," the constraining power (Isa. lxii. 4, 5).
 Experience and Conversation.
 Joy, a necessary fruit of the Spirit (Phil. iv. 4).
 Prayer-meeting.
 The Revelations of the Spirit (Eph. i. 17).
 God's Judgments for our good (Joel i. and ii).
 Experience and Conversation.
 Rest and Holiness in Christ (Heb. ii. 11).
 Prayer-meeting.
 Example and Influence (Phil. ii, 15).
 Experience and Conversation.
 Fearfulness a Sin (Luke i. 74).
 Prayer-meeting.
 "The Lord of Hosts," what does it mean? (Amos iv. 12, 13).
 Experience and Conversation.

A Class Meeting Revival: Mr. Nield's Programme. The Rev. Herbert M. Nield, of the Bradford Mission, Eastbrook Hall, who built up such a successful Society Class at Irwell Street, Salford where there were 140 members on the books when he left, has been privileged to witness a Class meeting revival at Bradford. His programme is on a four-page folding blue card. On the front cover is printed "Syllabus of Men's Class," and the names of the Leader and secretary with particulars of the time and place of meeting. On the inside cover there is an open letter of which the following is a copy—

Dear Friend,—On the other side you have the Syllabus for the next six months of our Men's Class at Eastbrook. There are already nearly thirty members in the Class, and the number grows steadily. The most helpful feature of our meeting is to be the free, healthy discussion of the moral and practical difficulties of daily life, the things that Christian men have thrown at them in the workshop and elsewhere. We are a band of brothers who have joined hands to help each other to heaven. If you wish to serve Christ, and do not belong to any other Church, I give you in the name of the Class, a very hearty invitation to join. Come next Wednesday at 8 o'clock

Yours very truly,—HERBERT M. NIELD.

And on the third page the syllabus reads as follows—for six months ending June—

New Year's Purpose Meeting.

"A Young Man's Difficulties—(1) Reason and Religion."

Fellowship-meeting.

Bible Study: "Temptation."

Fellowship-meeting.

"A Young Man's Difficulties—(2) Does it matter what a Man believes?"

Fellowship-meeting.

Discussion: "Can a Man live without sin?"

"Church Membership—Its duty, privilege and responsibility."

"A Young Man's Difficulties (3) The persistence of Christianity."

Meeting for Prayer and Praise.

Fellowship-meeting.

Bible Study: "How to study an Epistle."

Fellowship-meeting.

"A Young Man's Difficulties—(4) The Inspiration of the Bible."

Fellowship-meeting.

Discussion: "The greatest obstacle to Christianity."

Fellowship-meeting.

"A Young Man's Difficulties—(5) The Morality of the Old Testament."

Fellowship-meeting.

Bible Study: "Holiness."

Meeting for Renewal of Tickets.

"A Young Man's Difficulties—(6) Are the Gospels True?"

Fellowship-meeting.

Discussion: "Why Sorrow and Sin, if God is love."

Meeting for Prayer and Praise.

Syllabus—July to December.

"A Young Man's Difficulties—(7) The Use of Prayer."

Fellowship-meeting.

Discussion—"The Church and Religious Indifference."

Fellowship-meeting.

"A Young Man's Difficulties—(8) Sabbath Observance."

Fellowship-meeting.

Meeting for Renewal of Tickets and Review.

Fellowship-meeting.

Meeting for Prayer and Praise.

"A Young Man's Difficulties—(9) Miracles."

Fellowship-meeting.

Discussion—"Sport, and the National Character."

Meeting for Fellowship and Prayer.

"A Young Man's Difficulties—(10) His Companionships."

Fellowship-meeting.

Bible Study—"Getting and Giving."

Fellowship-meeting.

Syllabus continued—

“ A Young Man’s Difficulties—(11) His Amusements.”

Fellowship-meeting.

Meeting for Renewal of Tickets and Review.

Address by Rev. H. M. Nield. “ The Living Temple.”

Fellowship-meeting.

“ A Young Man’s Difficulties—(12) The Theatre.”

Meeting for Prayer and Praise.

Fellowship-meeting.

A.D. 1904. What have I done with it ?

Any man who has determined to serve Jesus Christ, and is not in membership with any other Christian Church, will be welcome at our Meetings, and may join the Class on application to Mr. Nield.

Meetings on Wednesday evenings from eight to nine o'clock in the Lecture Hall.

**“Where the
Class-meetings
are recovering
their
aggressive
force.”**

The good work continues to make great progress at Eastbrook, Bradford, under the superintendency of Rev. Herbert M. Nield, where for some time past the Class-meeting revival has been going on. This led me to write for further particulars and for a copy of the programme now in use in Mr. Nield’s classes. Mr. Nield, busy as he is, very kindly responded to my appeal. His action is all the more to be appreciated because of his objection to publicity except for the purpose of showing what may be done by means of the Class-meeting. His letter is as follows—

**A Revival
and
“Conversions
in the
Classes.”**

“ I do not desire any publicity for my work here, save as it will serve wider interests. I hold that where it is possible, say in the towns, where a minister has but one or two Churches to look after, it pays him to put his strength into the Classes. It helps him alike as pastor and preacher. The Classes keep me in that close vital touch with my fellows that is everything to a Methodist. The secret of any success we are seeing here is that our classes are recovering their aggressive force. Mr. Wesley’s test, ‘A desire to flee from the wrath to come,’ is our test. I believe a live Class-meeting is the finest place for a man whose mind is turning to Christ. We are now having conversions in the Classes. We had two last Wednesday. The string of testimonies week by week from new converts is irresistible. Our men bring their mates and in a large Class they are not uncomfortably conspicuous. Every man who misses three weeks running is visited by the visitor for the part of the town in which he lives. If this fails the name is given to me to see him personally. I feel more and more that

the trouble with the Class-meeting is that in many places we have grown—not too cultured to need it, as possibly too worldly to enjoy it. But a revival throughout our coasts will settle many things.

By Leaps and Bounds. “As to numbers the men’s Class is going up by leaps and bounds. We get an attendance of something like 120 on a night. The women’s Class also shows marvellous results; in that class there were only thirteen on the books some months since, now there are eighty with an attendance of close on sixty, and this during the bad weather we have been passing through—*there are no nominal members here.*”

The above facts and figures show to what use the Class-meeting may be made in building up an aggressive church. The fire zone in their meetings welds the members together, developing gifts and graces by which they become prepared and equipped for work in the Church; some of them may be called to serve as Teachers, others as Leaders, Local Preachers, or Ministers. No other Church possesses as we do such a powerful instrument for the training and shepherding of its members and converts.

Mr. Nield’s programme for his men’s Class is a four-page plain card. On the front particulars are given of the place and time of meeting, as also the names of his stewards and accompanist. The syllabus runs across the two inside pages, and reads as follows—

Syllabus—January to June.

1905, A.D., “What do I mean to do with it?”	Bible Study: “The Third Commandment.”
Discussion: “Law and Conscience.”	Fellowship-meeting.
Fellowship-meeting.	Discussion: “Business is Business.”
Meeting for Prayer and Praise.	Meeting for Prayer and Praise.
Bible Study: “The First Commandment.”	Bible Study: “The Fourth Commandment.”
Fellowship-meeting.	Fellowship-meeting.
Discussion: “Temptation, its Nature and Uses.”	Discussion: “Sour Grapes.” A talk on Heredity.
Meeting for Renewal of Tickets.	Fellowship-meeting.
Bible Study: “The Second Commandment.”	Meeting for Renewal of Tickets.
Fellowship-meeting.	Bible Study: “The Fifth Commandment.”
Meeting for Praise and Prayer.	Fellowship-meeting.
First Anniversary of the Eastbrook Hall.	Discussion: “Why didn’t God kill the Devil?”
Fellowship-meeting.	Meeting for Prayer and Praise.

N.B.—Any man who is wishful to serve Christ and is not in membership with any other Christian Church is welcome at the Class. Application to join it must be made to Mr. Nield.

A Healthy Class of Forty Men. Mr. Daniel Bates, Willanslea, Queen Mary Avenue, Crosshill, says—"I have a Class of about forty men, and enclose you a rough copy of our last six months' syllabus, which is hung up in our Class-room."

T.			
B.R.	Rom. iv. Justification by Faith	...	D. Bates
S.S.	Teaching of Springtime	... ..	J. W. Thomson
P.	For Spiritual Husbandmen	... ..	T. Cullen
P.V.			
B.R.	Rom. v. 1-11. Believers Triumph	...	—
S.S.	Remember the Sab. Day to Keep it Holy	...	P. Mason
P.	Our Local Preachers and Class-Leaders	...	Jno. Hill
T.	Growing in Grace	... ..	—
B.	Rom. v. 12-21. Lost and Saved	...	Wm. Maxwell
S.S.	Christians on Holiday	... ..	J. McDonald
P.	For the Conference	... ..	—
T.	Are we Afraid of God's Will?	...	—
B.	Rom. vi. 1-14. The Old and New Man	...	J. Cooper
S.S.	What Books should we Read?	... ..	Gemmell
P.	For our Old Pastor	... ..	A. Craig
P.V.			
B.	Rom. vi. 15-23. Obedience unto Righteousness	... ..	W. Carlton
S.S.	Our Preparation for Christian Work	...	Jno. Hawie
P.	Our New Pastor	... ..	—
T.	Serving God in the Home	... ..	—
B.	Rom. vii. The Two Laws	... ..	Jno. Anderson
A.M.			
P.	Our Winter's Work	... ..	H. Walters
T.	Serving God in Common Duties	...	—
B.	Rom. viii. 1, 2. Freedom from Law of Sin	...	Geo. Jamieson
S.S.	How to Win Souls	... ..	Thos. Mouat
P.	The Baptism of the Holy Spirit	...	J. Rumbles
T.	Serving God in Serving Others	...	—
B.	Rom. viii. 12-25. Sonship of Believers	...	J. White, Sen.
P.V.			
S.S.	Some Lessons from the Century	...	Benj. White
P.	The Twentieth Century Fund	... ..	A. H. Lough
B.	Rom. vii. 26-39. Sovereign Grace	...	Thos. Finney
T.	The Old Year and the New	... ..	—

T., Testimony. B.R., Bible-Reading. S.S., Special Subject. P., Praise and Prayers. P.V., Pastoral Visitation.

Those introducing a subject not to exceed ten minutes.

**Fletcher Street, Bolton, Wesleyan Chapel:
Mr. T. W. Markland's Society Class.**

NAME.	TEXT.	SUBJECT.
G. Clapperton ...	John vi. 37 ...	He that cometh unto Me, I will in no wise cast out.
Arthur Moore ...	John ix. 25 ...	One thing I know, that whereas I was blind, now I see.
H. Wilkinson ...	Luke ii. 32 ...	A light to lighten the Gentiles.
G. Whittaker ...	Mark ii. 28 ...	The Son of Man is Lord also of the Sabbath.
W. Sneathurst ...	John xiii. 15 ...	I have given you an example.
John Westhead ...	John ix. 38 ...	Lord, I believe.
G. Marrison ...	Luke xxii. 62...	And Peter went out, and wept bitterly.
John Holt ...	Matt. viii. 2, 3 ...	The leper cleansed.
Peter Ormston ...	Rom. viii. 37 ...	We are more than conquerors through Him that loved us.
Thos. E. Moore ...		
R. S. Taylor ...	Psalm xix. 1 ...	The heavens declare the glory of God.
Robert Booth ...	John xix. 4 ...	I find no fault in Him.
William Jackson...	Acts xii. 7 & 8...	Peter's deliverance from prison.
S. Aspinall ...	Acts x. 10-16...	Peter's heavenly vision.
D. Keighley ...	Psalm xxxiv. 8 ...	O taste and see that the Lord is good.
Jno. Battle ...	Gen. i. 31 ...	God saw that everything He had made was good.
Jno. Stevens ...	James iv. 7 ...	Submit yourselves to God, resist the devil, and he will flee from you.
Jno. D. Marshall...	John xix. 12 ...	From thenceforth, Pilate sought to release Him.
Arthur Taylor ...	Matt. xix. 30 ...	The first shall be last, and the last first.
Giles Hunt ...	Matt. v. 8 ...	Blessed are the pure in heart, for they shall see God.
Jno. Jackson ...	Matt. v. 15 ...	Let your light shine before men.
Wm. Hunt ...	John xiv. 15 ...	If ye love me keep my Commandments.
Wm. Howarth ...	John xx. 28 ...	And Thomas said unto Him, "My Lord, my God."

The subjoined programme is from Rev. J. Feather. On the front page of the programme Mr. Feather announces particulars of his Class as for "Bible and Christian Fellowship," and the card is issued with his best wishes "for the coming New Year and century."

Burslem Wesleyan Chapel: Subjects, &c.

- "Into the Silent Sea."
- "The Wealth of Life."
- "Margaret Ogilvie—A Son's Tribute to a Good Mother."
- "Compensation."
- "A Sweet Singer (Adelaide Anne Proctor)." Open Meeting.
- "Know ye not that ye are Temples?" Renewal of Tickets.
- "That thou Appear not unto Men to Fast."
- "Wireless Telegraphy."
- "More Gleanings from our Hymn-book." Open Meeting.
- Readings in "Paradise Lost."
- Scripture Passages and Subjects, sent up by Members for Exposition.
- "They Spread Palm-branches in the Way."
- "A Man of Sorrows and Acquainted with Grief." Open Meeting.
- "He is not here, but is risen, as He said."
- "The Marks of the Lord Jesus."
- "A few more Hymns."

**Heads for
Class-meeting
Talk.**

The following "Hints for Home Life," neatly set out and printed with red capitals, on cardboard, have been forwarded me by a Leader who is always on the look-out for fresh ideas for his Class. He has presented one of these cards to each of his members this year, and thinks, as I do, that the practical hints might be used as "Heads for Class-meeting Talk." The communication is to be considered anonymous.

Hints for Home Life.

Cultivate habits of amiability and cheerfulness, and of looking on the bright side of things.

Remember that it is alike our privilege and duty to help to fill the world with smiles.

The secret of being happy oneself is to endeavour to make some one else happy.

"The best part of a good man's life—the little nameless, unremembered acts of kindness and love."

Of the dead and the absent, speak nothing but good.

Sarcasm is a rough-edged cruel weapon, quite unfit for use in the family circle.

It takes two to quarrel—don't be one of them.

Be severe on your own faults, be charitable towards the faults of others.

When a Christian ceases to live in the spirit of prayer, he ceases to be useful.

David's resolutions to pray three times a day (Ps. lv. 17) and to praise seven times a day (Ps. cxix. 164), "seven-tenths of praise, and three-tenths of prayer" is a good prescription for a Christian's devotions.

Renew every day—and many times a day—your act of personal trust in Christ and personal consecration to Christ.

Rev. George Jackson, B.A., of the Edinburgh Mission, says in reference to the use of a syllabus—"Everything depends upon the tact and judgment of the Leader. It is, of course, quite possible to make the conversation on the topics chosen theoretical and abstract rather than practical and experimental, but I am quite sure that with a little care this can be avoided, and so far as my experience goes a syllabus, well used, is an immense addition to the usefulness and value of the weekly meeting. This is very decidedly the case with the members of my Class themselves."

Two programmes by Rev. George Jackson, B.A., are given here. The subjects are so carefully chosen and suggestive that I doubt not much good will result from their publication.

Rev. George Jackson's Class: Syllabus.

Homely Virtues—(1) Patience.

Women of the New Testament—(1) Mary, the Mother of Jesus.

Pictures from Bunyan—(1) "The Slough of Despond."

Christmas Lessons.

No Meeting.

Bible Reading—Psalm xxxvi.

The Special Mission—How we can help it.

Special Mission conducted by Gipsy Smith.

The Special Mission—What it has taught us.

Women of the New Testament—(2) Mary and Martha.

Homely Virtues—(2) Courage.

Pictures from Bunyan—(2) "Hill Difficulty."

Bible Reading—Psalm lii.

Women of the New Testament—(3) The Widow with the Two Mites.

Homely Virtues—(3) Good Temper.

Pictures from Bunyan—(3) "Vanity Fair."

Women of the New Testament—(4) Lydia.

Homely Virtues—(4) Thankfulness.

Bible Reading—Psalm cxxi.

Pictures from Bunyan—(4) "By-Path Meadow and Doubting Castle."

Women of the New Testament—(5) Priscilla.

Rev. George Jackson's Programme continued—

- Others judgment of us.
 Our judgment of others.
 Our judgment of ourselves.
 God's judgment of us all.
 The prayer that teaches how to pray.

Wesleyan Methodist Church, Edinburgh.**Conducted by Rev. George Jackson, B.A. Syllabus.**

SUBJECT.	SCRIPTURE REFERENCES. (R.V.)
Bible Reading—Some Obscure Disciples: (1) Dorcas.	Acts ix. 36-43.
Words of the Wise—"In His will is our peace" (<i>Dante</i>).	Is. xlvi. 18 ; xxvi. 3 ; John iv. 34 ; viii. 29.
Testimony Meeting—Answers to Prayer. Laws of Christ for Common Life—The Duty of Happiness. " If in the paths of the world Stones might have wounded thy feet, Toil or dejection have tried Thy spirit—of that we saw Nothing—to us thou wast still Cheerful and helpful and firm." (<i>Matthew Arnold on his Father.</i>)	Phil. ii. 26 ; iv. 4 ; Gal. v. 22.
Readings in Thomas à Kempis—Of the Zealous Amendment of our Whole Life (Book i., ch 25.) The Work of the Church and How I can Help It—Foreign Missions.	
Anniversary Week.	
Bible Reading—Some Obscure Disciples: (2) " Jesus, which is called Justus."	Col. iv. 11.
Words of the Wise—" Trial only stops when it is useless ; that is why it scarcely ever stops" (<i>Amiel</i>).	Amos iv. 4-13 ; Heb. xii. 4-11.
Testimony Meeting—Texts that have helped me. Laws of Christ for Common Life—The Forgiveness of Injuries.	Matt. v. 43-48. xviii. 21-35 ; Ephes. iv. 32.
" O man, forgive thy mortal foe, Nor ever strike him blow for blow ; For all the souls on earth that live To be forgiven must forgive, Forgive him seventy times and seven : For all the blessed souls in Heaven Are both forgivers and forgiven." (<i>Tennyson.</i>)	

Rev. George Jackson's Programme continued—

SUBJECT.	SCRIPTURE REFERENCES. (R.V.)
Readings in Thomas à Kempis—Of the joy of a good conscience (Book ii., ch. 6).	
The Work of the Church and How I can Help It—Temperance.	Isaiah v. 8-30.
Bible Reading—Some Obscure Disciples: (3) Simon the Cyrenian.	Mark xv. 21 ; Acts xiii. 1 ; Rom. xvi. 13.
Words of the Wise—"If all men's sins were divided into two bundles, half of them would be sins of the tongue" (<i>C. H. Spurgeon</i>).	Matt. xiii. 36, 37 ; Ephes. iv. 29 ; Col. iv. 6.
"There is no place at this table for any one who loves scandal" (<i>Engraved on St. Augustine's Table</i>).	
The Lessons of the Old Year.	Deut. viii. 2.
New Year Holidays.	
Testimony Meeting—Texts that have hindered me.	
Laws of Christ for Common Life—Family Religion.	Gen. xviii. 19 ; Col. iii. 15 ; iv. 1.
Readings in Thomas à Kempis—That there is no security from temptation in this life (Book iii., ch. 35).	Matt. iv. 1-11.
The Work of the Church and How I can Help It—Among the children.	

On the back of the programme is printed the following request—

Let every member of the Class resolve—

1. To pray for the Class once a day.
2. To try and bring at least one new member during the year.
3. To be present every week, or as often as possible.
4. To take part in the meetings in some way.

**An
Encouraging
Record.**

A Village-Leader writes—Five years ago I was given a Class of five. We now have twenty-nine. Six have removed to other circuits; and what is cause for greatest thankfulness and joy, none have lapsed and many have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ. Other Classes too, have increased their membership very largely, as two years ago we

had a revival and a great outpouring of the Holy Spirit, whose gracious influence is with us still. Indeed, this is a vineyard which the Lord has blessed. To Him be all the praise."

"Village-Leader" encloses his syllabus, but as he does not wish any names to appear I have omitted them. The syllabus is the usual four-page folding card, on the back of which is the following—

Each member is urged to pray daily during the week for—

1. Every other member of the Class by name.
2. That the Holy Spirit will aid the one appointed to lead the Class on the next night.
3. For the blessing of God on our next meeting.
4. For any member who is sick or troubled.

On the two inside pages is the following Syllabus—

Experience. Class Tickets. Ezek. xxxiv. 26.
 Sermon in the Plain. Luke vi. 46 to end.
 Prayer Night. Psalm cxxii.
 Christ walking on the Sea. Matt. xiv. 22-33.
 Experience. 2 Timothy i. 12 to end.
 Saul before Conversion. Acts viii. 1-4.
 Prayer Night. Hebrew x. 19-22.
 Christ calms the Storm. Mark iv. 37.
 Favourite Hymns. •
 Experience. 1 Cor. xiii. 9 to end.
 While Shepherds watched their Flocks. Luke ii. 8-18.
 Growth. 2 Peter iii. 9 to end.
 Prayer Night. Psalm cxlv. 18 to end.
 Conversion of Saul. Act ix. 1-19.
 Experience. 1 Corinthians xii. 1-11.
 Favourite texts by all members of the Class.
 Prayer Night. Matthew vi. 5-15.
 Saul after Conversion. Acts ix. 20-31.
 Experience. Psalm lvi.
 Humility. Luke xiv. 7-11.
 Prayer Night. Matthew xxvi. 36-41.
 Unfaithful Servant. Matthew xxi. 33 to end.
 Experience. Matthew xxvi. 17-25.
 Warning to Peter. Matthew xxvi. 30-35.
 Prayer Night. John xvii. 1-21.
 Paul the Apostle. 2 Corinthians xi. 21-33.
 Experience. Psalm lxxxiv.

If any Member is unable to be present to fulfil his appointment, please acquaint the Leader before the Meeting.

A correspondent from the Eastern Counties, who asks me to withhold his name, sends the following interesting and valuable communication—

**A Young Men's
Class after
Five Years of
the Syllabus.**

“ In April, 1897, our Superintendent minister presented me with an empty Class-book, and I at once set about looking for likely members. At the end of the first quarter we numbered six, and at the end of the first year eight. The Class continued to grow, and now after five and three-quarter years the membership is fifty-one. During this period exactly one hundred have been connected with the Class, and many who have removed are earnest workers in the Methodist Church in different parts of the country. The Class has produced six local preachers, whilst two more have become fully accredited during their membership in the Class. Of the present members, most of them are engaged in definite Christian work, either in the Sunday-school, Wesley Guild, or Boys' Brigade. At the recent Covenant service twenty-nine members of the Class were present, whilst several were prevented by their country appointments. The average attendance is twenty-six; sometimes we get over thirty present. I issued a programme on identical lines to the one we now have at the very commencement of the Class, and have continued its use ever since.

**How
the “Ceased”
Members
became
Rehabilitated.**

“ Many young fellows who have come from other circuits, where they had ceased to meet through their dislike to Class-meetings, have, on hearing of the character of ‘our Class,’ readily joined and proved themselves to be earnest Christians. Once a month we have a meeting for praise and prayer, another for experiences, and on the alternate evenings an address by the Leader, or a paper by one of the members. In this way, whilst variety is secured and interest maintained, the true idea of the Class-meeting is preserved. Without an exception the members freely testify to the practical help and inspiration they receive from the Class, and I am confident that similar results could not have been secured in this particular Class without the help of the programme.” The programme is the usual four-fold card. The front cover is devoted to the title, the particulars of the place of meeting, a note offering a hearty welcome to any seeking salvation, and at the foot the Class motto, “Quit you like men, be strong” (1 Cor. xvi. 13): whilst on the back cover is a note by the Leader. Each member is urged to prayerfully ponder the subject and make an effort to contribute some part to each evening. At the foot is quoted the verse beginning, “Help us to help each other, Lord.”

Praise and Prayer-meeting.
Church Meeting.
Annual Class Gathering.

The Programme continued—

The Heavenly Things. John iii. 12-21.

Praise and Prayer-meeting.

Lessons from the Life of the late Rev. H. P. Hughes.

Experiences.

Christ at the Well. John iv. 1-26.

Praise and Prayer-meeting.

Annual Home Missions Meeting.

Experiences.

Christ and the Samaritans. John iv. 27-42.

Subject—"Prayer." Three five-minute papers.

(1) Prayer.

(2) Bible answers to Prayer.

(3) The Prayer-meeting.

Praise and Prayer-meeting.

Easter Monday.

Experiences.

Christ and the Nobleman. John iv. 43-54.

Praise and Prayer-meeting.

Two ten-minute Papers.

(1) Walking after the flesh. Rom. viii.

(2) Walking after the Spirit. Rom. viii.

Experiences.

The dead shall live. John v. 1-29.

Whit-Monday.

Defeat and Victory.

Experiences.

The rejected testimony. John v. 30-47.

Gideon. Three five minute papers.

(1) Gideon's Signs. Judges vi.

(2) Gideon's Army. Judges vii.

(3) Gideon's Victory. Judges vii.

Book for Study—"St. John's Gospel."

A Circuit Programme. The First of its Kind.

As an outcome of a Class-Leaders' Convention held at Exeter, a resolution was adopted that a Class programme for the circuit should be prepared under the direction of a committee, it being understood, however, that it should be optional on the part of Leaders to use it or not as they thought best. Mr. James Pulsford, of Glenholme, Pennsylvania, Exeter, says that as a result of its use many of the meetings have been made much more interesting and helpful. When the members of different Classes come together they often take up one of the items of the programme as a subject for conversation. Once a month when the prayer meeting is held, the Classes omit one of the subjects. The subjects have been very carefully chosen, with the idea of their being adapted to the various Classes in the Circuit.

Instructions to the Leader. The programme is printed on a three-fold card. On the front cover is the name of the circuit and the title, "Society Class Syllabus." There are three blank lines at the foot, one of which follows either the word "Leader," "Place," or "Time." On the back cover the following verse is printed—

Speak a shade more kindly than the year before ;
 Pray a little oftener, love a little more ;
 Cling a little closer to the Father's love ;
 Thus life below shall liker grow to life above ;

and on the third cover the following information is supplied to the Leader—

The enclosed syllabus of subjects has been drawn up in response to a request by the Convention of Leaders held at the close of last year. It is scarcely necessary to say that its adoption by any Leader is quite optional. An effort has been made, however, to find subjects which should suit every variety of Class, and the syllabus is issued in the earnest hope that it will add interest to the weekly meeting, and, above all, be helpful to Christian experience.

The Circuit Syllabus.

Willing Consecration. 1 Chron. xxix. 5.	Women of the Old Testament— Ruth.
Facing our Goliaths. 1 Sam. xvii. 43-47.	Lovest thou Me? John xxi. 15-17.
Conscious Power. Phil. iv. 10-14.	The Ascension. Psalm viii.
Self Knowledge. 1 Cor. ii. 11, 12.	Tongues of Fire. - Acts ii. 1-13.
Finding the Lost. Luke xv. 1-10.	Who will go for us? Isaiah vi. 1-10.
The touches of Jesus in St. Mark's Gospel.	The Kinsfolk of Jesus. Matt. xii. 50.
Conscience.	Motive in Work. Matt. xx. 1-16.
The Ministry of Angels.	Blessed are the Merciful. Luke x. 25-37.
Gleanings from our Hymn-book.	The Temptation of Jesus. Matt. iv. 1-11.
"The Harvest truly is great." Foreign Missions.	Precious Promises.
Spiritual Armour. Eph. vi. 10-20.	Bible Character—Daniel. Add to your Faith. Psalm xxiii.
The Man of Sorrows.	Entire Sanctification.
Witnesses to the Resurrection.	Some Obscure Disciples— Dorcus, Quartus, Simon, Justus, etc., etc.
The Living Saviour. Rev. i. 12-20.	Answered Prayers. Acts xii.
Ceaseless Prayer. 1 Thess. v. 17.	

The Circuit Syllabus continued—

Women of the New Testament —The Marys.	The Stewardship of Life. Matt. xxv. 14-31.
The Friendship of Christ. John xv. 13-15.	The Saints' Everlasting Rest. Autumn and its Lessons.
Gleanings from our Hymn- book.	The Lord's Supper.
Bible Character—Eliezer of Damascus.	Texts that have helped me.
The Great Supper. Luke xiv.	The Two Debtors. Luke vii. How best to read the Bible.
Burden-bearing. Gal. vi. 2-5 ; Psalm lv. 22.	The Call of Moses. Psalm ciii.
Praise-meeting. Psalm cxlviii.	The Herald of the King—John the Baptist.
Bible Character—Gideon.	The Birth of Christ. Remembering the Way. Deut. viii. 2.

**The Circuit
Programme
after a
Year's Trial.**

In reference to the Circuit syllabus after a year's trial Mr. Pulsford says—"I am convinced that wherever the 1902 syllabus was used the Classes have had more life and interest than before, and we hope that all the Classes may use them for 1903. You will see it is in a different form from last year and divided into quarters. Personally I am sure it is a good thing for the circuit, as there are many Leaders in this and other circuits who would not make a programme of their own; and if the Leader does not care for any of the subjects he can, of course, substitute others. As to testimony, why, instead of its being cut and dried we have the experiences of individual members on subjects affecting their moral and religious character, thus developing thoughts and ideas which have never before been brought under consideration. I venture to say that the subjects mentioned in the accompanying syllabus will prove most helpful and suggestive to both Leaders and members in our circuit during the year upon which we have entered."

**The Circuit
Syllabus
for 1903.**

The programme is enclosed in stiff covers; on the outside, in addition to the title, there are blank lines for the name of the Leader, etc.; on the inside are the two following verses by Bonar—

Be what thou seemest, live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the Great Master's step be thine.

Sow love and reap its fruitage pure,
Sow peace and reap its harvest bright,
Sow sunbeams on the rock and moor,
And find a harvest home of light.

Then follows the programme, divided into quarters, and on the third cover appears a notice, stating that the adoption of the syllabus is quite optional, but that it is hoped every Leader will give the matter favourable consideration—

Syllabus of Subjects, 1903.

Prayer Meeting.	Prayer Meeting.
Occupy till I come. Luke xix.	Kept. 1 Peter i.
Experience.	Hymns that have helped.
Hindrances in the Christian Life.	A great lesson to learn. Rom.
Prayer Meeting.	v. iii.
Perfection.	Prayer Meeting.
True Manliness. 1 Cor. i.	The light of life. John viii.
Bible Character (Jonah)	Experience.
Missionary Prayer Meeting.	Responsibility of hearing. Luke
The Lower Road to a Higher	viii.
way. Luke xiv.	This do in remembrance of Me.
Experience.	Luke xxii.
Our thoughts make us. Prov.	Missionary Prayer Meeting.
xxiii.	Surprises. Matt. xxv.
A good prayer. John vi.	Stumbling blocks. Rom. xii.
	Experience.
Prayer Meeting.	Prayer Meeting.
An early walk. John xx.	Flies in the Ointment. Ec.
Loss of the first love. Rev. ii.	x. i.
Your reasonable service. Rom.	A New Song. Psalm xl.
xii.	He hideth Himself that I cannot
Prayer Meeting.	see Him. Job. xxiii.
A sweet clime for a busy city.	Prayer Meeting.
Psalm xxxvii.	Experience.
Experience.	Doing our best. Mark xiv. 8.
Friendship in adversity. Jer.	Little Failures. Luke xvi. 10.
xxxviii.	Christian Liberty.
Being filled with the Spirit.	Prayer Meeting.
Acts ii.	Our Father's care. Matt. vi.
Prayer Meeting.	The World's Need. Luke ii.
Man's possibilities. 1 John iii. 2.	Experience.
Experience.	
Patriotism. Judges vi.	

A Class of Eighty-five with Membership Roll.

It is very delightful to note the ingenious methods adopted by Leaders for banding their members together and obtaining fresh recruits for the Class. Mr. W. F. Newell, of Nottingham, issues a three-fold card on the back of which is printed the names and addresses of the whole of his members. The list is not alphabetical, but evidently according to seniority of membership, the whole headed by the words running across the card "Membership Roll" and the date. I note that the Class has an organist, and his name appears at

foot. On the front in the centre space are particulars of the time, place of meeting, and name of Leader: a hearty invitation is there given to those who have hitherto not been members of any Church, and also to any who have previously been in fellowship in town or village elsewhere. On one of the panels statistical information of the Class is supplied. It is easy to see that the Class is full of life. The number of members in January was seventy-two, and, at the end of the year 1899, seventy-eight, and by the following June quarter the roll had reached the extraordinary number of eighty-five. The Class contributions are given quarter by quarter, and show a very satisfactory increase, the last quarter being £6 13s. 9d. Two deaths are recorded, and the names of nine members are mentioned who have left the Class, with the places to which they have removed. On the third panel suitable verses are quoted—The one at the head Numbers x. 29, and that at foot from Hebrews x. 25, whilst in the centre the first verse of hymn 497 (old Book) is given, "Come, all whoe'er have set Your faces Zion-ward." I heartily congratulate Brother Newell on his originality and enterprise.

Mr. George Green's Programme. Mr. George W. Green's Class, of Horbury, has been in existence from the days of Wesley. His uncle (George Sunderland) was its Leader for over forty-nine years, and Chris. Green, his grandfather, for over twenty years. The Programme is a folding cloth-lined card, measuring five by three inches. The outside is orange and the inside white. On the front the following is printed—

1903-4.

Malachi, Chapter 3, Verse 16.

Wesleyan Church, Horbury: George W. Green's Society Class

Meets in the Band Room every Wednesday evening, at 7.30 o'clock.

Visitors always welcome.

The two inside pages contain the following programme for twelve months, together with the notes on "Our Duties."

References 1903-4.

Prayer and Praise. Brother Garner.
 Experience. Brother Green.
 Open Night—Promises. Brother Gomersal.
 Fellowship. Brothers Green and Hanson.
 Free Church Council Anniversary.
 Bible Study—"God's Bank" (Psalm cxxi.). Brother Green.
 Open Night—"Living." Brother Pliny Hepworth.
 Promise Night. Sister Fallas.
 Prayer-meeting. Brothers Ogley and Hemingway.
 Sermon and Lecture. Rev. Samuel Chadwick.
 Q.M. Experience. Bro. Fallas.

Mr. G. Green's Programme continued—

No room in the Inn—" Christmas Thoughts. Rev. T. Hitchon.
 Count your many blessings. Brother Green.
 Times Message (Eccles, ix., xi.). Brothers Fallas and Green.
 Experience. Brother Hanson.
 Promise Night. Sisters Garner and Audsley.
 Fellowship. Bros. Ward and Gomersal.
 Prayer-meeting. Sister Williamson.
 Bible Study—" Fulness of Joy" (St. John xv.) Brother Fawcett.
 Shrove-tide Bazaar.
 Experience. Bros. A. Ward and Green.
 Prayer Requests from Members. Sisters Powell and Ogley.
 Open Confession Tickets. Rev. T. Hitchon.
 Q.M. Experience. Bros. Fallas.
 Fellowship and Praise. Sisters Jaggar and Ledgard.
 The Master's Service. Bro. Joe Bostock.
 Praise and Prayer. Bro. Gomersal.
 Experience. Bro. Green.
 Promise and Praise. Sisters H. Ledgard and L. Fallas.
 Bible Study. 1 Cor. x. 30-32. Bro. Fallas.
 Prayer. Bros. Mountain and Ward.
 Open Night—the value of Self-control. Sisters Fallas and Jaggar.
 Tickets Experience. Rev. T. Hitchon.
 Definite Work. Bro. Green.
 Prayer and Praise. Bros. Williamson and Ogley.
 Fellowship. Bros. Green and Garner.
 Q.M. Experience. Bro. Fallas.
 Sermon and Lecture. Rev. Thomas Waugh.
 Fellowship. Brother Green.
 Prayer and Praise. Sisters Audsley and Armitage.
 Experience. Bro. Hanson.
 Promises. Bros. A. Ward and Green.
 Tickets Inspiration. Rev. T. Hitchon.
 Prayer and Old Hymns. Brother Hemingway.
 Bible Study—" Three Graces." Bro. Fallas.
 Experience. Bro. Green.
 Fellowship and Praise. Sisters Richmond and Ledgard.
 A True and Faithful Witness. Brother Green.
 Prayer-meeting. Sister Garner and Jaggar.
 Q.M. Experience. Bros. Fallas.
 Fellowship. Brothers Ogley and Green.
 Bible Study—" Examine your own Selves" (2 Cor. xiii. and xv.
 Bro. Green.
 Prayer and Praise. Bro. Gomersal.
 Fellowship. Brothers Ward and Hanson.
 Promise Night. Brother Fawcett.
 Experience. Brothers Green and Garner.

NOTE.—Visitors and members' friends will always receive a hearty welcome.

Mr. G. Green's Programme continued—

Our Duties.

- “To pray for our Society Class once a day.”
- “To try and bring at least one new member during the year.”
- “To be present every week as often as ever possible.”
- “To take part in the meetings in some way.”
- “To read a portion of Scripture daily.”

On the back cover is the following verse—

Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.

After which are given the two notices—

If you do not meet for Christian fellowship you will be heartily welcomed at this Class.

The meeting commences at 7-30 p.m. and lasts for one hour.

GEORGE W. GREEN, Leader.

**Summer
Flowers and
Christmas
Dinners.**

Mr. Walter Turnbull, of Dover, to whom we owe much for many practical suggestions, writes—
“Our Class ended the session by sending out nine Christmas dinners to poor families. In July last I suggested the provision of a box for free-will offerings to get a small sum each week to purchase flowers for the Class-room—the flowers to be taken after each meeting to any sick member or friend or to any sick room where these ‘thoughts of God’ would be appreciated. The idea was taken up heartily, so that each week we have always a bright spot in our meeting. Towards the end of the year, finding our funds in excess of our need for flowers, a small committee was formed and arrangements made for the nine dinners referred to. The dinners were much appreciated, and I am sure to each member Christmas was the brighter for the knowledge that, as a Class, we had done something to bring a sense of brotherly love and kindly remembrance into a few homes.” This Christlike and lovely idea shows once again how the Class-meeting in the hands of a Leader whose soul is in his work is full of possibilities for good which have never been thought of. “Thoughts of God” and thoughts inspired by God will enrich our Class-meetings more and more as we lay ourselves on the altar day by day and week by week and ask for His guidance in the care of His children.

**Mr. Turnbull's
New
Programme.**

Mr. Turnbull sends at the same time his new programme. It is unique in style, and shows not only careful thought but infinite patience in its production. It is composed of six small ivory cards of antique quality with deckled edges and a hole in

the top corner through which is a piece of green ribbon for tying them together. The contents and particulars as to name of class, Leader, etc., are beautifully written in gold ink. This was the work of two young ladies (Misses Chrissie and Nellie Brace). The first inside card contains a verse of Browning headed by Pilate's question, "What is truth?" and the answer by Jesus, "I am the Truth." The following six months' programme occupies three cards, and the last bears a quotation from Thoreau. With each programme is a loose card in the same style, bearing Mr. Turnbull's Christmas greeting to his members.

Prayer and Consecration Meeting. Solo—"Consecration."

An Anthem of Deliverance. Psalm xxvii.

Night. Psalm civ. 20.

Children of the Day. 1 Thess. v. 5-11. Violin solo, Miss N. Brace.

"Men who failed"—Jacob.

Miss Clark.

Open Night. Beds and Blankets. Isaiah xxviii. 20.

The Friendship of God. James ii. 23.

Pastoral Visitation. John xv. 14.

"Men who failed"—Saul.

Miss Barker.

Solo—"Trust and Obey."

Open Night. Old Methodist Hymns and Tunes.

Spiritual Culture. Gal. v. 16.

The Square City. Rev. xxi. 16.

"Men who failed"—Solomon.

Quarter-Master-Sergeant Allchurch.

Quartette—"There is sunshine in my soul."

Open Night. Spring. Joel ii. 21-27.

Love Beyond Doubt. Romans v. 8-11.

Heavenly Places. Ephesians ii. 1-10.

Our Foreign Missions. Solo and Chorus—"Tell it out."

"Men who failed"—Jonah.

Mr. P. Thompson.

Open Night. Solomon's Song.

Our Consummation. Col. ii. 10.

Solo and Quartette—"Jesu, Lover of my soul."

Pastoral Visitation.

"Men who failed"—Judas.

Miss Putley.

Open Night. The Nettle and the Dock.

Cæsar's Household. Phil. iv. 22. Violin Solo—Miss L. Barker.

"Men who failed"—Demas.

Miss Nellie Thomas.

Summer. Matt. xxiv. 32.

"Even virtue is no longer such if it be stagnant. A man's life should be as fresh as this river. It should be the same channel, but a new water every instant."—*Thoreau*.

A Fourfold Increase.

Mr. Walter Turnbull also sends a later syllabus. This is printed on an oblong eight-page buff-coloured card. (The front and back covers supply particulars of the time and place of meeting, together with requests for the prayers of the members and for regular and punctual attendance.) At the special request of the members he said he was going through another course in the Life of Christ. He had then just completed the first course, representing two-and-a-half years' fairly close application, and found it not a little encouraging that during that time the Class membership increased fourfold, not counting, of course, the fifteen or twenty removals.

Bible Study : The Life of Christ.

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so."—Acts xvii. 11.

Syllabus.

- Open Night. The Strange Experience of Karshish, the Arab Physician.
- The Biographers of Jesus. Matthew and Mark.
- The Biographers of Jesus, Luke and John.
- The Historical Conditions.
- The Birth of Christ. Matthew i. 18-25; Luke ii. 1-7 Quartette—
"There came a little Child."
- At the Cradle of our King. Matthew ii. 1-12; Luke ii. 8-20.
- The Boyhood of Jesus. Matthew ii. 13-23; Luke ii. 40-52.
- United Meeting of Classes.
- What Christ has done for me. Solo—"I will sing the Wondrous Story."
- The Kinsfolk of Jesus. Matthew xiii. 56-58; Luke viii. 19-21.
- The Desert Preacher. Matthew iii. 1-12; Mark i. 1-8; Luke iii. 1-8; John i. 19-34. Violin Solo.
- The Baptism of Jesus. Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21-22.
- Old Methodist Hymns and Tunes.
- "Abt Vogler"—The organ builder.
- The Temptation of Jesus. Matthew iv. 1-11; Mark i. 12-13; Luke i. 1-13. Quartette—"In the Service of the Lord."
- The First Disciples. Matthew iv. 18-22; John i. 35-51.
- The First Miracle. John ii. 1-11.
- Pastoral Visitation. Rev. E. G. Charlesworth. Violin and Piano-forte Duet. Misses C. and N. Brace.
- A Night with Jesus. John iii. 1-21.
- Christ the Messiah. John iv. 1-42.
- What was Christ's Gospel? Matthew iv. 17; Mark i. 14-15; Luke iv. 15-18.

Mr. Turnbull's Syllabus continued—
 Open Night. "The Grave by the Lake."
 A Visit to the Capital. John v. 1-47.
 At Home. Luke iv. 16-30.
 Miraculous Fishing. Luke v. 1-11.
 What am I Doing for Christ? Trio—"Who is on the Lord's
 Side?"
 Undevilled. Mark i. 23-28; Luke iv. 31-37.
 Open Night.
 "Rizpah."
 Soul Holiday. Matthew xiv. 23; Mark i. 35; Luke v. 16; and
 vi. 12.
 The Touched Leper. Matthew viii. 1-4; Mark i. 40-45; Luke
 v. 12-16.
 Called to Apostleship. Matt. x. 1-42; Mark iii. 13-19; Luke vi.
 12-16. Quartette—"Call us, Gentle Jesus."

A third syllabus received from Mr. Turnbull, of Dover, is a neat oblong booklet, printed in dark blue ink on a pale blue card, and tied with dark blue silk cord. The headlines describe the name of the church, then follows the title—

Society and Bible Class.

Bible Study: Life and Teaching of Christ.

(Section II.)

Leader—Walter Turnbull, 6, Carlyle-terrace.

Strangers cordially Invited.

On the back cover is the following—

The Kingdom of God will come
 by
 Communion with Christ,
 Cultivating the spirit of Brotherhood,
 Recognising its supreme claims,
 And recruiting new members to its rank.

Will you make our Class a centre of its operations?
 Meetings at 8.15 p.m.

On the inside front cover are the following quotations—

And so the Word had breath, and wrought
 With human hands the creed of creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought,
Tennyson.

This world's no blot for us,
 Nor blank; it means intensely and means good;
 To find its meaning is my meat and drink.

Browning.

The syllabus itself commences with the following title and quotation—

Bible Study: The Life of Christ.
(Section II.)

“This is life eternal, that they should know Thee the only true God, and Him Thou did’st send, even Jesus Christ.”—John xvii. 3.

Subject and Scripture.

- Military Night. (Qtr.-Master-Sergt. Allchurch and Gunner Gilbert.)
The Manifesto of the King—
 (a) The Citizens of the Kingdom. Matt. v. 1-12.
Pastoral Visitation. Rev. Gregory Bestall. Violin solo—Miss L. Barker.
The Manifesto of the King—
 (b) The Citizens Mission. Matt. v. 13-16.
The Manifesto of the King—
 (c) The Old and New Citizenship. Matt. v. 17-48.
 (d) Ideal Citizenship. Matt. vi. 9-15.
 Solo—Miss Harmer.
Boxing Day. No Meeting.
The Manifesto of the King—
 (e) First Things. Matt. vi. 19-34.
 (f) Hearers and Doers. Matt. vii. 21-29.
Open Night (Miss Boyce) “Billy Bray.”
Called back from Death. Luke vii. 11-17.
The Measure of Love. Luke vii. 36-50.
 Violin Solo—Miss N. Brace.
Dead Men’s Business. Matt. viii. 18-22; Luke ix. 57-62.
Pastoral Visitation—Rev. Gregory Bestall.
 Quartette—“The Royal Banner.”
A Great Calm. Matt. viii. 22-27; Mark iv. 35-41; Luke viii. 22-25.
The Carpenter’s Son. Matt. xiii. 54-58 Mark vi. 1-6.
Open Night. Questions that perplex me. “Trust,” Whittier.
The Bread of Eternal Life. John vi. 22-59.
Faithful and Faithless Disciples. John vi. 60-69.
 Trio—“Who is on the Lord’s side?”
Necessity of heart purity. Matt. xv. 1-20; Mark vii. 1-23.
Musical Evening.
A mother’s trial, triumph, and reward. Matt. xv. 21-28; Mark vii. 24-30.
The Son of the Living God. Matt. xvi. 13-20; Mark viii. 27-30; Luke ix. 18-20.
 Solo—Miss Revnell.
The Church. Matt. xvi. 17-19, and xviii. 15-17.
Open Night (Miss N. Brace) “Old China.”
The Price of Life. Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 22-27.
Transfigured. Matt. xvii. 1-13; Mark ix. 2-10; Luke ix. 28-36.

A Military Programme. The programme referred to in Mr. Turnbull's syllabus for the "Military Night" was, so he informed me, arranged by Quartermaster-Sergeant Allechurch and Bombardier Gilbert. It is so interesting and unique that I am glad to have the opportunity of reproducing it.

Military Night Programme.

Opening Hymn 75 (Sankey). Prayer.

1. Enlistment.
 - (a) "A Father's Disappointment." Isaiah i., verses 2, 3.
 - (b) "A Mother's Anxiety." Solo 303 (S.).
 - (c) "A Boy's Reflection." Luke xv., verse 17, and Solo. Mr. W. Turnbull, Mrs. Sandy, Mr. W. Baker.

Two minutes' address. Quartermaster-Sergeant Allchurch.
2. "Progression." Recitation. Bombardier Gilbert.

"A Parade Service." Recitation. Miss Barker.

"A Glorious Result." Solo 294 (S.), verses 1, 3, 4. Staff-Sergeant Bishop.
3. "War Clouds." Call to Arms. Hymn 856 (W.). Farewell Address. Mr. Tanton. Hymn 240 (S.), verses 1, 5.
4. Worship.

"A Talk with an Old Salt." Recitation. G. Casey. Hymn 630 (S.). Prayer of Thanksgiving. Brief Address. Sergeant-Major Grant.
5. "In the Field." Solo 453 (W.), verses 1, 2, and 4. Mrs. Sandy.

"A Mighty Power." Recitation. Miss Boyce.

"Besieged." Solo 1 (S). Staff-Sergeant Bishop.

HYMN OF TRIUMPH.

Alleluia! Alleluia! Alleluia!

The strife is o'er, the battle done;
 Now is the Victor's triumph won;
 O, let the song of praise be sung,

Alleluia!

Death's mightiest powers have done their worst,
 And Jesus hath His foes dispersed,
 Let shouts of praise and joy outburst,

Alleluia!

Lord, by the stripes that wounded Thee,
 From death's dread sting Thy servants free,
 That we may live and sing to Thee,

Alleluia!

Address. Mr. Ramsley, A.S.R.

Quartette. 745 (S.) Misses Kennett and Harmer, Messrs. Buddle and Thompson.

Concluding Remarks. Mr. W. Turnbull.

Our 653 and Benediction.

Snargate Street Wesleyan Church, Dover.**Society and Bible Class.**

Session—January-December, 1904.

Leader—WALTER TURNBULL, 6, Carlyle-Terrace.

Meetings every Thursday at 8.15 p.m.

BIBLE TOPICS.

The Leader—Mountain Peaks in the Teaching of Jesus.

Members—Night Scenes in the Bible, and The Prophets and their Message.

“The words that I have spoken unto you are spirit, and are life.”—*Jesus*.

“It is heaven upon earth to have a man’s mind move in charity, rest in providence, and turn upon the poles of truth.”—*Bacon*.

Week of United Prayer.

Open Night. Misses Clark and Barnes, Lessons from 1903.

Christ—The Teacher. Orchestra—“Lieder ohne Worte,” No. 30 (Mendelssohn).

Night Scenes in the Bible. The Man of Macedonia. Acts xvi. 9. Miss Barker.

Open Night. Mesdames Cadman and Sandy. The Evangel of Jesus. Mark i. 14-15.

The Blessed Life. Matt. v. 3-12.

Night Scenes in the Bible. The Exodus from Egypt. Mr. W. Pitman.

The Perfect Life. Matt. v. 48. Solo—“Nearer, my God, to Thee.” Miss Lester.

Pastoral Visitation.

Open Night. Mr. and Mrs. J. L. Relf. The Prayerful Life. Matt. vi. 9-13.

The Careless Life. Matt. vi. 25.

The Practical Life. Matt. vii. 21.

Night Scenes in the Bible. Gethsemane. Miss Clark. Trio—“The Master stood in His garden.”

Open Night. Messrs. Allchurch and Jones. Our Home Missions. “Rescue Work in Dover.” Miss Quance. Messages from the Revs. S. Chadwick and C. Ensor Walters.

The Healed Life. Matt. ix. 12-13.

The Restful Life. Matt. xi. 28-30. Solo—“Rest and Peace.” Miss Cheeseman.

Night Scenes in the Bible. The Storm on the Lake. Matt. xiv. 22-33. Mr. W. J. Coates.

Mr. Walter Turnbull's Programme continued—

- Musical Evening. Messrs. S. Saville and G. Philpott.
 Eternal Life. John vi. 47. Orchestra—"Serenade" (Schubert).
 The Found Life. Matt. xvi. 24-26.
 Pastoral Visitation.
 Night Scenes in the Bible. Gideon. Judges vi. and vii. Mr. S. Saville.
 Open Night. Messrs. Ruglys and Britton. Texts that have hindered me.
 The Lowly Life. Matt. xviii. 4. Quartette—"Now thank we all our God."
 Night Scenes in the Bible. Nicodemus. John iii. 1-21. Miss M. Cheeseman.
 Annual Outing.
 Open Night. Misses M. Lester and Putley. The Social Life. Matt. xviii. 20.
 The Simple Life. Luke xii. 15.
 The Ministering Life. Matt. xx. 28. Orchestra—"Berceuse" (Gounod).
 The Prophets and their Message. Hosea. Miss Thomas.
 Open Night. Messrs. C. Boyce and Fox. The Educated Life. John vii. 17.
 The Free Life. John viii. 36. Solo—"Abide with me," Mr. C. H. Boyce.
 Pastoral Visitation.
 The Prophets and their Message. Malachi. Mr. P. Thompson.
 Open Night. Misses Harmer and S. Cadman. The Watchful Life. Mark xiii. 37.
 "The Light of Asia," Miss Barker.
 "The Light of the World." Or.-Mstr.-Sergt. Allchurch.
 The Prophets and their Message. Elijah. Mr. W. N. Britton. Orchestra- Gems from Mendelssohn's "Elijah."
 The Public Life. Matt. xxii. 21.
 Open Night. Misses M. Cheeseman and L. Reynell. Our Foreign Missions— Communications from Revs. Wm. Burgess, of Rome, and F. G. Smith, of Barcelona.
 The Philanthropic Life. Matt. xxv. 40.
 The "Home" Life. John xiv. 13. Quartette—"Lead, kindly Light."
 The Prophets and their Message. Amos. Miss Boyce.
 Open Night. Messrs. Green and Harmer. The Way of Life. John xiv. 6.
 The Assured Life. John xiv. 19.
 The Prophets and their Message. Isaiah. Or.-Mstr.-Sergt. Allchurch. Solo—"There is never a day so dreary."
 The Law of Life. John xv. 12.
 Pastoral Visitation.
 Open Night. Mrs. Allchurch and Miss Boyce. The Victorious Life. John xvi. 33.

Mr. Walter Turnbull's Programme continued—

The Sanctified Life. John xvii. 19.

The Prophets and their Message. Micah. Miss L. Barker.

The Companionship of Life. Matt. xxviii. 20. Trio—"Evening shades are falling."

**The
Reclamation
of
Old Scholars.**

Rev. H. Mudie Draper, of 19, Byron Street, Bradford, writes—"I beg to send you a copy of my programme. I have had 200 printed on paper and 75 on card. The paper copies (on the back of each you will see is an earnest invitation to the Class signed by myself and Mr. Eastwood, an assistant Leader) I am supplying to the members to give to strangers who appear likely to join the Class; the card copies are for members to keep. Having recently discovered that there are living in the neighbourhood a number of old scholars who have now grown up and do not attend anywhere, I am sending to each a personal letter inviting them to join the Class and enclosing with it a copy of our syllabus. I have found already that by pushing the Class in this manner, and, as it were, going to fetch new members instead of waiting for them to come, the Class is increasing. It would take a long time to write in the ordinary way some seventy or eighty invitations, but by using my Blick typewriter with a Blick duplicator the task is made easy. I would commend this invitation idea to others, as I feel convinced that the future of our Classes is entirely in the hands of the Leaders, and if the Class doesn't go it is the Leader's own fault. We need as Leaders a little more go and 'vim' in the conduct of our Classes.

**Where the
Fault Lies.**

It is no good announcing a Class merely; we must go and see likely—and unlikely—people, and endeavour by kindly persuasion to draw them in. And then if we are unable to keep them after we have once got hold of them, it is entirely our own fault, and we need to consider whether we have not mistaken our calling. This I know is a high standard, but it is the one I apply to myself. In inviting men to come to the Class, I ask them to give it a trial for a few weeks, but I do not urge them to join at once; and tell them that if they don't like it they need not come again. I have not lost anybody yet. I am more and more convinced of the truth that Jesus Christ enforced when He said that we must go out into the highways and byways and compel them to come in. I need not say that in all our meetings whatever be the subject I keep the spiritual to the fore, and urge upon the members at each meeting the absolute need of a full surrender to Christ, coupling with it the necessity of doing hard work for Him.



REV. WALFORD GREEN, D.D.

Born 1833, Died 1903.

President, 1894.

Southend Wesleyan Chapel, Leeds Road.

Leader—Rev. H. Mudie Draper. Assistant-Leader—Mr. J. R. Eastwood.

Syllabus, December to June.

Studies in Malachi—"The Prophet and the Book."
 Discussion—"Whose fault is it that men are indifferent to religion?"
 Bible Difficulties—"Creation and Evolution."
 Meeting for Praise and Prayer.
 Conversation on "Repentance."
 Studies in Malachi, chap. i.
 Fellowship-meeting.
 Bible Difficulties—"Who wrote the Pentateuch?"
 Studies in Malachi, chap. ii. ; iii. 5.
 Annual Class Tea. Music and Conversation.
 Meeting for Renewal of Tickets.
 Meeting for Praise and Prayer.
 Studies in Malachi, chap. iii. 5 ; iv.
 Fellowship-meeting.
 Meeting for Praise and Prayer.
 Discussion—"What are Churches for?"
 Studies in Joel—"The Prophet and the Book."
 Fellowship-meeting.
 Meeting for Praise and Prayer.
 Conversation—"Conversion ; what it is not and what it is."
 Studies in Joel, i. ; ii. 17.
 Bible Difficulties—"Are the Gospels History or Fiction?"
 Meeting for Renewal of Tickets.
 Studies in Joel, ii., 18-32.
 Conversation—"What is aggressive Christianity?"
 Study—"The Bible and Immortality."

A Dublin Class of nearly One Hundred Members. Mrs. Mary E. Griffin, of 42, Palmerston Road, Dublin, has kindly forwarded the accompanying letter and syllabus. It is good to learn that her work has been so signally owned of God. One can well imagine the members of such a Class joining heartily in singing under the inspiration of the Spirit—

Oh let us thus go on
 In all Thy pleasant ways,
 And, armed with patience, run
 With joy the appointed race.
 Keep us, and every seeking soul,
 Till all attain the heavenly goal.

Mrs. Griffin writes—"We have almost a hundred members on the roll, but many cannot attend regularly owing to other duties, some being engaged in business, others teaching, etc. But for

those who come, what a blessing awaits us! Christ Himself presides, and as we sit at His feet we realise how good it is to be there. Such answers to prayer we have had, such uplifting and strength on the pilgrim's way; only those who have experienced like blessings can know and appreciate the Class-meeting.

"That Blessed Little Room." "One who lately has gone to Africa writes (in speaking of the Class)—'That blessed little room!' Here we have had that most joyful of all experiences, souls won for Christ. Another dear girl, who found the Saviour not long ago, has since married a godly young man and has gone to start a Christian home in another place. Many who attend are young married women, some older and others quite young, so that the elder can help the younger by their experiences, and the fresh young life being present helps the elder members. As you will see by our syllabus enclosed, we have plenty of variety; there is no monotony, but freshness and renewed interest in each day's subject. Some give the Class money quarterly, others their 1d. a week and 1s. a quarter, the names being read out at close of meeting. Books that I have found very helpful are 'Tools for Teachers,' 'Thoughts Spoken in Class,' 'Anecdotes of the New Testament.' Finally, our Class hour is indeed the happiest time of the week, for

Heaven comes down,
Our souls to greet,
And glory crowns the mercy-seat."

Mrs. Griffin's Syllabus. Mrs. Griffin's syllabus is a small folding card of a slate-grey colour with gilt deckled edges. On the front is the name of the Church, time and place of meeting of the Class and the name of the Leader; whilst on the back is the following—

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of reference was written before Him."—Mal. iii. 16.

The inside is occupied by a syllabus for four months. The card will very conveniently go into a waistcoat pocket or a lady's purse.

Syllabus.

"Lo! I am with you all the days."—Matt. xxviii. 20.

The Life of Peace.	Testimony.
Prayer and Praise.	Self-denial.
Lessons from the Life of Moses.	Testimony—Our Conversions.
Testimony.	Lessons from the Life of Daniel.
The Joy of the Lord.	Prayer and Praise.
Hymns that have helped us.	Heaven our Home.
Blessings resulting from patience.	Testimony.
Prayer and Praise.	Thanksgiving and Consecration.
The "Fear Not's" in the Bible.	

**Another
Programme
from the
Same Class.**

Mrs. Griffin again writes—“My latest programme, as you will see, has a ‘Daily Prayer,’ written on the back of the syllabus. This, I believe, produces much good, first, in leading us all to our Heavenly Father in united prayer, and, secondly, it draws our hearts out in loving sympathy towards each other. Nearly one hundred members are on the roll, and although some cannot meet we keep in touch with one another by this chain of prayer and sympathy.” On the back cover is the following note for *Daily Prayer*—

“God bless our Class and each member of it. Draw us nearer to each other and to Thee, for Christ’s sake.”—Amen.

Syllabus.

Experience and Praise.	Experience and Conversation.
Answers to Prayer.	Hymns that have helped us.
Joy—a Necessary Fruit of the Spirit.	Cheerful Submission.
Fellowship-meeting.	Fellowship-meeting.
Example and Influence.	The Privilege of giving Happiness.
Testimony and Prayer.	What have I done with it.
Fearfulness and Sin.	

**A New Leader's
Experience
and
Testimony.**

Mr. A. Brunt, of Cheltenham, says—“I started my Class in September last, and at once got out a syllabus. Although there are but six of us at present in the Class, we find the method of having a definite subject to think and speak about at each meeting far more preferable than going to Class without any such fixed topic.” Mr. Brunt’s syllabus is printed upon a duplex card. The front contains the name of the church, time and place of meeting, and the Leader’s name. On the back under the heading of “*Nota Bene*” are the following crisp sentences—

Be brief, bright, and brotherly.

The soul of all improvement is the improvement of the soul.—*Horace Bushnell.*

Nothing succeeds like success.

Methodism is Christianity in earnest.—*Dr. Chalmers.*

The Leader earnestly desires the co-operation of every member in making the meetings real means of grace. Therefore, be punctual and regular in attendance and alert in looking out for new members—male and female.

All seriously disposed are invited.

And at the foot, in striking black type, are the words, "Come and welcome," "Come and dine." The inside contains a year's syllabus as follows—

Syllabus.

Our New Year's Motto.	Christian Living.
Christian Love.	My Besetting Sin.
Prayer and Conversation.	Praise and Prayer.
Why am I a Methodist?	Christian Service.
Justification.	The Pleasures of Life.
The Vine and its Branches.	The Burdens of Life.
Prayer and Praise.	Prayer and Praise.
Christian Despondency.	Summer Holidays.
The Friendship of Christ.	The Wiles of the Devil.
Christian Influence.	Praise and Prayer.
Prayer and Praise.	The Bright Side of Life.
Debtors to all Men.	The Use of Praise.
The Testimony of Conscience.	The Conference.
Is there Profit in Prayer?	The President's Sermon.
Praise and Prayer.	Praise and Prayer.
The Sunshine of Life.	Leisure Hours.
Does Death End All?	

**Two Leaders
in the Circuit
use the same
Syllabus.**

The following syllabus has been kindly sent by Mr. R. Oliver, of St. Germans, Cornwall. The card used is very dainty, vandyked, with gilt and cardinal edges. On the front cover are the names of *two Leaders*—the name of the Church and time of meeting. It is the first time I have met with two Leaders, in the same Society, using the same syllabus. In the Exeter circuit they have a circuit syllabus, but this is different. The following appears on the two inner pages—

United Meeting.	"The Man of Sorrows." Isaiah
"The New Birth." John iii.	liii.
1-15.	"The Good Shepherd." John
"Sanctification."	x. 11-16.
"The Comforter." John xiv.	"Christian Brotherhood."
26-27.	"Experiences."
United Meeting.	"The Angels' Song." Luke
"Prayer."	ii. 8-14.
"Experiences."	"The Christian's Reward."
	Matthew xxvi. 31-40.

The next syllabus is used in a successful Class, the Leader of which is a strenuous supporter of the Class-meeting and a member of the Connexional Committee.

Edgeley Wesleyan Church: Young Men's Society Class.

Wednesday Evening, 8 to 9. Leader, T. W. Clucas.

TO OPEN.	CHAPTER.	
S. F. Cooper ... W. Mayer ...	J. H. Marshall	Testimony. Striking differences between Authorised and Revised Versions.—H. Hobson, T. B. Willans and T. W. Clucas. Address.—Rev. J. Graham.
W. Ringham ...	F. Stuart ...	Testimony. Lives of John Wesley & George Whitefield.—W. Mayer and H. Roscoe. United Prayer Meeting. Mission. Address.—Rev. G. Brain.
T. B. Willans M.Sc.	E. Oldham ...	Testimony. St. Paul.—A. Barber. Biblical Difficulties.—Solutions by Members.
	W. Smith ...	Testimony. Letters from Old Members.—Readers, H. Birtles, R. Burton and T. W. Clucas.
A. Wright ...	E. White ...	Mottoes. Lives of Charles Wesley and John Nelson.—W. Dickinson and H. Hobson. Address. Rev. D. Solomon.
W. Wild ... L. B. Stores ...	E. Hyde ...	Testimony. Epistles to the Hebrews.—A. Linfoot and T. W. Clucas. Lives of Samuel Bradburn and William Bramwell.—T. Hadfield and W. Holbrook.
H. Hobson ...	J. Hind ...	Testimony. Rules of the Society. S. F. Cooper and P. T. Cooper. Address. Mr. G. F. Johnson.
A. Linfoot ... R. Burton ...	E. Ellis ...	Testimony. Biblical Difficulties.—Solutions by the Leader. Lives of Thomas Walsh and Christopher Hopper.—A. Wright and E. Wilks.
	T. Hadfield ...	Testimony.

Mr. T. W. Clucas's Programme continued—

TO OPEN.	CHAPTER.	
E. Wilks ...		Bible Lesson.—T. B. Willans, M.Sc. Life of Dr. Joseph Parker.—E. Clucas.
T. H. Ashton ...	F. Copeland ...	Testimony. Address.
W. Holbrook ...		Lives of Lady Huntingdon and John Fletcher.—W. Ringham and L. B. Stores.
	R. Burton ...	Testimony.
S. F. Cooper ...		Difficulties of the Christian Young Man.—A. Linfoot.
W. Wild ...		“Thou art the Man.”—A. Barber.
	W. Dickinson	Testimony.
H. Roscoe ...		Lives of Thomas Olivers and James Rogers.—F. Copeland and J. Hind.
W. Ringham ...	E. Hyde ...	Original Hymns.
	W. Smith ...	Testimony.
W. Mayer ...		Why am I a Methodist?—E. Ellis, F. Beardsell, F. Stuart and E. White.

On the nights appointed for Testimony a Prayer Meeting will be held at 7-30.

A Busy City Man's Programme. Mr. E. G. Barber, of Hendon, has been kind enough to send a copy of his programme, which is so good and suggestive that I am glad of the opportunity of reproducing it. It is a four-page duplex card, art blue outside and pink within. On the front cover, in addition to the time and place of meeting, name of Leader and absentee visitors, the *names and addresses* of his thirty-five members are printed. On the back cover there are a number of special petitions which it is requested shall be made the subject of daily prayer. These are all personal and refer to the families and friends of the members. There are also two notes, the one under the heading “Remember,” and the other “A message to our Sisters.” The two inner pages are occupied by the programme, at the head of which is the following motto—

"*Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it.*"—*Eph. v. 25, 26.*

Week of United Prayer.

Subject—"Marshes and Rivers." Ezek. xlvi., 9, 11.

Evening in charge of Henry Hind.

Testimony Meeting.

Subject introduced by Henry Hind.

Experience Meeting.

Topic—"The Christian's Joyous Prospect." Rev. vii. 9.

Conversation about my Love to God. Psalm cxvi. 1.

Visit from Rev. Sherwin Smith. Seek to make this an encouragement to our Minister.

Conversation on the Ministry of Hymns. Members please tell of favourite Hymns.

Study of Macgregor's "Holy Life" and how to live it.

Quarterly Meeting News, followed by prayers for the extension work at Finchley.

Good Friday Eve.

An Evening on the Methodist Rules.

God's Message to the Ungodly—and His Messengers. Ez. vii. 5.

Experience Meeting. Each Member is invited to contribute with a verse of Scripture, a Hymn, or Testimony.

Subject—"Difficulties in Service." Luke x. 40.

An Evening with Foreign Missions, when the latest news from Headquarters will be reported.

Subject—"The Baptism of the Spirit." John i. 33.

Topic—"God's Cautions." Mark viii. 15, Luke xx. 46, Eph. iv. 14.

Testimonies on the Blessings of United Prayer.

Visit from Rev. Sherwin Smith, followed by prayer for Blessing on our Minister in his work.

The Message of Adversity. Job i. 9.

Conversation on "Heaven's Satisfaction." Rev. vii. 16.

Quarterly Meeting News followed by Prayers for Sunday School extension.

Bring Texts which tell of God's *keeping* Power.

**An Experiment
with the
Syllabus:
Eighty
Members.**

Mr. Richard Aughton, of 13, Cedar Road, Aintree, Liverpool writes: In response to your request I have much pleasure in enclosing a copy of the syllabus issued in connection with our Class at County Road (Bootle Circuit), for the past half-year. The Class I have charge of has eighty members on the books, and the syllabus in question was adopted principally with the object of encouraging the timid members to take an active part in the meetings and to bear their witness to the truths they have embraced. I am glad to say that much success has attended the venture, though not to the extent that I could wish. However this is my first syllabus (I

was only appointed a Leader last March), and the experience I have gained will materially help me to draw up the next programme in such a way as to cater for the needs of the Class generally and thus bring the greatest good to the greatest number."

Brother Aughton's syllabus is a four-page folding card with green covers. On the front, in addition to the place and time of meeting, the names of minister, Leader, and *three Assistant Leaders* are given. Of the latter, one is a lady, whilst at the foot of the page is—"Our Motto: *Christian Fellowship, Spiritual Profit.*" On the back cover we read—"Members are requested to pray earnestly, and in faith, once every day, *for a revival of God's work*"

- (a) In my own heart.
- (b) In our Society Class.
- (c) In County Road Church."

"Let us not be weary in well doing."—Gal. vi. 9.

Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face,
God placed you there for a purpose.
Whatever it may be,
Think He has chosen you for it,
And work loyally.

Syllabus—May to October, 1904.

Pastoral Visitation.	Prayer.—Special Requests.
Doctrine—"The New Birth."	Conference News.
Booklet—"The Greatest thing in the World" (<i>Drummond</i>).	Conversation on "Our Duty as Church Members."
Paper.—Mr. J. D. Edgar.	Pastoral Visitation.
Prayer.—Special Requests.	Paper.—Mr. Walter Forbes.
The New Methodist Hymn Book.	The New Methodist Year.—"Re-consecration."
Open Night.—Subject: "Sources of Strength."	Doctrine.—"Entire Sanctification."
Conversation on "Our Holidays."	Open Night.—Subject: "Our World."
Paper.—"Martin Luther" Mr. A. Keenan.	Paper.—"Frances Ridley Havergal"—Miss Lily Rigby.
Roll Call Night.—"Our Work for God."	Prayer.—Special Requests.
Doctrine.—"Justification."	Musical Evening.—"My Favourite Hymn."
Texts that have helped me.	Conversation on "Rules of Methodism."
Paper.—"Cloud and Sunshine" Mr. T. Davies.	Paper.—Mr. A. McDermott.

A Good Programme. Mr. Frank Myers, of Leven, Hull, writes—"I have pleasure in sending you a syllabus of our young men's class here at Leven." Mr. Myers' programme is a four-page pale-coloured card. On the front cover is printed "Mr. Frank Myers' Young Men's Class," times and place of meeting, an invitation to young men to join, and the words, "Our Motto: *Christian Fellowship and Spiritual Profit.*" On the two inner pages is the following syllabus—

Leven Wesleyan Church Young Men's Class: Syllabus.

Bible Reading.	Bible Reading.
"Some Bible Heroes."	Short Papers by Members.
"How to make the best of Life."	Temperance Evening.
Mission.	Impromptu.
Address — "Sabbath Observance."	Whitsuntide—Acts I. and II.
Missionary Address.	Cycle Run to be arranged.
Impromptu.	Musical Evening.
Editor's Portfolio.	Address—"Why do I believe in God?"
"The Death of Christ—its purpose and power."	"Is the Bible the Word of God?"
Address—"The Resurrection—a Fact."	"How to Study the Bible."
Musical Evening.	"Why should I be a Christian?"
"Is Man the Creature of Circumstances?"	Papers by Members.
	Impromptu.
	Cycle Run to be arranged.

Valuable Hints to Programme Makers. The following letter and syllabus will be read with much interest and profit. The letter is printed on ordinary writing paper with fly sheet, and is as follows—

Great Wellington Street Wesleyan Church.

September 23, 1904.

Dear Sir,—We are anxious to make the Class for Church Membership that is under our care a Class that will both appeal to and help Young Men. There are many who worship with us regularly who have not yet taken the decisive step of "joining the Church." It is our hope that this step may be taken this autumn. We enclose you a Syllabus of our Meetings. You will see that our aim is the development of the Spiritual Life; in the working out of this aim, we ask your co-operation.—We are, yours faithfully,

J. WILLIAMS BUTCHER.
GEORGE FARQUHAR.

The syllabus is a four-page folding card; on the front cover in addition to the usual particulars the title in the centre reads—

“Young Men’s Class for Thought and Study on Matters pertaining to Christian Life.” And on the back cover is the following—

Our Aim is to cultivate earnest Devotion and intelligent Piety which shall lead to realised Communion with Christ and the Consecration of Life to the service of God and Humanity.

The syllabus appears in the two centre pages—

Syllabus, 1904-5.

- Introductory—“The Faith of the Christian.” Rev. J. W. Butcher.
 “Is Religion Reasonable?” Mr. Farquhar.
 President’s Official Sermon.
 “Why Believe in God?” Rev. J. W. Butcher.
 “Is God Knowable?” Rev. J. W. Butcher.
 “What is Conscience?” Mr. A. R. Chaddock.
 “The Holy Scriptures—How do I regard them?” Rev. J. W. Butcher.
 Praise, Prayer, and Conversation.
 “What is Man? An Evolutionist’s Answer.” Rev. J. W. Butcher.
 “The Influence of Preaching.” Mr. J. D. Cooper.
 “The Fact and Consequences of Sin.” Rev. J. W. Butcher.
 Praise, Prayer, and Conversation.
 No Meeting.
 No Meeting.
 “What do I understand by ‘Salvation?’” Rev. J. W. Butcher.
 Praise, Prayer, and Conversation.
 “The Person of the Saviour.” Rev. J. W. Butcher.
 “The Witness of Experience.” Mr. Botcheby.
 “The Mission of the Saviour.” Rev. J. W. Butcher.
 Praise, Prayer, and Conversation.
 “The Experience of Salvation.” Rev. J. W. Butcher.
 “Infidelity.” Mr. W. C. Humphreys.
 “The Development of the Spiritual Life.” Rev. J. W. Butcher.
 Praise, Prayer, and Conversation.
 “Failures.” Mr. A. Chivas.
 “The Two-fold Purpose of the Church.” Rev. J. W. Butcher.
 “The Value of Prayer.” Mr. Henry Millar.
 “The Christian’s ‘Holy of Holies.’” Rev. J. W. Butcher.
 Rev. Mark Guy Pearse.
 No Meeting.
 “The Life Beyond and the Law of Continuity.” Rev. J. W. Butcher.

**The
 Experience
 of a
 Class-Leader
 Sergeant
 in the R.A.**

Sergeant H. R. Holcombe, R.A., of the Barracks, Berwick-on-Tweed, writes:—“I enclose herewith our new syllabus, and trust that it may be found useful. I find it difficult to get our friends here to give their experience. They are of the Presbyterian type; we have nice times, however.”

A Gunner's Syllabus.

A Retrospect.
 Choice Quotations from our Poets.
 Prayer and Testimony.
 Quarterly Visitation by the Minister.
 Prophecies—Nineveh and Babylon.
 Henry Martyn of India and Arabia.
 Papers—Misses E. Stokoe and Ferrah.
 A Spirit-filled Life.
 Bible Character—"Gehazi."
 Question Box.
 Prayer and Testimony.
 Some Bible Difficulties.
 Prophecies—Jews and Jerusalem.
 Papers—Misses Dunlop and Stokoe.
 The Shoemaker "Father of Missions."
 The Witness of the Spirit.
 Bible Character—"Obadiah."
 Quarterly Visitation by the Minister.
 Quotations from Best Writers.
 Papers—Miss Henderson and Mr. Marshall.
 Divine Power of the Bible.
 Odds and Ends.
 Prayer and Testimony.
 Question Box.
 Origin and Authority of the Bible.
 Spurgeon's "Candles."
 Prophecies—The Seven Churches.
 Social Evening.
 Papers—Three Younger Members.
 Bible Character—"Isaac."
 Quarterly Visitation by the Minister.
 Nehemiah, Statesman and Saint.
 Prayer and Testimony.
 Prophecies—Christ and Christianity.
 Numbering our Days.
 Consecration Service. Paper—Mr. Heckles.
 Constancy.
 Bible Character—"Caleb."
 Papers—Misses Trotter, E. Stokoe, and Heckles.
 My favourite Hymn and why.
 Question Box.
 People I have met.
 Quarterly Visitation by the Minister.
 More from the Poets.
 Papers—Mrs. Holcombe and Mr. Putt.
 Another Social.
 Suggestions for next Syllabus.
 An Evening with Wesley's Journal.

The programme is a duplex folding card tinted a very pale bluish grey outside and white in. The front is divided into two sections by irregular black lines which give it a unique appearance. In the top is the name of the church and title of the meeting, and in the underneath section is the following—

The Methodist Class-meeting.

What is it ?

An institution founded by Rev. John Wesley for the help and encouragement of Christian people, and all who desire to live the Christian life.

Our Class

Is conducted on these lines. We meet every Monday at 8 p.m., and spend one hour in Bible study and Christian fellowship. Strangers heartily welcomed.—Yours in the joy of service,

Rev. WILLIAM REYNOLDS.

H. R. HOLCOMBE.

**A Successful
Class of
Young Men of
Seventeen and
Upwards.**

Mr. Thomas Stead, of Glasgow, writes—"I have a Class of young men from seventeen years and upwards. There are also a few older men in it, and I am glad to say I have been very successful hitherto. Mr. Stead's programme is the popular duplex card, pink and white.

On the front page appears the following—

Cathcart Road Wesleyan Methodist Church Society Class.

An Hour's Fellowship, conducted by Mr. Thomas Stead.

Syllabus for year 1902.

Meetings held every Tuesday at 8 p.m. in No. 7 Vestry.

All young men cordially invited.

And in the centre of the back page the following paragraph stands by itself—

The Class-meeting is a company of persons who meet together for mutual help and instruction in spiritual things. We meet for this purpose every week, and we shall be glad to see you with us.

The two inner pages contain a year's programme as follows—

Syllabus for 1902.

No Meeting.

Paper—"What means these Stones?" Josh. iv. 6.

Prayer-meeting. For our own Church.

Bible Reading. John ix. 1-13.

Pastoral Visit.

Which Church and Why? Chap. i.

"The Praises of Israel." Psalm cxlv.

Mr. Thomas Stead's Programme continued—

Bible Reading. John ix. 13-41.
 Paper—"Ezra."
 Experience. Hymns that have helped me.
 Prayer-meeting. For those in Authority.
 Bible Reading. John x. 1-22.
 Which Church and Why? Chap. ii.
 Inspiration. Conversational.
 Experience. Texts that have hindered me.
 Bible Reading. John x. 23-42.
 Paper—The Desert Preacher.
 Which Church and Why? Chap. iii.
 Pastoral Visit.
 Prayer-meeting. For our Sabbath Schools.
 Bible Reading. John xi. 1-33.
 Question Drawer.
 Which Church and Why? Chap. iv.
 Prayer-meeting. For our Members.
 Bible Reading. John xi. 33-57.
 No Meetings during the Month.
 "The Praises of Israel." Psalm cxlviii.
 Questions Answered.
 Pastoral Visit.
 Bible Reading. John xii. 1-36.
 Which Church and Why? Chap. v.
 Experience. Texts that have helped me.
 Prayer-meeting. For our Country.
 Bible Reading. John xii. 37-50.
 Paper—Companions of St. Paul.
 "The Praises of Israel." Psalm cxlix.
 Bible Reading. John xiii. 1-36.
 Social Meeting. Members and Friends.
 Paper—The Touched Leper. Mark i. 40-45.
 Prayer-meeting. Special.
 Bible Reading. John xiii. 37 and xiv.
 Pastoral Visit.
 How can I help to extend Christ's Kingdom?
 Prayer-meeting.
 Bible Reading. John xv.
 Retrospect and Thanksgiving.

Abergavenny Wesleyan Church.**Manual of Mr. Harry Nash's Sunday Morning Society Class.**

Review of the past year's mercies (Testimonies).
 Talks on Foxe's Book of Martyrs. Foxe died 1537.
 Some of the first walks of Jesus. Read Luke v.
 Family Religion. Read 2 Sam. vi. 1-11.

Mr. Harry Nash's Manual continued—

- With Daniel Quorm. Brother Quorm I.
 Testimony Meeting. Our Conversions.
 Some talks of Richard Weaver.
 With Daniel Quorm. The Old Clock II.
 Talks on the Bible. B. and F. B. Society, Est. 1804.
 With C. Wesley and his Hymns. (Our Hymn-book).
 With Peter Mackenzie. Waxing into Manhood II.
 With Daniel Quorm. My Mother's Bible III.
 Testimony Meeting. Hymns that have helped us.
 Crossing the Jordan. Jer. xii. 5.
 Some talks of Jesus. (On Mount Olivet) Matt. v.
 With Daniel Quorm. Bro. Quorm's Prejudice IV.
 Some remarkable Conversions.
 With Peter Mackenzie. From the Farm to the Mine III.
 An Ascension Day. Meditation. Luke xxiv. 50-51.
 The Descent of the Holy Ghost. Acts ii. 2.
 Talks of John Wesley and his Visit to Abergavenny.
 With Daniel Quorm. Bro. Quorm at Class V.
 With Peter Mackenzie. Entrance on Married Life IV.
 With the Poets. A Service of Praise.
 With Daniel Quorm. Bro. Daniel a Slow and Sure, VI.
 With Jesus on Mount Olivet. Matt. xxiv. 3.
 With Peter Mackenzie. Decision for Christ V.
 The 23rd Psalm. A Bible Study.
 With Daniel Quorm. It's the Lord's will, you know VII.
 With John Wesley. His Death.
 With Peter Mackenzie. Getting under Way VI.
 Talks of J. B. Gough. B. Aug. 22, 1817. His Work.
 With Daniel Quorm. Catchin' 'em with Guile VIII.
 With Jesus by the Sea of Galilee. Matt. xv. 29.
 Talks of Robert Raikes. B. Sept. 14, 1735. His Work.
 With Peter Mackenzie. First Attempt at Preaching VI.
 With Daniel Quorm. Praying breath is never spent in vain IX.
 Prayer-meeting.
 Feed My Lambs. John xxi. 15.
 Children's Sunday. Early Prayer-meeting, 7 a.m.
 With Peter Mackenzie. Experience as a Local Preacher VII.
 With Daniel Quorm. A talk to the Lambs X.
 Talks of Martin Luther. 1483. His Work.
 Rock of Ages (Toplady 1740). A Study.
 Temperance Sunday (With late Rev. C. Garrett).
 With Daniel Quorm. Trusting Him, when we cannot trace
 Him XI.
 The First Martyr. Acts vii. 60.
 With Peter Mackenzie. Growing Popularity IX.
 A Christmas Meditation.
 Thanksgiving Meeting.
 With Peter Mackenzie. Birthplace and Childhood I.

A One Night Programme.

Mr. J. Pugh Millward, of West Bromwich, spends much thought and energy in the conduct of his Class. His methods are original and I learn that they have increased the efficiency of the Class both as to its spiritual growth and the influx of new members. He seizes every opportunity of addressing a personal communication to the members, such as the Church festivals, the meeting for tickets, revival services, etc. I can only find room for the following as a specimen—

Oak Villa, Oak Road,
West Bromwich,
Nov. 29, 1901.

Dear Friend,—

Stealthily as the morning dawn rends the gloom of darkened cloud, so silently and surely are the closing weeks of another year encircling our path. Is thy Western sky radiant with an immortal hope that shall know no setting sun? “If not, why not?”

“Fraught with rich blessings breathing sweet repose,
Each evening’s calm has settled on thy breast.”

And morning dawns, fragrant and bright with untold grace, have crowned each day’s return. “How much owest Thou thy Lord?” On Thursday evening next, let us tell out our love to Him.

Yours in Christian Service,
J. PUGH MILLWARD.

On the inside of cover are the following lines under the word “Communion”—

Rich are the moments of blessing,
Lovely and hallowed and sweet,
When from my labours at noontide
Calmly I rest at His feet.
Though by the mist and the shadow
Sometimes my sky may be dim,
Rich are the moments of blessing
Spent in communion with Him.

Then on the next page is the Evening’s Programme—

**Wesleyan Methodist Class-meeting: Thursday, Dec. 5, 1901,
7-15 prompt.**

Opening Hymn, 332. Mr. R. Newey.

Prayer. Mr. J. Baker.

Hymn 330, verses 1 and 2. Mrs. Bransom.

Scripture Reading, Mark xv. 22 to 39. Miss Newey.

Duet, “Calvary.” Misses A. and B. Allen.

Address (six minutes), “Growing in Grace.” Mr. Paddock.

Hymn 324, verses 4 and 5. Miss M. Grove.

Testimonies. Led by Messrs. Allen and Wilkes.

Mr. J. Pugh Millward's Programme continued—

Hymn 326. Miss Baker.

Recitation, "Paradise." Miss May Perry.

Solo, "Beyond." Miss Sparrow.

Open Testimonies.

Hymn 938. Benediction by Leader.

whilst on the back cover are the following verses, "The Changed Motto."

Oh, the bitter shame and sorrow,
That a time could ever be
When I proudly said to Jesus:
All of self and none of Thee—etc., etc.

Notes sent by a Leader with the hope that they may prove helpful to others.

Christ as Guide.

1. HE PROVIDES FOR JOURNEY. (*Alpine guide as illustration.*)
Shoes, alpenstock, veils, wraps, fuel, food, bedding and all other necessaries.
"My God shall supply all your needs."—Phil. iv. 19.
2. BEARS OUR BURDENS.
Is able and willing, and He carries cloaks, knapsack, small parcels, &c. The burdens, increasing with the gradient, become too much.
"Lay aside every weight."—Heb. xii. 1.
"Cast thy burden upon the Lord, He shall sustain thee.—Ps. lv. 22.
3. MUST HAVE STRICT OBEDIENCE.
Follow in His steps as He knows the way perfectly; can save fatigue by taking the best way.
"For I have given you an example."—John xiii. 15.
4. WILL SAVE AT THE EXPENSE OF HIS LIFE IF NEED BE.
Christ gave His life that we might live. "He died to save us all." The voice of the guide must be listened to as a warning and an encouragement.
"They know His voice."—John x. 4.
The rope used for protection is of special construction. None are genuine without the red strand through the centre.
"No Saviour without shedding of blood."—Heb. ix. 22.
Grave at Lucerne containing guide, and those he tried to save and gave his life in so doing. Inscription—
"Greater love hath no man than this."

The thoughts in the sketch are taken from an article which appeared in *The Sunday Magazine* by Miss Havergal.

**How
the Syllabus
Helps.**

Mr. Frederick Long, of Enfield Town, says—
“Last Tuesday week, when we met for tickets, the unanimous testimony of the members was that we have had an exceptionally good quarter. With the commencement of the year I introduced a Class syllabus, a copy of which I enclose. We find it works well. You will see that one night each month different members of the Class take charge of the meeting whilst I am present.”

Mr. Long's Syllabus.

Class Motto for 1902—“A Good Soldier of Jesus Christ.”

*Courage. Joshua i.	*Obedience. 1 Sam. xv. 22.
Experience Meeting.	Experience Meeting.
*Discipline. 1 Peter iv.	*Persistency. Phil. iii. 13.
Praise and Prayer. Mr. Push- man.	Praise and Prayer. Mr. Martin.
*Watchfulness. Matt. xxiv. 42.	*Loyalty. Luke xvi. 13.
Experience Meeting.	Experience Meeting.
Quarterly Visitation. Rev. W. H. Bleby.	*Reward. 2 Tim. iv. 8.
Praise and Prayer. Mr. Wilson.	Experience Meeting.
	Praise and Prayer. Mr. Britten.

*A Study of some of the Qualities that make One.

This syllabus, homely in style, each copy being written on common paper, shows considerable ability in its construction. For one thing, the members will be sure to become interested as the qualifications of the soldier are developed, and by this means their more regular attendance will be encouraged. Then the Scriptures will have to be diligently searched. With a spiritually-minded Leader at the head of the Class (as no doubt Mr. Long is), they must have many rich experience meetings.

**A Junior
Leader's
Syllabus.**

Mr. Stevens's syllabus, of Fenny Stratford, is a duplex folding card, pink outside and white in. On the front cover is the name of the Leader and time and place of meeting. The back cover reads as follows—

I invite you to my Class, because there is nothing so winning as the native grace of a young heart of which this rude world has not yet sullied the bloom.

Because the very attractiveness of an unredeemed soul only deepens the desire to redeem it.

Because she who in the heyday of life runs with pure instinct to a right guide has the very smile of God for her welcome.

Because God has made nothing so beautiful as a beautiful soul. Let Him make yours beautiful, and then live to win others.

On the inside is the programme for the year as follows—

Our Motto for the year—“Not to allow one day to pass without a kind word spoken or a helpful deed done.”

Programme.

- "Obstinate and Pliable." Leader.
 "Lights and Lighting." Mr. Mellor.
 "Slough of Despond." Misses Cameron and M. Faulkner.
 Address by the Rev. H. A. Swansborough.
 Devotional.
 Picnic in Bow Brickhill Woods.
 "A Brave Stand" and its Lessons. Mr. H. Studman.
 "Worldly Wiseman." Misses Horton and Howard.
 Experience.
 "The Wicket Gate." Miss Heady.
 "Moses." Miss Stevens.
 "Interpreter's House." Miss Cheshire.
 Devotional.
 "The Cross and the Contrast." Leader.
 "False Worship and True." Mrs. R. B. Stevens.
 "The Hill Difficulty." Miss Cameron.
 "The Joys of Service." Miss Benford.
 No meeting.

When the subject is taken from "Pilgrim's Progress" Wesley's Hymns; other evenings Sankey's will be used. Short Bible Reading at each meeting. Those responsible please choose three Hymns and Soloist.

**A Welsh
 Young People's
 Class.**

Mr. Lewis Morris, of 171, Laird Street, Birkenhead, writes—"I have been a Class-Leader for some years, but the attendance used to be bad; about two years ago, however, I turned my attention to the young people who did not attend any Class; I got about fifteen boys and girls to join and they have been very faithful, especially the boys. In a few months eleven of them, one Sunday evening, were received into full membership. I adopted the syllabus system and have found it to work very satisfactorily."

**A Syllabus
 with a Key.**

The first was for two months, the next for six months, and the present which is enclosed is for twelve months. The Class is connected with the Welsh Wesleyan Church, therefore the syllabus is in the Welsh language, but I will try and explain it as briefly as I can. Each member has a number—the names and numbers are all set out on the back of the card so that there is no necessity to mention names in the programme.

First column, the numbers of those who have to give out hymns as per back, each one selects two hymns.

Second column, the numbers in this column indicate those who are to read portions of Scripture.

Third column, the subjects and the names of those who are to introduce them.

By this plan each takes a part, most of them read their papers in English, and each of the boys engages in a *short* prayer, some in Welsh and some in English. One is appointed to conduct the singing; he obtains the numbers of the hymns before the Class begins, which enables him to select his tunes, and as a rule the *singing is very good*. Most of the members choose their own subjects and some of the papers read have been very good, and from them we have received some *practical lessons*.

All the Members take part. The syllabus is a four-page linen covered folding card, blue outside and white inside. On the front cover the name of Class, time of meeting, etc., are given, as is also the following Consecration Hymn.

Eglwys Wesleyaidd, Claughton Road, Birkenhead.

Young People's Class-meeting in Vestry No. 1, at 5 o'clock Sunday Afternoon.

CONSECRATION HYMN.

1. Cysegrwn flaenffrwyth dyddiau'n hoes,
I garu'r Hwn fu ar y groes;
Mae mwy o bleser yn Ei waith
Na dim a fedd y ddaear faith.
2. Cael bod yn foreu dan yr iau
Sydd ganmil gwell na phleser gau;
Mae ffyrdd doethineb oll i gyd
Yn gysur ac yn hedd o hyd.
3. O! na threuliaswn yn ddigoll
O dan yr iau fy mebyd oll;
Mae'r Hwn a'm prynodd ar y groes
Yn deilwng o bob awr o'm hoes.

January.

LEWIS MORRIS (Blaenor) Leader.

EMYNAU.	DAR- ILLEN.*	TESTYNAU.
5—27	10	Darllen Rheolau. L. Morris.
15—26	11	"Susanna Wesley." Lizzie Jones.
16—25	12	"Sancteiddhad." Thomas Hughes.
17—24	13	"John Wesley." Herbert Hughes.
18—23	14	Cyfarfod Gweddi.
19—22	15	"Joseph." John Evans.
20—21	16	Profiadau ac Adnodau.
5—10	17	"The First Bible Society." W. Griffiths.
11—12	18	Adnewyddu yr Arwyddion. Parch. T. Isfryn Hughes.
13—14	21	Cyf. Gweddi ac Adnodau.

Mr. Lewis Morris' Testynau continued—

EMYNAU. *	DAR- ILEN.*	TESTYNAU.
15—27	23	“Y Tri Llanc.” T. Jones, Boro' Road.
16—26	24	Adrodd Emy nau.
17—25	1	“Bunyan.” R. O. Hughes.
18—24	10	Cyfarfod Gweddi.
19—23	11	Cyfarfod Blynyddol.
20—22	12	Adgofion am Bregethau y Cyfarfod..
21— 5	13	“Jonathan.” David Jones.
10—11	14	“Buddugoliaeth.” Dora Roberts.
12—13	15	“Gweddi.” Owen Jones.
14—15	16	“George Müller.” R. Lloyd.
5—27	17	“David Livingstone.” Trevor Hughes.
16—26	18	Cyfarfod Gweddi.
17—25	21	Adnewyddu yr Arwyddion. Parch. T. Isfryn Hughes.
18—24	23	“Amodau Dedwyddwch.” A. M. Williams.
19—23	24	“Paul.” J. H. Jones.
20—22	5	“Dr. Parker.” Spencer Hughes.
21—10	11	Cyfarfod Gweddi.
11—12	10	“Hawl Iesu Grist ar Ieuencyd.” Herb. Hughes.
13—14	12	“Ffydd a Chariad.” Lettie Jones.
5—15	13	“Lady Henry Somerset.” Mary Green.
16—27	14	“Dafydd.” John Lloyd.
17—26	15	Cyf. Gweddi ac Adnodau.
18—25	16	“Elijah.” T. Jones, Barton Street.
19—24	17	Profiadau ac Adnodau.
20—23	18	“Frances Willard.” Dora Roberts.
21—22	21	Adnewyddu yr Arwyddion. Parch. T. Isfryn Hughes.
10—11	23	Cyfarfod Gweddi.
12—13	24	“Pechod yr Oes Hon.” Thos. Hughes.
5—14	1	“Defosiwn.” Margt. Morris.
15—27	5	Profiadau ac Adnodau.
16—26	10	Adrodd Emy nau.
17—25	11	“Glanystwyth.” L. Morris.
18—24	12	“History of our English Bible.” John Evans.
19—23	13	Cyfarfod Gweddi.
20—22	14	“Naaman.” Spencer Hughes.
5—21	15	“John Calvin.” Herbert Hughes.
10—11	16	“Dirwest.” Thos. Lloyd.
12—13	17	Adnewyddu yr Arwyddion. Parch. T. Isfryn Hughes.
14—15	18	Cyfarfod Gweddi.
16—27	21	“Martin Luther.” W. Griffiths.
17—26	23	Profiadau ac Adnodau.
5— 1	24	Ad-drem ar y Flwyddyn.

*Arwydda's y ffigyrau hyn rif yr aelodau ar Lyfr y Rhestr.
Gwel tud. 4.

Mr. Fred Barham's Syllabus.

"Lo! I am with you all the days."—Matt. xxviii. 20.

Review of the past year's mercies.	Testimony. Most helpful passages.
Testimonies.	
Prayer and Praise.	Wesley, on the Repentance of Believers.
"The Potter's Wheel." Ian MacLaren.	Full Surrender. Our Reasonable Service. Rom. xii.
Some First Walks of Jesus. Luke v.	"Pilgrim's Progress."
Bunyan's "Pilgrim's Progress."	Prayer and Praise.
Wireless Telegraphy.	Testimony, in Hymn or Text.
Experience.	Our Father. Matt. vii.
The "Shelters" of the Bible.	"Pilgrim's Progress."
"Pilgrim's Progress."	Our Pattern Prayer.
Prayer and Praise.	Testimony.
Testimony. Our Conversions.	"The Potter's Wheel."
Nevertheless, in the Bible.	"Pilgrim's Progress."
"Pilgrim's Progress."	Prayer and Praise.
Prayer and Praise.	Testimony.
Testimony. "Hymns that have helped us."	The "Ye are's" of the Bible.
"The Potter's Wheel."	Jesus at Bethany. John xii.
Heaven our Home. Rev. xxi.	"Pilgrim's Progress."
"Pilgrim's Progress."	Prayer and Praise.
Prayer and Praise.	Testimony,
Testimony.	Wesley, on Self-Denial.
"The Potter's Wheel."	"Pilgrim's Progress."
"Pilgrim's Progress."	Prayer and Praise.
Prayer and Praise. Luke ix.	Testimony.
Testimony.	The Herald of the King; John the Baptist.
God's "I will's."	The Father's Love Gift. John iii. 16.
"Pilgrim's Progress."	Thanksgiving and Consecration.
Prayer and Praise.	

The above syllabus is printed on green cloth-lined card. On the front cover is given the name of the church, beneath which is printed the following—

"A list of subjects for the Young People's Society Class, held for Bible Reading and Christian Fellowship, every Wednesday Evening at 7 o'clock, in the Wesleyan Schoolroom."

Afterwards comes the name of the Leader, and then the following sentences—

Enrolment in this Class carries with it the privilege of Church Membership.

Visitors heartily welcome.

Anyone desirous of leading a Godly life is affectionately invited.

On the back cover the following are set out in paragraphs—

One condition only is required of those anxious to become members, viz., A desire to flee from the wrath to come, and be saved from their sins.

“Not forsaking the assembling of ourselves together.”—Heb. x. 25.

“Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrances was written before Him.”—Mal. iii. 16.

**The
Advantages
of a
Syllabus.**

Mr. Charles C. Bottomley, 2, Graham Street, Penrith, Cumberland, writes—“As a member of Mr. H. J. A. Griffiths’ young men’s Class, I should like to say a few words on behalf of my Leader, in favour of the syllabus system. For three years our Class has had a syllabus. Prior to its adoption its average attendance was about half-a-dozen. Now we have thirty-five members on the book and an average attendance for twelve months of twenty-five. The syllabus enclosed will speak for itself. The spiritual is ever kept foremost, and the papers read, followed by discussion, have been the means of building up our members in the faith, clearing away difficulties and creating an interest in spiritual subjects of which too few young men in our day have any thought. It will be seen from our card that the experience night is given a regular turn. I contend that a syllabus tends to promote thought, and whilst we have the same difficulty in getting a word from some of our members, one by one they are encouraged to drop a word, and some of the most unlikely have even gone the length of preparing a paper.

**The Class
Produces
Thirteen Local
Preachers.**

“‘The tree is known by its fruit,’ and our Class has turned out a large number of local preachers: our number at present being thirteen. These thirteen local preachers during the year have conducted services, Bible-classes, open-air services, cottage meetings and lodging-house meetings to the number of 648 services, and have travelled in their spiritual work a distance of over 4,928 miles—an average of 50 services each and a distance of 379 miles. For this result in creating a keener appetite for spiritual things and a deeper desire to carry the Gospel message to fallen humanity, I thank our Leader for introducing the syllabus, and I have the same expression of opinion from the majority of our Class. Our Leader has little trouble with his meetings once the introductory stage is passed.

I may say our Class ranges from twelve years of age to forty years, but the majority are under thirty. Our Leader is very particular in being in personal touch with each member, and by *tact* has brought many to a decision for higher service, his aim being to strengthen the Church by giving her more local preachers."

Mr. Griffiths' card has two folds so that when closed it is a third its full size. The front is occupied by the title of the Class, place and evening of meeting, Leader and secretary. The folding divides the cards into three sections, one of which is in the front and on the others are a cordial invitation to young men, and Mrs. Wesley's definition of what is sin to the Christian.

"Our Motto—Loyalty to God and the Church."

Pastoral Visit. Tickets.	Conversation. The Message of the Ticket.
Prayer. Special Requests.	Open. Foreign Missions.
Bible Talk. David.	Doctrine. Final Perseverance.
Local Preachers' Mutual Aid.	Tea and Praise. The Year's Blessing.
Doctrine. Regeneration.	Prayer. Reconsecration.
Harvest Festival.	Testimony. God's Promises.
Open Meeting. Out-and-Out Band.	Bible Talk.
Bible Talk. St. Paul's Conversion.	Paper. Frances Havergal.
Testimony. Our work for God.	Testimony. Kept for the Master's use.
Prayer. Power for Service.	Open. Foreign Missions.
Conversation. Rules of Methodism.	Pastoral. Tickets.
Doctrine. Entire Sanctification.	Bible Talk. Growth.
Pastoral Visit. Tickets.	Doctrine. Judgment.
Prayer. Special Requests.	

A Carefully Prepared, Attractive, and Suggestive Programme.

We can well imagine that Mr. F. H. Frost's Class of Worsborough Dale, Barnsley, is highly successful and the members full of evangelical zeal, for his programme is one of the very best and most painstaking that we have seen. The syllabus is printed on a threefold card, yellow outside and pink inside. On the front cover are the usual particulars, together with the names of "Absentee Visitors," as also of "Look-out" Band, the "Harmoniumist," a line for "Member's Name," and a N.B. at foot. "Members will kindly arrange that their subjects *shall not occupy more than fifteen minutes.*"

On the back cover appear the following requests—

1. To pray each day for the Class, particularly remembering the following Wednesday's Meeting.

2. To attend the Meetings regularly, unless unavoidably prevented.
3. To endeavour (if possible) to be present for the commencement of the Meeting.
4. To spend a few minutes in private prayer before coming.
5. To endeavour to take part in the Meeting in some way.
6. To examine yourself carefully as to your thoughts, and manner of life, at least once a week.
7. To never neglect your personal prayer, morning and evening.
8. To keep from all places and company in which you are likely to be tempted.
9. To regularly attend the Sacrament of the Lord's Supper.
10. To strive to bring at least one new member to the Class during the year.

Anyone desirous of leading a Godly life is affectionately invited to the Class.

On the fifth page the subjoined notices are supplied to members—

Members are invited to join the "Out-and-Out" Band, the objects of which are—

1. A definite seeking for a personal experience of Scriptural Holiness.
2. A constant effort to bless some Soul by Speaking, Writing, or definite Prayer.
3. A daily searching of the Scriptures.

Names for Intercession.

.....

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. vii. 3.

May the grace of Christ our Saviour
 And the Father's boundless love,
 With the Holy Spirit's favour,
 Rest upon us from above!
 Thus may we abide in union,
 With each other in the Lord;
 And possess, in sweet communion,
 Joys which earth cannot afford.

Class Picnic, Saturday, July 2, 1904.

The programme itself runs across the three inner pages, and reads as follows—

“*Ye are My witnesses whom I have chosen.*”—Acts i. 8.

“*To testify the Gospel of the Grace of God.*”—Acts xx. 24.

Life's Seasons. Matt. xiii. 37-43. Mr. Frost.

Acts ii. 44. Rev. A. Taylor.

Paul and his hindrances. 2 Cor. xii. 10. Mr. Kay.

Prevailing Prayer. Mr. White.

“Satan hindered us.” 1 Thess. ii. 18. Mr. Holgate.

“If ye loved Me ye would rejoice.” John xiv. 28. Mr. Sawdon.

“Our Conversation is in Heaven.” Phil. iii. 20. Mrs. Lucas.

Paul's Travels. Mr. Meggett.

“Waiting for the Adoption.” Rom. viii. 23. Mrs. Holgate.

Barnsley Feast.

Prayer-meeting (Members' Special Requests).

Open Night.

“Conditions.” Mr. J. W. Clarke.

“Peace I leave with you.” John xiv. 27. Mr. Rimmington.

Prayer-meeting (“Our Sunday School”).

The Peace of God. Phil. iv. 7. Miss Whitaker.

Social Tea and Meeting.

“Fishing.” Mr. Dawson.

“God is Light.” John i. 7. Mr. Heaton.

“Self-Examination.” 2 Cor. xiii. 5. Mr. Goulding.

“Crowns.” 1 Cor. ix. 25. Miss Hill.

Open Night.

God's preventing goodness. Psa. xxi. 3. Mr. Lucas.

Self Testing Night. Rom. viii. 16; 2 Cor. xiii. 5.

“The Door.” John x. 7. Mr. Whitaker.

The Pleasures of Religion. Prov. iii. Mr. Cauldwell.

The Patient Man. Mrs. Watson.

“He loved them unto the end.” John xiii. 1. Mr. Church.

“Hope.” Heb. vi. 18. Mrs. Heaton.

Christ's chosen few. Matt. x. 1. Mr. Rumans.

Open Night.

The Christian Warfare. 2 Tim. iv. 4. Mr. J. S. Porter.

Daniel. Mrs. Rose.

Social Tea and Meeting.

Moses, or the Reproach of the Cross. Heb. xi. 26. Mr. Wadsworth.

Peter. Mr. Rose.

Testimony in Hymn and Text.

Mr. Frost's invitation card is printed in green, and reads as follows—

Wesleyan Methodist Society, Worsborough Dale, Barnsley.

Mr. Frost
gives you a hearty
invitation to his Class,
which meets on
Wednesday evenings at 7-15,
In the School
Class-room.

“There is only one condition
required of those who desire
admission into the Methodist
Society, viz: ‘a desire to flee
from the wrath to come, and
be saved from their sins.’”

**How the
Syllabus Leads
to
Bible Reading.**

Mr. Robert Reed, of Hartburn, Stockton-on-Tees, writes: “Enclosed I have pleasure in handing you a copy of my new syllabus. Before proceeding to print this time I asked the members if they really liked having the syllabus and if they found it of any help to them. I was much gratified to hear from one and another how much they had enjoyed looking up the subjects, and one member said that she had often read her Bible when she would not have done so but for the syllabus and the feeling that she must not go to Class without knowing something about the subject. Others spoke in a similar manner. So I thanked God, took courage and went forward, and you have the result enclosed.

**Answer to the
Critics of
the Syllabus.**

“I am afraid it will not satisfy some of those who object because we have no nights of ‘experience.’ To such I can only say that almost every night is an experience night with us; for instance, on our ‘favourite hymns’ night, after several had spoken about certain hymns, how they helped in times of temptation, etc., one young man said he could never forget one hymn—‘Nearer, my God, to Thee’—and the impression it made upon him when sung one Sunday evening in one of our chapels. It was during the singing of that hymn that God’s Spirit spoke to him and convicted him of sin, and although he did not yield then, he said that the hymn referred to seemed to be sung over and over again to him during the days that followed until he gave himself to God. I think that is hardly the sort of thing that we used to get in the Mutual Improvement Classes, and I venture to think that if some of our critics had been in my Class that night and many another they would have been simply delighted. May God help us *all* to be more and more useful in the important work He has given us to do.”

**Mr. Reed’s
Programme.**

Mr. Reed’s programme consists of six gilt-edged white ivory cards with rounded edges of a size for the waistcoat pocket. They have a hole punched right through the corner, and are

tied together by a piece of scarlet ribbon with a bow in the front. All the printing is on one side of the cards. On the outer card appears the name of the chapel and the place of meeting—

Brunswick Wesleyan Chapel, Stockton-on-Tees:

Mr. Robert Reed's Class Syllabus.

Meetings in the Orchestra Room every Wednesday at 7-30 p.m.

On the undercard is the text—

“*Whatsoever ye do in word or deed, do ALL in the name of the Lord Jesus.*”—*Paul : Apostle of Jesus Christ.*

And these lines by Elizabeth Barrett Browning—

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of unbroken thread,
Where love ennobles all.

Thou shalt be served thyself by every sense
Of service which thou renderest.

Elizabeth Barrett Browning.

On the next three cards are the following particulars of the six monthly meetings—

Prayer-meeting. “Conference.”

At Midnight. Exod. xii. 29 ; Acts xvi. 25.

A Candle called Patience. James i. 3.

God's Remembers. Gen. viii. 1 ; Mal. iii. 16.

Afar off. Mark xiv. 54.

Prayer-meeting. “Those seeking Rest and Change.”

“Conference News.”

No Meeting. Home Reading and Meditation. John xvii.

Pastoral Visitation.

Prayer-meeting. “The Methodist Church.”

Cheerfulness. Romans xii. 8.

Seeking for One. Luke xv. 4-10.

Harvest-meeting. Gen. viii. 22.

Prayer-meeting. “The Wesley Guild.”

Mirrors of Christ. 2 Cor. iii. 18.

Joys of Service. Acts viii. 1-8.

The Master Builder. 1 Cor. iii. 10.

Temperance Night. Prov. xx. 1.

Prayer-meeting. “The Band of Hope.”

Solitary Ways. Psalm cvii. 1-9.

God's Thoughts. Psalm cxxxix. 17.

Pastoral Visitation.

Prayer-meeting. “Praise and Thanksgiving.”

The Living Bread. John vi. 35.

The Empty Seat. 1 Sam. xx. 25.

Christmas Recess. Luke ii. 14.

Whilst on the last card "Our Class" Needs are thus set forth—

"OUR CLASS" NEEDS.

The daily prayer of each member. Regular and punctual attendance.
New members.

Will you, for Christ's sake, endeavour to supply these needs?

N.B.—Your friends will always be very welcome at the meetings.

A NEW YEAR'S LETTER.

Brunswick Wesleyan Church,
Stockton-on-Tees, January 3, 1902.

DEAR.....

The first year of "Our Class" has now ended; and in looking over the year's work, I think you will agree that it is not difficult to trace God's goodness and guiding hand. Not only has He encouraged, helped and guided the four who formed our first Class-meeting of the 20th Century, but He has so multiplied us that thirteen were present for the December Pastoral Visitation, all of whom have experienced something of "Our Father's" comfort and help, during the weeks and months of the year. Never have we met together, whether few or many, without His presence, and so proved again the truth of St. Paul's testimony to the Corinthians, "He that hath promised is faithful."

And now, we have entered a New Year.

What shall it be to us as a Class?

What can we do to extend the Kingdom of our God?

With our experience of God's goodness in the past, can we not go forward with courage to do His will, each trying in their daily life to reflect something of the character and beauty of the Lord Jesus, and to add, at least, one other soul to His Kingdom on earth. I pray God may bless you abundantly throughout this New Year, and that you may have much joy in His service. With kind regards and every good wish, believe me, yours very sincerely,

ROBERT REED.

On a fly-leaf Mr. Reed supplies an interesting table, which gives particulars of the attendances of each member, when each joins the Class, the amount received from the whole Class for tickets, etc.

**A Suggestive
Syllabus—
Leaders, Take
Note!**

Mr. Robert Reed has been good enough to send a copy of his new programme. It is unique in style, and consists of eight pages tied together with a dainty piece of green ribbon. The covers are of tinted card, blue outside and pink in. The four inner pages are printed on buff calendered paper, the shape is oblong—about four inches by two inches. The title on

the front cover is enclosed in a border of plain double rules, and is printed in bold type broadside across the page. The name of the Leader and the hour of meeting are given in small italics at foot. On the back is printed in separate lines the following sentences—

Will you kindly remember to pray daily for the Class, to attend whenever possible, to be punctual, to bring a friend whenever you like.

On the inside front cover he gives the following quotation from Frances Ridley Havergal—

Our own beloved Master “hath many things to say”—
 Look forward to His teaching, unfolding day by day,
 To whispers of His Spirit while resting at His feet,
 To glowing revelation, to insight dear and sweet.

The syllabus commences with the first of the inner pages, and reads as follows—

“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”—James, a Disciple of Jesus Christ.

- Prayer-meeting—Subject—“The Conference.” 1 Kings iii. 9-12.
 “Flowers.” Matt. vi. 28-39.
 “A Sign of Discipleship.” Luke xiv. 27.
 “The ‘I Will’ of Christ.” Matt. viii. 3.
 “Drudgery—Happiness.” Psalm cxxxvi. 5, 6.
 Prayer-meeting. “The Absent Members.” Acts xii. 5.
 “Conference News.”
 “The Greatest Thing in the World.” 1 Cor. xiii.
 Prayer-meeting. “Our New Ministers.” 1 Thess. v. 25.
 Pastoral Visitation.
 “Hidden Treasurer.” Matt. xiii. 44.
 “Roads and what they Saw.” Acts viii. 26-40; Acts ix. 1-9;
 Luke xxiv. 13-32; Luke x. 25-37.
 “Harvest Joy.” Psalm lxxv. 9-13.
 Prayer-meeting. “The Guild.” Acts iv. 29-31.
 “Active Service.” Luke ii. 49.
 “Another Sign of Discipleship.” John xv. 8.
 “Promise Meeting.” 2 Cor. i. 20.
 “The Programme of Christianity.” Isaiah lxi. 1-3.
 Prayer-meeting. “The Band of Hope.” Dan. ix. 20-21.
 “Favourite Texts.”
 “Our Deliverer.” Romans xi. 26.
 Prayer-meeting. “Is any Sick among you?” James v. 14, 15.
 Pastoral Visitation.
 “Talents.” Matt. xxv. 14-30.
 “The Object of Life.” Isaiah xliii. 7; Matt. v. 16; Eph. ii. 10.
 Christmas Recess.

“Story of My Life.” Mrs. Bella Cook, of New York City, who has been an invalid for thirty years, writes the following, which she calls “The Story of My Life.” There is a good deal of teaching in it, and, thinking it might interest some readers I have found room for it—

“Dear Reader,—I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2; my conversation at that time is recorded in Eph. ii. 3. I heard one day that an inheritance had been purchased for me, and a description of it reached me, you will find it at 1 Pet. i. 4; one who resides in Heb. iv. 14, had purchased it and paid an extraordinary price, but, to say the truth, I did not believe this report, as I was entirely unacquainted with this Man, and long experience had convinced me that strangers never gave favours through love alone, and friends seldom gave favours that cost much. However, I called on 2 Tim. iii. 16, as my own prospects at Eph. ii. 12 were as bad as they could be. I found the house I sought at 2 Cor. v. 1, and the invitations to it, which you see put up at Isa. ii. 2, 3, and by John at vii. 37. They are wonderfully inviting to the poor and needy. The house has only one door at John x. 9, and it was some time before I found it. My permanent address will now be 2 Cor. v. 1, but if you can call any day at Heb. iv. 16, you will meet me and many others; we are in the habit of meeting there daily. If you call attend to what the servant says at Luke xiv. 22. You can depend upon what he says. When 1 Thess. iv. 17 is fulfilled, I expect my home will be Rev. xxii. 4, 6. Rev. v. 9 is the song I shall sing in that day.”

Genuine Experiences Unconsciously Provoked.

Rev. R. A. Taylor, Trinity Wesleyan Church, Sheffield, writes:—“I have pleasure in sending you our Class syllabus for the last six months. I am glad to say that our Class is making considerable progress under this new system of conducting. We began last September with eighteen members. We now number thirty-one, with the promise of several more presently. The members take great interest in the subjects of conversation, and several have joined us who would never have become members if it meant joining a Class on the old lines of ‘Experience.’ As a matter of fact all who speak give us their *experience*, only it is in association with the subject under consideration, and they really do not know they are ‘giving an experience,’ and would probably deny it.”

An Up-to-Date Programme.

Church and Congregational Social.
 New Year’s Rally—Consecration.
 St. Paul’s Ambitions—are they ours?
 Bunyan Reading: “The City of Destruction and Evangelist.”
 Christ’s Laws—“Forgiveness.”

Rev. R. A. Taylor's Programme continued—

Booklet—"Blessed be Drudgery." Gannett.

Young People's Mission.

Simultaneous Mission.

Open Night. Subject—"Facts."

* "Texts that have *helped* me."

Biography—"D. L. Moody."

Bunyan Reading—"The Slough of Despond and Help."

Christ's Laws—"Sympathy."

Booklet—"Practice of Presence of God." Bro. Lawrence.

"The Christian's Hope." 1 Cor. xv.

Open Night. Subject—"Practical Religion." Luke x. 25-37.

Texts that have *hindered* me.

Bible Reading—"He knoweth."

Bunyan Reading—"Mr. Worldly-Wiseman."

Christ's Laws—"Obedience."

Booklet—"Greatest Thing in the World." Drummond.

*Conversation on Conscience.

Open Night. "The Kingdom of Christ."

Biography—"George Müller, of Bristol."

"Motives in Christian Work." Matt. xxi. 1-16.

Bunyan Reading—"The Interpreter's House."

*The Quarterly Tickets of Membership will be distributed on these nights.

The card consists of four pages. On the front cover, in addition to the address, etc., appears the following—

MEETING FOR CHRISTIAN FELLOWSHIP AND BIBLE STUDY,
whilst on the back cover is the following beautiful quotation,
entitled "Our Motto," from Matthew Arnold—

Move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave!
Order, courage, return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
'Stablish, continue our march,
On, to the bounds of the waste,
On, to the city of God.

**What Can be
Done and How
to Do It.**

Mrs. Brayshaw, of Manningham, Bradford, writes—"I began a 'Society Class' in February of last year with three members. Now we number nineteen, all young women from twenty-two to thirty years old, gathered from the Church and the Sunday-school. We have an average attendance of fifteen or

sixteen. When I started the Class our minister (Rev. E. Strutt) lent me Stalker's 'Life of Christ.' I thought it delightful, and you will see the use I have made of it from the enclosed programme.

**A Verse Daily
at Home
and the
Whole at Class.**

"For the first half-year we took for our subject the Book of James, reading at home one verse for one day, and then studying the whole collectively on Class night. It was a great success. Some of the members speak well, but the majority are silent except for giving out a verse of a hymn. I wish I could get more to speak, but they all listen and worship most devoutly."

Mrs. Brayshaw's syllabus is of an unusual shape. The inside contains the programme, set in narrow measure right down the card. On the centre outer fold is the name of the church, title of the Class, date of meeting, and the Leader's name. Below this is a statement that the Class is for religious fellowship, the direct aim of the conversation being to stimulate and strengthen Christian thought and activity. All who desire to follow the Christian life, and who are willing to evidence the desire "*by avoiding evil in every kind,*" and "*doing good of every possible sort, and as far as possible to all men*" will receive a cordial welcome.

Subjects for Conversation.

The Studies referred to in the following are taken from Stalker's "Life of Christ"—

- Miss Bosanquet. Rev. E. Strutt.
- The Better Part. Luke x. 41, 42.
- Good Works. Acts ix. 36.
- Contentment. Phil. iv. 11.
- Imitation of Christ. Thomas à Kempis. Matt. xi. 29-30.
- The Influence of Home. Luke i. 46-56.
- Marriage. Eph. v. 25.
- The Greatest in the Kingdom. Matt. xviii. 1-16.
- Family Life. (Jars.) Luke iv. 23-28; John vii. 1-8.
- Family Obligations. John xix. 25; Eph. vi. 1.
- Patriotism. Matt. xvii. 24-27; xxiii. 37-39.
- Temperance. Ex. xxxiv. 6-8.
- A Church Member. Luke ii. 21-22; Matt. xii. 1.
- Mrs. Fletcher. Rev. E. Strutt.
- Christ a Reformer. Matt. xxi. 12, 13.
- Founder of a New Church. Heb. ix. 22-28.
- Christmas Day.
- Christ as a Friend. Matt. xvii. 6; xviii. 1-6.
- Christ in Society. Luke xiv. 1-24.

Mrs. Brayshaw's Programme continued—

- A Man of Prayer. Matt. xxvi. 36-44; Heb. v. 7.
 Character, as a Worker. Isa. xlii.
 Work to be done. Matt. xv. 30-31; Mark vi. 2.
 Time to do it. Mark vi. 30-31; John ix. 4.
 Mission.
 Mission.
 Prayer and General Thanksgiving.
 Mrs. Susannah Wesley. Rev. E. Strutt.
 A Philanthropist. Matt. xxv. 34-46; John xiii. 29.
 A Winner of Souls. John ii. 23; iii. 4.
 A Preacher. Matt. ix. 35-38; John vii. 14-26.
 Teacher. Luke vi. 37-49.
 Controversialist. Luke xiii. 14-17; vii. 36-50.
 A Man of Feeling. Mark v. 22-43.
 An Influence. Luke iv. 14-22.
 The Hymns we love.
 Praise and Thanksgiving. Ps. ciii.
 The Necessity of Good Language. Ps. xii.
 An Unwilling Messenger. Jonah i.
 A Disappointed Man. Jonah iv.
 Mrs. Hester Ann Rogers. Rev. E. Strutt.
 Types of Conversion. Acts ix. 1-16; 2 Tim. i. 5.
 Steadfastness. 1 Cor. xv. 58.
 Nobodies. Matt. xiii. 15.
 Temptations. John xvii. 12-17.
 Advertisements for God. 1 Peter ii. 9.
 Holidays. Gen. ii. 2.

**How to Deal
with Elder
Scholars.**

Mr. Charles Charter, of Hull, writes—"Multitudes of such people year by year drift away from us. We are ever crying, 'Where are our elder scholars?' We thought the junior Society Classes would prove to be the missing link between the Sunday-school and the Church, but, notwithstanding that provision, comparatively few of our young people join 'Testimony Classes.' Converted when in their teens, or at least saved before having sunk into flagrant sin, the spiritual birth of these young folk is not signalled by an exciting revolution, such as marked the conversion of the Philippian jailor and attends the conversion of adults who are saved during a life of open sin. The latter are the sort who make a lively testimony meeting. But those who have been junior Society members and others converted in early life do not as a rule take to 'speaking their experience' in Class, and therefore they do not become Church members. What is to be done for them? The 'Syllabus Class' meets their case admirably, and retains and develops them, if it is thoroughly

spiritual, as all means of grace have to be. In such Classes, too, junior Leaders find material for making the meetings of their junior members profitable. This is of importance when the Church neglects the training and equipment of junior Leaders and the Catechism is not taught in the Sunday-schools, and the junior Society Class differs not from a Sunday-school Class, except that it is conducted on a week-evening."

**An Honoured
Servant of the
Master.**

The following syllabus is thoroughly practical, and the subjects so wisely chosen that they cannot but lead to the development of experimental conversations. I learn that Mr. Wright, who for eleven years has been Lay Missionary at the Norfolk Street Chapel, Sheffield, has a Class of over 100 members, all of them young men and women. He is full of sympathy with them in their efforts to lead the Christian life, and has organised a large company of young men and women workers who have led quite a "forward movement" in the Church. Mr. Wright's syllabus is very attractive in style. It is headed on the outer cover Sheffield Central Mission, and gives the usual particulars. There is also a place for the member's name, and at foot a note as to the nature and usefulness of the Class. On the back cover a quotation from Acts ii. 42-47, and six requests in regard to prayer, with a beautiful quotation at foot from *Frances Ridley Havergal*. Across the inner pages is the following

Programme.

Prayer-meeting. Mr. W. Steward.

*"Extracts from Wesley's Journal." Leader.

Testimony—"Things to praise God for." Members.

Annual Class Tea and Ticket Renewal. Rev. L. Sykes.

Prayer—"Some Examples of our Praying Patterns." Mr. J. Richards.

Incidents from "Wesley's Journal." Leader.

"Texts that have helped me." Members.

Testimony—"Value of Christian Communion." Members.

Prayer. Acts xii. 5, 12, 16. Mr. J. Turner.

*"The Manna and its Lessons." Ex. xvi. Mr. G. H. King.

Testimony—"Christ a Living Saviour." Mr. E. Green.
Easter Holiday.

Prayer—"A Widespread Revival." Mr. G. E. Bennett.

"Texts that have hindered me." Members.

Renewal of Membership Tickets. Rev. J. S. Reece.

*"Christ's Cure for Care." Matt. vi. Miss Spensley.

Testimony—"My work for Jesus." Members.

Prayer. Luke xi. 1, 13. Miss Copley.

Whitsuntide Holiday.

*"Moses—some characteristics." Deut. xxxiv. Mr. G. H. King.

Mr. Wright's Programme continued—

- "Experience—expressed in verse of a hymn." Members.
 Prayer—"For our Absent Members." Mr. W. Addy.
 "The Good Shepherd and His sheep." Leader.
 Testimony—"Do I know my sins forgiven?" Members.
 Text night—"The Friendships of Jesus." Members.
 "Glorious Manifestations of God." Leader.
 Bank Holiday.
 Extracts, "Life of Chas. Finney." Leader.
 Testimony—"Does Jesus save me now?" Members.
 Renewal of Membership Tickets. Rev. C. M. Draper.
 Prayer—"The new Methodist year." Leader.
 "Watchfulness." Matt. xxiv. 42-51. Miss Law.
 "Gideon—some characteristics." Jud. vi.-vii. Mr. G. H. King.
 Testimony—"Trials and Triumphs." Members.
 Prayer—"For the Winter's Work." Mr. A. G. Lees.
 "The Contrary Wind." Matt. xiv. 22-23. Leader.
 Testimony—"Count your blessings." Members.
 "Faith." Luke xvii. 5-19. Miss Lambert.
 "Temptation—its uses." James i. Mr. E. Hunt.
 Prayer—"Ask in My name." John xiv.-xvi. Mr. D. Lamb.
 Testimony—"Divine care and guidance." Members.
 Renewal of Membership Tickets. Rev. L. Sykes.
 Bible Reading—"The Grace of Humility." Leader.
 Prayer and Praise—Hymns chosen by members.
 "The Perpetual Presence." Matt. xxviii. 20. Mr. W. Steward.
 Testimony—"The Year and its Lessons." Members.
 New Year's Motto. Please bring yours. Members.
 Testimony—"Renewing our Consecration." Mr. G. E. Bennett.
 "Enoch, who walked with God." Leader.
 "Christ, our Example." 1 Peter ii. 21. Mr. E. Hunt.

Speakers not to occupy more than ten minutes.

The * indicates conversation to follow subject introduced.

"Though Sundered Far, by Faith we Meet."

The Class-meeting, the unique possession of our Church, so nearly approaches "the upper room" of the first Christian Church that it may be considered indigenous to every land and people and tongue. It is not too much to say that members of the Christian Church the world over, to whatever branch they belong, may therein be sure of finding a spiritual home. The following communications will be read with interest by Leaders in the homeland who will be glad to reciprocate the kindly feelings of their brethren in Canada and Australia. We rejoice with them in the growing interest and vitality of the Class-meeting both at home and abroad. We are deeply interested in the accounts they give of their meetings and

methods. "The Sunshine Band" would, we fear, find little occupation in this climate if only permitted to carry on its operations when "King Sol" beamed upon us.

An Australian Class-meeting. Mr. John F. Horsley, who was formerly a missionary in Fiji, and is now not only a Class-Leader, but also a Local Preacher in Brisbane, Australia, writes—"It is a far cry from Queensland, but you may like to know the condition of the Class-meeting in this sunny land. I am Leader of the senior Class in the Brisbane first Circuit. In Queensland we have at least three Sunday Morning Classes which are very largely attended, and are notable for their spiritual life and usefulness. They are at Warwick, Toowoomba, and West End, Brisbane. I went yesterday to the West End Class. The attendance was not so good as usual; there were thirty-three men present. The day was hot and sultry. The Class has adopted the International Bible Readings, and the subject for the morning was 'Christian Living,' and the lesson was simply but rather lengthily expounded by a member of the Class. Then came swift, bright and soul-stirring testimonies, one from a Kanaka, who spoke with power. I noticed another black man present. The frequent singing was taken up with spirit. Then came the notices, and it is to these to which I would particularly refer. The Class has eighteen of its sixty members pledged to help its Mission Bands on three evenings of the week; four or five are planned together, and they hold open-air meetings prior to their Church meetings. The duty of the Sunshine Band is to seek out and comfort and help the sick of the neighbourhood. These visit in pairs. The Leader is not only a good man; he is in good circumstances, and is generous with his means. When the Band is planned at some distant church he spends the afternoon and evening in visiting from house to house in the neighbourhood, and thus works up the audience. It is a large, live Class, and is doing much good."

A Canadian Ladies' Class. Mrs. Pickering, of the Wellington Street Methodist Parsonage, Brantford, Ontario, Canada, writes—"Across the ocean I send the programme used in our Ladies' Class during the past six months. We are so satisfied with the result of this our first printed programme that at the meeting held Tuesday, this week, the members willingly subscribed the three dollars necessary to pay for 150 programmes for the coming six months. This week our subject, for a few minutes only, as I like plenty of time for experiences and prayer, was part of a chapter on 'Helpful People,' from Rev. J. R. Miller's book 'A Help for Common Days,' which book is on our

Epworth League reading course ; and I hoped to so interest our Class members in the book that they would attend the reading circle to hear more of it. We have also studied together on a number of afternoons one of Dr. Wayland Hoyt's books named 'Saturday Afternoons,' on conversations for the culture of Christian life ; and found it just grand for Class-meeting. Another helpful book has been 'Women of the New Testament,' by Walter F. Adeney, M.A."

**Mrs.
Pickering's
Programme.**

Mrs. Pickering's programme is a four-page cerise card printed in blue ink. On the front cover, in addition to the name of the Church, the time of the meeting of the Class, and the names of the honorary Leader, the Leader, and the accompanist, the names of four ladies are mentioned as "*Members who have left us for Heaven since 1900.*" Then, in a bordered space, "No. of Members, 80" ; "Condition of membership, A desire to flee from the wrath to come" ; and against this block the enquiry, "Are we awake to the advantage we possess in having such a unique training school for His children as the Class-meeting"? Underneath the whole there are four injunctions mentioned after "Let Every Member Resolve"—1st. To pray for the Class once a day, etc., and verses 14 and 15 from Luke xxiv. ; then three notes about the time of opening and closing the meeting, etc. On the two inside pages is the programme, which is set out as follows—

Programme.

"First half-hour, Singing and Bible Reading.
Second half-hour, Experience and Prayer."

1902. Tuesday, September 30.

Hymns selected by Mrs. Page ; Prayer led by Mrs. Broppy.
Bible Reading by Mrs. Ashbury ; Subject : "One by One, or Individual Work."

Every succeeding Tuesday they have similar arrangements, only that three different ladies are named to take part and the subject is a fresh one. The subjects of the Bible readings are, besides that of "One by One," "St. Paul's Woman Converts, or Saved to Serve," "Women who Ministered to Jesus," "Thy Word is a Lamp—the Six Lamps of the Bible," "Cure for Heart-sinking," "The Soul's Cry and the Saviour's Answer," "Paul's Conquering Circumstances," "Things Worth Having," "What is Christ to Us?" "Walking with God," "Texts that have Helped Me,"

“Strength in Our Soul.” There are fourteen meetings provided for, and as three different ladies are announced for each it will be seen that forty-two of the members are engaged either to give out a hymn, to pray, or to give a reading. We congratulate Mrs. Pickering on the good work she is doing, and heartily wish her God-speed. On the outside cover is an extract from a letter by John Wesley to his mother, also quotations from Malachi iii. 16, 17, 18, and at foot a notice, which to us is very singular, but one of which we ought to take good heed, as the plan referred to has proved of great value to our Canadian brethren—“Visitation by Local Class-Leaders Bi-monthly.”

An able and successful Leader who is at the head of a large and popular Men’s Sunday Morning Class, sends the following communication, which will be read with much interest and profit by other Leaders of large Classes—

An Influx of Sixty Visitors. “Ours is an old-fashioned Class-meeting. We have a Prayer-meeting once a month, but on that occasion one of the members gives a ten-minutes’ address, and such is the strength of the Class that it is quite twelve months before a member is called upon to speak again. We have just had an exceptionally interesting meeting at which there attended a Bible-class composed of men gathered out of the world, about sixty in number; the singing went grandly. I opened the meeting by a few remarks in which I stated that religion was not a patching up of the old nature as we would patch up an old garment, but the putting on of a new nature. ‘A new heart will I give you, and a new spirit will I put within you,’ etc.; this truth was driven home by the experiences of many present, and I am convinced that the effect of that meeting will not soon pass away. Several of the visitors were so delighted with the meeting that they urged us to invite them to come again.

Experience-Meetings Still the Best. “I hear that the Experience-meeting is being supplanted by Bible readings in many Classes—to my mind it is a sad thing if the old-fashioned Experience-meeting is dying out. I asked a young fellow the other day, who is a member of our Church, ‘Whose Class do you attend?’ and whether they had Experience-meetings. In reply to the latter question he said, ‘Oh, no! We have Bible readings.’ If in such Classes they had any idea of the blessings the members receive in our Experience-meetings, ‘they would taste and see that the Lord is good,’ but how can they know this until they have tasted?”

**Anxieties of a
Large Class.**

“The number on the Class book, notwithstanding the constant drain by removal, etc., is well maintained, and for the last few weeks we have had from thirty-five to forty present. We have recently made a fresh departure which, I think, will interest you and your readers. For some time past I have noticed that the young men scarcely ever spoke in the meeting. This caused me some anxiety, and I was at a loss as to how to deal with the difficulty. My trouble was increased on receiving a letter from one of the members on the subject, but after reading it again the conviction was forced upon me that the hand of God was in it and what had been simmering in my mind took form. I there and then decided to have a young men’s meeting once a month, at which I would ask those who generally spoke to keep silent and to spend the time in prayer for the young men. We had our first young men’s meeting a few weeks since, and it was a time long to be remembered. There was no hesitancy—one after another spoke freely and well, we could have gone on much longer if time had allowed. The result so far as the older members were concerned, was such that on the following Sunday nearly everybody wanted to speak and we had almost a record number present. I ought to add that for weeks beforehand I gave great prominence to the projected young men’s meeting, saying I was quite sure it was of God, and asked the young men to make it a matter of prayer and to come to the first meeting prepared to speak for their Lord and Master. I also went round and spoke privately to many of them.

**A Successful
Innovation.**

“We shall continue these meetings monthly, feeling sure that they will be productive of great spiritual good both to young and old. The reason why the young men did not speak under ordinary circumstances can easily be understood: it was not because they had no opportunity, but being somewhat nervous they hesitated, and the time went by until it was too late. I have written you these particulars thinking that my experience as a Leader of a men’s large Class may be helpful to others who, under similar conditions, find their younger members give way to those who are older, who have had longer and larger experience, and consequently a great number of them never take part in the meetings.”

METHODS OLD AND NEW.

 BY REV. J. A. CLAPPERTON, M.A.

In many cases Society Classes may become a source of rich blessing, and at the same time the Leader can be greatly relieved in his task of infusing freshness and interest into the meetings, if subjects of the following kinds be taken up periodically. They could with advantage be arranged for once a month, or every two months, or every six weeks.

Hymn Night
(For New Experiences).

The week preceding "Hymn Night," the Leader should announce (if a programme is printed he should draw special attention to what is coming the following week) that the members are requested during the week to read and ponder one selected hymn. Such hymns as 912, "How do Thy mercies"; 547, "Since the Son hath made me free"; 101, "Join all the glorious names," will be found very fruitful. On Hymn Night the hymn is to be read round, verse by verse, and the meeting thrown open. If anyone has received a blessing in connection with the hymn, fresh light on duty or particular comfort or encouragement, he will be invited to let his friends hear about it. In this way *new thoughts and religious feelings* are induced in the hearts of the devout members. It is a *natural* instead of an *artificial* experience; instead of repeating the old, old stories or speaking in vague terms of unworthiness and need of God's grace, a clear and distinct *fact* is related that helps all present to draw nearer to God.

Sermon Night. The week previous, it is to be announced that the next meeting will be thrown open for any member to answer the question: "What chief lesson did I learn from the service last Sunday morning?" This method is very instructive and helpful. Many good Christians have followed it already, but it would be a great blessing to Methodism if *all* members were asked periodically to ponder this question prayerfully before going to Class.

Attainment Night.

At this meeting the members are to be asked to speak on one of the following topics: (1) Something I have attained to in the spiritual life. (2) Failing this, something I especially wish to attain to. (3) Difficulties I have recently conquered. (4) Lessons I have recently learned. Here, again, in place of artificial testimonies, attention is drawn directly to real, vivid experiences in life.

Verse Night. The week before, it will be announced that at the next meeting members will be asked to repeat or read from the Bible a striking verse on a stated subject. Very profitable evenings have been thus spent with subjects such as the following—

Love.	Patience.	Forgiveness.
Faith.	Temperance.	Humility.
Hope.	Praise.	

Open Night. On this night two members undertake to provide the programme. Special solos and hymns are sung, and special efforts are made to secure the attendance of new members. It is the "Recruiting Evening."

Bunyan Night. Bunyan characters should prove full of instruction and blessing to Society Classes. Such characters as the following deserve careful and prayerful thought and conversation—

Mrs. Timorous.	Mr. Fearing.
Old Honesty.	Standfast.
Great Heart.	Little Faith.

Question Night. 1. Members are asked to bring on this occasion questions bearing on the Scriptures, the Church, and Christian life; so that they may be discussed at the next question night. (2) Thereafter, the Leader introduces a question; partially answers it; and then asks for the views of the members upon the subject. It will be found that the following questions will lead to very serious thought and heart-searching.

1. When is it right to be angry?
2. Ought Christians to come to church on the Lord's Day *expecting* to see conversions?
3. Before you leave home for the house of God, do you pray for God's blessing on the service?
4. What does "Resist not evil" mean?
5. What influence do you consider was most powerful in leading you to Christ?
6. How can we pray without ceasing?
7. What is the meaning of Christ's insistence on "hating" our father. Luke xiv. 26.
8. "Love not the world." Can we not carry this too far? Or do we not carry it far enough?
9. Do we wisely recognise the respective claims of reason and faith?

10. How are we to understand "Labour not for the meat which perisheth?"
11. Does denying "self" mean despising all earthly pleasures?
12. The Millennium. When will it be?
13. What can we do for the sick, the aged, the poor, the young, in this neighbourhood?
14. Do we sufficiently observe the "Rules of the Society?"
15. How is the love of praise to be eradicated?
16. How can we get faith?
17. How can we best make the Sabbath a delight, especially for young children?
18. How can we do *all* to the glory of God?

**Methods :
Topics for Six
Meetings.** T. H. B., an experienced and successful Leader, who has in many ways given practical proof of his brotherly desire to help Leaders, has sent the following valuable communication—"You have requested me to give you some suggestions as to possible variety in methods of leading a Class. Many of us Leaders can recall evenings when we had specially good 'times' and I cannot, perhaps, do better than relate some particulars of a few such evenings—

**"Good Times"
in the
Class-meeting.** "In my opinion the Class-meeting should be, in the nature of things, a Praise-meeting; and, therefore, in the conduct of the meeting the element of praise should predominate. They are meetings which 'with praise and prayer agree.' David said, 'Evening, and morning, and at noon, will I pray' (Psalm lv. 17). But he also said, 'Seven times a day do I praise thee' (Psalm cxix. 164). And in another place he says, 'I will bless the Lord at all times: His praise shall continually be in my mouth'—Psalm xxxiv. 1.

**A Praise-
meeting.** "Praise is the appropriate expression of our gratitude to God, and how much have we to be thankful for—Life continued to us day by day, and each day crowned with blessings. Even the ability vouchsafed to us to lift the heart to God calls for grateful acknowledgment. As 'every heart knoweth its own bitterness,' so, also, every heart must experience some special and peculiar joy; and this will form a proper contribution to Class 'topics' for *praise*. When 'Rejoice with Me' can be the keynote of every member's testimony, the Class will be bound to enjoy a 'good time!' Therefore, when the question has been passed round, 'Can you recall any special reason for gratitude in your life?' very striking replies have sometimes been elicited.

- Divers Work-ings of the Holy Spirit.** “Another very interesting meeting has resulted when the question has been, ‘What is the prevailing thought or motive by which you were led to Christ?’
- Christian Biography.** “I have on several evenings taken a biography of some devoted Christian, and given a brief outline of it, bringing out his several characteristics, and this has often warmed our hearts. The life and teaching of the late Rev. Benjamin Hellier lends itself to this treatment.
- Class-meeting Reminiscences** “The reading of suggestive extracts from a little book by Jessop called ‘Thoughts Spoken in Class,’ gave us a very profitable evening.
- Possibilities of the Class-meeting.** “Reading the ‘Supplement’ in the little two-penny book, ‘Prize Essays on the Class-meeting,’ I have found remarkably useful. I cannot imagine anything which is better calculated to make our members *value* the Class-meeting than the reading of this ‘Supplement.’ I strongly recommend this to my fellow Leaders.
- “Hymn Service” for Enquirers.** “My friend, Rev. T. Ferrier Hulme, gave me an excellent idea for a ‘Hymn Service for Enquirers,’ which could be used in our Classes with great advantage, especially if our members would bring a few unconverted friends with them. I subjoin an outline of the kind of ‘Hymn Service’ proposed.
- “At the very outset, and all through, recognise dependence upon the Holy Spirit. Hymn 346, verse 1—
- Spirit of Faith, come down,
Reveal the things of God:
And make to us the Godhead known,
And witness with the blood:
’Tis Thine the blood to apply,
And give us eyes to see,
Who did for every sinner die,
Hath surely died for me.
- “The state in which He finds us. Hymn 312, verse 3—
- Thou knowest the baseness of my mind,
Wayward, and impotent, and blind:
Thou know’st how unsubdued my will,
Averse from good and prone to ill,
Thou know’st how wide my passions rove,
Nor checked by fear, nor charmed by love.

“Of this some are heedless, let us pray for them. Hymn 302, verses 3, 4—

Is here a soul that knows Thee not,
Nor feels his want of Thee?
A stranger to the blood which bought
His pardon on the tree?
Convince him now of unbelief,
His desperate state explain:
And fill his heart with sacred grief,
And penitential pain.

“Others realise they are guilty, this fact is brought home to them. Hymn 351, verse 5—

Guilty I stand before Thy face,
On me I feel Thy wrath abide:
'Tis just the sentence should take place:
'Tis just:—But O, Thy Son hath died.

“Such conviction is essential—but in that state many wander and are weary. Now what we want is to bring such people and Jesus together. Hymn 338, verse 2—

O Jesus, full of truth and grace,
More full of grace than I of sin,
Yet once again I seek Thy face;
Open Thine arms, and take me in,
And freely my backslidings heal,
And love the faithless sinner still.

“But there is something you cannot give up. What is it? Hymn 325, verses 3-4—

What is it keeps me back,
From which I cannot part,
Which will not let my Saviour take
Possession of my heart?
Some cursed thing unknown
Must surely lurk within,
Some idol which I will not own,
Some secret bosom-sin.

“The only thing *you* have to do is *yield*. Hymn 321, verses 7-8—

And can I yet delay
My little all to give?
To tear my soul from earth away,
For Jesus to receive?
Nay, but I yield, I yield;
I can hold out no more.
I sink, by dying love compelled,
And own Thee Conqueror.

“Or, to put it another way, to *accept His offer*. Hymn 315, verse 3—

I will accept His offers now,
From every sin depart,
Perform my oft-repeated vow,
And render Him my heart.

“Come to Jesus, bringing all your difficulties with you. Hymn 317, verses 2-3—

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, though tossed about
With many a conflict, many a doubt,
Fighting and fears, within, without,
O Lamb of God, I come.

“There is *pardon*—on what ground? For His sake. Hymn 363, verse 3—

Five bleeding wounds He bears,
Received on Calvary ;
They pour effectual prayers
They strongly speak for me ;
‘Forgive him, O forgive,’ they cry,
‘Nor let that ransomed sinner die.’

“There is *certainty*—how? By the witness of the Spirit. Hymn 363, verse 4—

His Spirit answers to the blood,
And tells me I am born of God.

“The act of saving trust is expressed in verse 5, in the singing of which thousands have found peace with God, ‘My God is reconciled!’ Also Hymn 161, verse 6—

My pardon I claim,
For a sinner I am,
A sinner believing in Jesus’s name,
He purchased the grace
Which now I embrace,
O Father, Thou know’st he hath died in my place.

“The result is a change of feeling, or heart, which was expressed by Charles Wesley immediately after his conversion. Hymn 358, verses 1-2—

Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise.
Or sing my great Deliverer’s praise?

O, how shall I the goodness tell,
 Father, which Thou to me hast showed ?
 That I, a child of wrath and hell,
 I should be called a child of God,
 Should know, should feel my sins forgiven,
 Blessed with this antepast of heaven."

A Well-Organized Class.

Mr. H. A. Treadgold, of Derby, says—"The Class which I have the honour to conduct is a mixed one, and the ages of the members range from about fourteen years to sixty years. We have upwards of one hundred names on the book, and the attendance is very gratifying. Of course, I receive help in the conduct of the Class in many ways. Several of the members have good vocal gifts, others help in the visitation of absentees, whilst I have had no difficulty in persuading some to prepare short papers on certain subjects printed on the programmes of meetings. This latter point, I consider, has been the most successful, for in almost every case the matter prepared has been such as greatly to help and surprise those who have heard, and I know it has been a blessing to those who have prepared and presented papers. We have a good instrument to lead the singing, and always have four or five hymns, two at least of which bear upon the subject considered, whilst the last is generally an evening hymn.

How the Members Help Each Other.

"The general plan (although, of course, it is often varied) is to have opening exercises and then the paper or remarks upon the set subject, after which some of those present are asked to speak on the subject presented. I may say that I have found it a good plan to secure (the week previous) two or three speakers to lead off, and one good brother generally arranges this for me. You will notice that on the programme there are several Bible studies, and I am more and more realising that a true knowledge of God's Word is very essential. When these studies are taken by the members, I have found it a good plan to look out different passages bearing upon the main question, and allot them to the members, who then work them out during the week."

The following is a specimen programme—

Devotional Meeting.

Scenes from Passion Week. Mr. Treadgold.

Easter Monday.

"Christ and the Needy." Mr. Hudson.

"Parable of the Talents." Mr. Treadgold.

Psalms xxiii. and ciii. Mrs. Squire. Mr. Baylis.

"Life's Compensations." Mr. Treadgold.

"Our Lord's Bequest." Rev. W. J. Boote.

Bible Study: "He knoweth—" Members.

Mr. H. A. Treadgold's Programme continued—

Whit-Monday.

"Life." Mr. Collier.

Bible Character: "Daniel." Mr. Treadgold.

"Precious Promises." Members.

Devotional Meeting.

"Add to your Faith." Mr. Treadgold.

Bible Reading: "St. Luke xviii. 1-14." Members.

Psalm xvi. 8. Mr. Treadgold.

Praise Meeting. Members.

Bank Holiday.

"The Call of Moses." Mr. Tatlow.

"Able to —" Rev. W. J. Boote.

"Wanted—Workers." Mr. Treadgold.

Thoughts upon Ticket Text. Members.

Bible Character: "Gideon." Mr. Treadgold.

Bible Study: "Self-Sacrifice." Miss A. Britland. Miss A. Robinson.

Sunday-School Meeting.

CLASS-MEETING TOPIC.

**Religion
in the Home.**

Hymn 897, "Thou gracious God, whose mercy lends," will fittingly introduce the subject, after the singing of which four members of the Class might read verses 1 to 4 of Isaiah xxxix. These verses describe the manner in which the Babylonian delegates were received by Hezekiah, and will afford an opportunity for bringing out Isaiah's query, "What have they seen in thine house?" This is the keynote of the Topic. The Leader would then quote the stanza—

Christ is the Head of this House,
The Unseen Guest at every meal,
The silent listener to every conversation,

and thus seek to make personal application of the query, "What has He, the Unseen Guest, seen in the home?"

Application. (1) Is His name honoured in our fireside conversations? Or are we like Hezekiah, dumb as to the Lord's mercy? We need not always be talking of religion, for there is a time for everything, for laughter, music, and song, for general conversation, too, but there is also a time for the consideration of eternal realities, and for meditation upon the love and goodness of God. Hymn 264, "When quiet in my house I sit," might now be sung, and it will indicate the next point. (2) What has the Unseen Guest seen in the home in reference to His own Word? Has it been our strength and delight to read it in the secret chamber, and openly before the other members of the family, or has it been a book scarcely opened, and never really prized?

Family Prayer. What has He seen in the home regarding family prayer? It is sad to know there is a growing tendency to neglect family prayer in the homes of professing Christians. This is quite foreign to the atmosphere in which early Methodists were reared, for there was a time when in nearly every reputable Methodist household family worship took place morning and evening. This neglect is also opposed to one of our own rules of membership. If we wish our Church to prosper, and our family life to be under the Father's blessing, we must build an altar in the home. After the Leader's remarks the members might be asked to give their testimony as to the blessings which have come to them from the prayers and reading of parents and others in the home.

**An Example
Worthy of
Imitation: An
Appeal to
Business Men.**

Brother Thomas Tildesley, of Willenhall, the Leader to whom the following communication refers, bears a name which is honourably known throughout the Connexion. He is a capable and shrewd man of business, but, his heart being fired with a divine compassion for his fellows, he finds time to gather together a large number of them into a Society Class, where, from week to week, he has the joy of meeting them "in the upper room" with the Lord in their midst. Oh! if only others such as he *in large numbers* (thank God there are many so engaged) would enlist as Leaders and bring to bear on the work the same qualities as they employ so successfully in their own secular duties—what a mighty impulse for good would be given to our Church! They themselves would be enriched beyond any earthly calculation, for their hearts would thrill with joy as they realised that the Lord was their helper in brightening and beautifying the lives of others. The late Rev. Alexander MacAulay, who was an ardent disciple of our Lord and at the same time a shrewd man of business, once said in my hearing to one of our leading men, "If a man has to choose between public life and work in the Church, not having time for both in addition to his business, let him give up public work, as *half-baked Christians* can do the latter but not the former." Without further preface I publish the account sent by my correspondent—

**A Remarkable
Society Class.**

"In these days when the decline of the Class-meeting is so often reported, it may not be without interest and profit to tell the story of a successful Class-meeting. Some three years ago a remarkable mission conducted by the Rev. T. Cook at Union Street, Willenhall, made a deep impression upon the young life that crowds the gallery of our church week after week. Many young

men were amongst the seekers after God. New Classes were formed and amongst them one for young men, which has had a memorable and blessed history. Fortunately the Church found an ideal man to shepherd such a Class, and Mr. Thomas Tildesley, our present senior circuit steward, at once undertook the responsibility of leadership. Every Friday night with but few exceptions has seen this devoted Leader at his post seeking by his strong, helpful, and sympathetic presence and words to bring the members nearer to Christ. Even on Christmas night the usual meeting was held, and some thirty members responded to the roll.

**An
Ideal Leader
Shepherds the
Recruits after
a Revival.**

“ The Class started with a small attendance ; only eleven were present at the first meeting. To-day the membership is sixty with others on trial ; the average attendance for the three years, winter and summer alike, has been twenty-nine, often there are from forty to fifty men present. At their last meeting forty-five were present, and no better proof is needed to show the throbbing spiritual life of the Class than to record that thirteen of the members prayed and two signed the pledge. Little wonder that he exclaimed after his return from such a meeting—‘ How good God is to *our* Class. Praise God.’ The Class is exclusively for men whose ages vary from eighteen to forty years. Some of them are brands plucked from the burning, saved from the public-house, the music-hall, dancing saloon, and the gambling vice. They are devoted to their Leader ; and well they may be, for it is not the fortune of many Classes to possess as their Leader a man so capable, devoted, and sympathetic as Thomas Tildesley. New members constantly bring fresh life to the meetings, and there have been encouraging cases of conversion through the agency of the Class. The lapsed members are not forgotten, and often on Saturday nights at 11 p.m. the Leader may be seen watching for some strayed member whom he is anxious to help and restore. The Class has attracted a widespread interest, and often friends from other circuits will attend to hear and see the good work that is being done. Occasionally outsiders address the members, and all who pay such visits have a warm place in their hearts for the Class. Already Church workers are being grown from the Class ; some are in the Sunday-school, and one or two are beginning to preach.

**His Methods :
No Published
Programme.**

“ There is no published programme for the meetings ; careful and prayerful preparation is made by the Leader, and each meeting is varied by address, testimony, or prayers. The splendid singing of the men is always remarked upon by visitors, and often passers-by stand outside to hear the grand old Methodist tunes sung so heartily.

**An Example
for other Men's
Classes.**

“A week ago the members conducted the monthly Devotional Meeting of the Guild. The meeting was held in the church, and about two hundred were present. It was a soul-stirring time, and many were greatly helped. Short papers were read, solos given, verses quoted by the more timid present, and striking testimonies to the power of Christ to save and keep were given. It was a memorable meeting, in which twenty-eight members of the Class took an active part. Lately the weekly meetings have had a larger attendance than ever. This Class seems to demonstrate the value and importance of maintaining this old Methodist form of spiritual and social fellowship. I am persuaded that if some of our leading and well-qualified laymen will give themselves to this work such a Class as I have described can be formed in many of our circuits. This article is written in the hope that others may be encouraged to devote themselves to similar work for the sake of Christ, our young men, and our Church.”

Mr. W. A. Cummings, of Gateshead, whose programme and methods are given in an earlier portion of this section, says—

**The Subject
which
Draws Best.**

“My Class is entirely for young men. This affords me the opportunity of dealing very much to the point on things pertaining to the nobility of man as God intended us to be. My experience is this: I find I have a better attendance when the subject chosen is definite, dealing primarily with men's difficulties and temptations in life, thus trying to make the Christian life part of our every-day life and not something cut off from the greater part of our days. In subject choosing I try to hit off the subject with some striking phrase—as ‘Patched Morals,’ and ‘New Creature,’ ‘The Mighty Atom,’ and ‘The power of little things.’ I always try *not* to say everything I might say upon the subject, leaving especially the lessons on the face of the subject. This affords the more timid the opportunity to speak, and it often happens he just says what you are most wishful to hear, or, in Methodist phraseology, he speaks his experience. In proceeding in the meeting I try always to be just the age of the young fellow that speaks last, with my experience to help him. If he's seventeen I am seventeen also, entering into his life. It's the *key* I find to the young

**The Key to
Unlock
the Heart.**

fellow's heart—what more do I want? I pray God to keep uppermost in my mind all and everything I possess of heart, tact, talents and grace for the one hour I am face to face with them. In advertising the Class I get one of my younger members

to typewrite one month's subjects upon slips of paper; the date, time, place, invitation also. These are used for 'prospecting' new members, the missionary scouts, I call them. This gives additional interest to the members in the success of the Class. I always take my Class-book with me, a thing, I believe not too common in Methodism; I read out every member's name, even if I know he is not present. This gives me a chance to create brotherly inquiries and gives an anxiousness for the well-being of the absentee on the part of those present. And should those then present ever be absent they know they have a brotherly care exercised for them. I stick to the old-fashioned rule of my members paying a 'penny a week.' I started on these lines, and every new member is requested to do likewise. I am pleased to say I have had no objections. And to-day the fellows feel it to be part of their religious experience to pay their penny. I was outspoken at first on this point, and I can testify to the benefit of it, as affecting the stability of the Class members themselves."

Mr. Cummings having received so many helps and blessings whilst engaged as a Leader, is not infrequently appealed to by others who are about taking up the work. The following letter is in reply to such a communication—

" 105, Balmoral Avenue, Bensham.

**Young Leader
Receives an
Empty
Class-book.**

" MY DEAR FRIEND AND BROTHER,—

"I am glad you have accepted an empty Class-book, rather than a full one. I should say, at present, why not make your Class the focussing point of all that's in your heart to do for young people? The Methodist Class-meeting is just as effective as any Y.M.C.A., providing you choose to make it so. Make up your mind on what lines you intend to go. Don't wait until a mission is started, or someone goes to the penitent form before you ask them to come to Class. Ask the first young fellow you come across, any young chap you think is in any way inclined to meet in Christian sociable company. Don't be anxious to impress upon them that they must be *good* before they can come, otherwise your Class will be one for pious breathings of the moaning, groaning style. I have had it said to me many times by young fellows that I was the first man who had ever invited them to a Class-meeting, although they had regularly attended Methodist services. I don't say you

will get every man or anything like everyone you ask to come, but give them a chance. The Class-meeting to me was never a *term* to signify 'profession of faith.' It has unfortunately grown to mean that. It is really a gathering of all sorts and conditions of men who desire to flee from the wrath to come. This should be its broad basis. Keep the way *open* to the Cross, never lose sight of the fact that someone may want the Saviour even in a Class-meeting.

**Another
Explains How
he may Fill It.**

"Having conversions in the Class will be its very well-spring of success. Keep on inviting men, never mind what any squeamish brother or brothers might say. Keep a secret understanding with the Heavenly Father of your course of action. The end will be all right. Perchance some may wish to cramp you if your methods don't suit them. They come round when success attends your efforts, and will praise you then. Keep your Class in touch with the ministers. It will save endless misunderstandings. *Talk* your Class up. Get your members to do the same. You know what a good piece of advertising does. Do it, my friend, *do it*. Go to your Class prepared to do all the speaking for a week or hold your tongue for three. Don't be disappointed if you have no visitors at first. I remember being asked after I had been started for a few weeks, 'How many had been present that night?' I replied, 'four.' 'Oh!' said my friends, 'that's good for a start; who were they?' I timidly said, 'The Father, Son, Holy Ghost, and myself.' That won me the confidence of my questioners, while it also brought one of them to my Class. Talk to them, my dear friend, in the same natural way as you would when selling a pound of good tea or cocoa (without 'little grains of sand' in them). Make them feel you are glad to see them. Don't administer any spiritual pills as if the very fact of their coming to Class gave you that liberty.

**Personality
of the Leader.**

"It ought rather to be the Church's home fireside. Avoid spiritual whimpering. You couldn't even grow rhubarb if you tried to follow the methods of every gardener. *You be Leader*. I mean what I say—I have proved it. The personality of the Leader counts for much in the success, or otherwise of the Class. I don't flatter you, but you appear to have a good amount of winsome grace in your personality. Put it to usury; nay, put it on the spiritual market—it will bring you cent. per cent. Have confidence in yourself. Make your Class a social, spiritual, fireside. Don't have any fixed rule of three; rather let things be born of the

Spirit. Avoid asking such questions as 'How do you feel?' I confess when I hear this silly Class-meeting phrase I am always inclined to say, 'I feel with my fingers—How do you feel?' I give it as my practical experience that the best method is to say or ask, 'What are you doing?'—'What do you propose to do?'—'What have you done?' This will always lead you to find out their true spiritual status. Then is your chance and opportunity. Don't lecture; but by all means be faithful and hit hard the sins towards which young people have tendencies and which are apt to lurk within themselves, especially if your Class be all men. Should the Class be 'mixed,' it is useful to bear in mind that men will allow their sins to be spoken of and will receive hard blows if only men be present; but it is not wise to do this if ladies be there also. *All men* like to appear heroes in the presence of women, young men especially.

**A Class
Summer
Ramble.**

"Have a 'summer ramble.' My Class has had a successful social. I left all necessary arrangements in the hands of the young men themselves. I invited the Superintendent to come in and see us. He came, he saw and went away pleased, and didn't ask any questions, such as who was going to *pay*—a thing the young men greatly admired in him. The young men invited their mother's sister or somebody else's sister. I wanted the family relations of the young men to know the companions of each. Don't talk in the ordinary Class-meeting style—you know what I mean. But bury it, and never pray for its resurrection. Talk in the same natural way as in everyday life. Spiritual twistings are not spiritual experience. I could make you laugh, cry and

**The Leader
an Angler.**

jump for joy at some of my first experiences in forming a Class. Open with a bright hymn, not necessarily Sankey's. Arrange to have different members to give out the hymns as circumstances and occasions arise. Getting new members is much the same as getting new business. You must work and talk for what you get. Let your motto be 'Mine the best Class.' Like Peter, you say, 'Going a-fishing.' There is, however, a difference between fishing and catching fish. Every angler that stands upon a river's bank says 'I go a-fishing.' But, alas! not every man that throws a line catches a fish. Do as the practical angler does, 'bait them to stream'—that is, bait them according to their kind and the water in which they swim. Then in God's name, my dear young friend, throw out the line of God's message. And verily thou shalt be a 'fisher of men.' All these apparently little things need to be observed to make a Class spiritually successful.—W. A. CUMMINGS."

**A Successful
Leader's
Original
Methods.**

Mr. John Langsford, of the West London Mission, a Leader of over twenty-five years' standing with two Classes, conducts his meetings very efficiently, and by original methods. He adopts the plan of giving out to each member slips of paper which are filled up during the singing of a hymn, and read out by the Leader just before the closing prayer. Some of these I have been privileged to see. They are full of praise for past mercies, some being specifically named. They also request special prayer for their relatives and friends and for personal salvation. He spares no pains in securing the attendance of members, and has quite an army of scouts at work, each being equipped with most attractive invitation cards and leaflets. His method of collecting the Class and ticket money is worthy of imitation in large Classes. He uses pence envelopes, on which the names of the members are written. They are given out during the singing of the hymn and the Bible reading. The collection of the bags containing the money takes place at the last hymn. His programme is in the form of a four-page circular, on the front cover of which the particulars as to name of Leader and places of meeting are given, as is also the Leader's portrait. On the third page the names of the various officers of the two Classes are given, and include stewards, secretaries, absentee visitors, pianists and violinists. There are seven "Leaders' Notes" at the foot of one of the pages, among which it is stated that those regularly attending Class for three months, and who wish to become members, will be publicly received at St. James's Hall. The annual report of the Class occupies eight pages, and shows the result of great activities by Leaders, officers, and members.

**Encourage-
ment to
Ministers.**

A Leader writes—"Some six years ago the minister gave me an empty Class-book and asked me to try and form a Class from amongst the young people of our church and congregation. I twice refused to accept the book, as the responsibility seemed to me to be so great. I also felt that there were others in the church who had more talent for the work than I had, but at the third time of asking I could not again refuse having the feeling that this call must be from God. The result has proved it to be the case, because He has owned and blessed the Class from the beginning.

**The
Third Time of
Asking.**

"The first night we had twenty young people present, and from that time the Class has gradually grown, until now we number sixty-seven members, whose ages range from seventeen to twenty-five, there being about an equal number of both sexes.

There are always over forty present, and last week we had a record number, for there were fifty-three at the meeting. We have no programme, but the Class is conducted on old Methodist lines except that sometimes I give out a topic for the coming week—something that I think will be helpful, and then the members can either speak on that or give their experiences in the usual way. I have no difficulty about occupying the time: the trouble is to get done in the hour. I am glad to say our members come with an experience, and are always ready to speak for the Master. Last September when our minister met us for tickets we had fifty-two present. He called out every name on the book, and over forty of them gave their experience. That meeting lasted for one hour and forty-five minutes. We all had a blessed time, as we felt that the Master was present in a very special manner.

An Element of Success. “ I may say that I am the leader of the Mission Band, and that nearly all the members of the Class assist in the open-air work; some speak, others sing, and all help by their presence. We are now conducting a mission service in our lecture hall every Sunday evening after the usual service; then some of the young men of our Class visit the public-houses in the district and invite the people to the service: not only is this done, but they bring them over, and don't leave them until they are safe in the hall. I can assure you, sir, it's an inspiration to the Leader to see these young people on fire for Jesus. The young women buttonhole the people in the street and bring them to the service. The publicans have several times turned these young workers out of their houses because they took away their customers. One of these young men called to see me last night, and told me he had been instrumental in bringing seven into God's house the night before. Not one of these recruits would have thought of coming unless he had been brought in this way. Further, not only are these young people brought into the service, but they are being converted to God. I myself had the joy on Sunday last of pointing two young men to the Lamb of God, and they left rejoicing in sins forgiven. Many of these young people are to be found at the 7-30 Prayer-meeting on Sunday morning, and they do not leave the church until nearly ten o'clock at night. With the work the members are doing Sunday by Sunday, it can well be imagined how these young people come up to Class on Thursday evenings and testify how God has blessed them in their work.

The Main Cause of Success.

“It may be thought that the Leader has to do with this, but let me say that there is nothing in the Leader to account for it except that I have been trying to live so close to God with the hope He would use me, and also that I have given myself entirely to God for service. I ought to add that I never spare myself when I can do anything for the young people and for God. I don't imagine there is a Leader who has had less opportunities than I have had, consequently so far as I myself am concerned the work is not mine but has all been done by God Himself. Every Leader may obtain the same help I have had, and God is as ready to use them as He has done me. I am writing you with the hope that some others may be inspired to greater devotion. When I tell you I am Chapel Steward, Class-Leader, Leader of the Young Men's Bible Class, Leader of the Mission Band, and Vice-President of the Wesley Guild, and until a month ago conductor of the Band of Hope, you will see that I am full of work in other directions.

Source of Strength, Grace, and Wisdom.

“But one thing I always aim at—that is to spend the last hour before the Class-meeting alone with God. I retire to my room for that hour, and thus I am better prepared to meet my Class, having first met with God. One other thing: I invite the young people to come to Class who are not Christians, but generally speaking it's not long before they decide for Christ. It has been my joy under God to lead nearly half my present members to Christ, and this brings new life and vigour to the Class. Another thing which binds us together: the members are invited to stay after the Class to speak to me personally if they so desire. This means sometimes that my Class-meeting lasts as much as two hours, as it did a fortnight ago, when six of the members remained behind for help and guidance. Last Thursday two remained—one a young lady to say she had decided for Christ, who asked for my prayers and help; she joined the Class three months ago at the request of her mother, as she had given them much trouble at home. The other who remained behind wished to tell me that he had been going to a theatre, but God had shown it to be wrong, and he wanted me to know that in the meeting that night he had resolved never to go to such a place again.”

The Hidden Treasure Craze made good use of by a Leader.

A young Leader who desires his name and circuit withheld, writes: “I have been a Class-Leader now for about fifteen months and the Class is a very difficult one to lead; the people are mostly very poor (several are too poor to pay their penny a week), some of them go out wash-

ing and cleaning for a living, and come to the Class-meeting in their shawls and clogs, they are not very fluent in speech, but *those who do speak* have a bright experience to give, and we have some blessed meetings. The Class, I am sorry to say, does not grow in numbers, which often makes me wonder if I acted wisely in accepting the position of Leader, but I have reason to believe that the meetings have recently grown in spirituality, which greatly encourages me. Since the craze for 'hidden gold' took hold of the English people, it has spread here, and within the last ten days thousands of people have been searching for 'hidden treasures' in this quiet suburb, I told the members last week that I would make it the subject for this week's meeting. I always like to be up to date. On the enclosed sheet of paper are some thoughts which have suggested themselves to me, if you think they are worth anything you are at liberty to use them, but I do not wish my name or district to appear."

The following are the thoughts given by the Spirit to the young Leader whilst thinking about the people who were searching for "Hidden Treasures" as advertised in the secular newspapers—

Treasure hid. Matt. xiii. 44.

What are the treasures? See Eph. ii. 7. The exceeding riches of His grace.

Are they worth finding? Psalm xix. 10. More to be desired are they than gold, yea than much fine gold.

How can the treasure be found? Seek and ye shall find. Matt. vii. 7. Search and look. John vii. 52.

Have we any clue where to search? Search the Scriptures. John vi. 39.

Which way must we take? This is the way; walk ye in it. Isaiah xxx. 21.

Is there any way to avoid it if we would find it? There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. xiv. 12.

Is it possible to get wrong? Isaiah xxxv. 8. Wayfaring men though fools shall not err therein.

How may we know we are in the way? (Christ says) I am the way, John xiv. 6.—If we are in Christ we are in the way.

Have we any assurance that we may find? If thou seekest her as silver and searchest for her as for hid treasures. Prov. ii. 4.

How many can possibly find the treasures? Whosoever will. Rev. xxii. 17.

Has the treasure yet been found by anyone? A great multitude which no man could number of all nations and kindreds, and peoples and tongues. Rev. vii. 9.

Was there rejoicing when they found it? When she hath found it she calleth her friends and her neighbours together saying, "Rejoice with me." Luke xv. 9.

The best place to (invest or) lay up treasure. Lay up for yourselves treasures in heaven. Matt. vi. 21.

“Some fifteen months ago,” a Leader says, “I **“As Thy Day.”** was pressed into the Leadership of a Class which, for want of supervision, was gradually dying. We commenced with five members present at the first meeting. Now we have twenty-seven on the book, twenty being present at the last meeting, the absentees accounted for by illness and business. Owing to local conditions, we are not able to adopt any pre-arranged programme, but vary our mode of procedure from week to week, always announcing the previous week the nature of the next meeting—*e.g.*, one week we have a Bible study, next a testimony meeting, the following week questions and answers. At this meeting written questions concerning any difficulty or perplexity are invited. The questions are read aloud by the Leader, the members think and pray about them during the interval, and informally talk over the answers at the next meeting.

The Silent Led to Speak. “This method has proved very successful in imparting courage to those naturally diffident and too timid to speak ; so that whereas fifteen months ago there was great difficulty in getting them to say anything, the difficulty at times now is to find time for all to have an opportunity to speak. Most of the members are poor, and several of them are young, from twenty-one to twenty-two years of age, earning their own livelihood, so we make a point of contributing one penny week by week. When prevented attending Class they are recommended to lay the penny aside. Thus the financial side is not neglected, and our contributions have gradually increased quarter by quarter, now being nearly three times as much as at first. The members take it in turn to choose and give out the hymn, and, if able, to start the tune. By this means the singing is hearty, and awkward hesitation avoided. Our rule is to commence punctually, and close a minute or two within the hour, rather than after.

The Social Side. “On Sunday the members take it in turn to take tea with the Leader. This helps to foster a bond of sympathy, and affords opportunity for kindly advice when any of them are in trouble or difficulty. As Leader, I need scarcely say how deeply I feel my own responsibility. Indeed, at times it seems greater than I can bear. But our loving Father has graciously helped and blessed us. Our aim throughout is to be as informal as possible, give every member a hearty welcome, and make each one feel thoroughly at home.”

**An
Interesting
Experiment
in a Country
Circuit.**

which is the Fellowship." Leader, Rev. John W. Booth. The syllabus covers the two inside pages, and is headed by the words— "Syllabus, Exposition, and Topics, 1904"; then follows a half-year's programme. On the back cover there are four prayer requests, headed by the quotation, "Prayer is the Christian's Vital Breath," and at foot the names of the absentee and sick visitors.

**The
Week-night
Service and
the Class.**

He writes—"I send you herewith a copy of the syllabus for my Society Class, which I have ventured to call by another name. I found on coming here that the minister's Class met for a short time immediately after the week evening service, that very few remained, and those few were not accustomed to speak, but expected an address from the minister. I tried this for a time, and then changed to my present plan. I have put the meeting in place of the service, and whilst the nucleus is to be found in the members whose names are on the Class-book, I have thrown it open to all who are desirous of getting good, who are in quest of truth, who want to lead better lives. And so far it has answered well. The other Class-Leaders come and local preachers and Sunday-school teachers. It has not answered all my expectations, but it has created an interest in the Word of God, has broken down to some extent the stiffness and formality which characterised both the Class and service of former times, and affords me an opportunity of getting into touch with a larger number of my people and of consecutive Biblical exposition. I prepare for it as carefully and as thoroughly as I would for a preaching service, but the more conversational style adopted makes it a homelier gathering, and, I believe, much more interesting and edifying.

"The week-night service would be attended by perhaps fifteen people, and from four to seven would remain for the Class; I have often had twenty-five to thirty-three. Devout Christians of other Churches join us frequently, and in many ways it has been productive of good. As you will see, I have gone through the Epistle to the Philippians; I am now taking the eighth chapter of the Epistle to the Romans.

“ A change such as I have made would not, perhaps, commend itself to many. But in a small community like this, where we have only seventy members and where it is unusual for many to attend a Class and few give their experience, and the minister preaches nine Sundays a quarter to the same congregation, it seems to me it is, at any rate, a partial solution of the problems, How to make our week-night services more influential and our Class-meetings less tame and conventional.”

Syllabus, Exposition and Topics.

Our plans.	Exposition. Phil. ii. 1-11.
Exposition. Phil. i. 1-11.	“ Making Life a Song.”
“ Wings of Silver ; ” “ Feathers of Gold.”	Exposition. Phil. ii. 12-20.
Home Mission Meeting in Church.	Conversation. “ Religion in the home.”
Exposition. Phil. i. 12-20.	Exposition. Phil. iii. 1-16.
Prayer. The coming Mission.	“ Consecration.”
Evangelistic Services, Rev. J. W. Booth.	Synod—No Meeting.
Conversation, “ What can I do for Christ ? ”	Exposition. Phil. iii. 17-21.
Exposition. Phil. i. 21-30.	The Benediction of Patience.
Lent—“ Fasting.”	“ What am I doing for Christ ? ”
Our duty to Foreign Missions.	Exposition. Phil. iv. 1-9.
	“ Sunshine.”
	Exposition. Phil. iv. 10-23.
	“ Giving the best to God.”

“ *Come thou with us, and we will do thee good.*”—Numbers x. 29.

“ *Prayer is the Christian's Vital Breath.*”

Will every Member resolve—

1. To pray once a day for this Meeting.
2. To bring at least one new Member this half-year.
3. To be present every week if possible.
4. To read a portion of Scripture every day.

The Difficulties of a Small Class.

This following contribution is valuable, for all are aware that it is, in a sense, easy to conduct large Classes where there is ever flowing a rich depth of spiritual experience, or such Classes as consist largely of highly educated young women or men; but it is much more difficult to lead small Classes of those who have not been so favoured. We therefore welcome very heartily the record of Miss Finnie's less than five years' experience, and heartily congratulate her on her success under such adverse circumstances. She has the right ideal of efficiency, and we doubt not that the dear Lord whose flock she is tending will comfort and encourage her in her “work of mercy and labour of love.”

**A Small Class
in a Country
Parish.**

Miss A. M. Finnie, Eden House, St. Clements, writes—"As a Class-Leader of a small Class in a country parish, I venture to send you an outline of a Bible study which I have prepared for my Class and used. There must be many Leaders in my position who have only a few members under their care, and it is possible that my simple address, or 'talk,' may be of some little help to them. I give it in the form of a 'talk,' inviting remarks and questions, and getting my members to look up the texts and read them aloud—they always bring their Bibles or Testaments. I go to my Class prepared to talk all the time, but ready to break off at any moment if a member is inclined to make a remark or ask a question. This kind of 'speaking in Class' I spare no pains to encourage, as I think it is the 'ideal' way, being natural and spontaneous and free from the effort which a set 'experience' requires. I make it a special aim to get my members to feel perfectly at ease, so that attending Class may be to them at least as much a pleasure as a duty. Sometimes I talk to them of the work of God in our Church, but I choose almost invariably subjects calculated to help them in their everyday religious life. I want them to be helped at Class to use their Bibles for themselves to this end. I cannot get them to talk as much as I would wish, but I am often encouraged by their testimony to the help received, and so I go on in hope, striving to learn more and more how to help them."

NOTES ON GOD, OUR TEACHER.

BY MISS FINNIE.

Job xxxvi. 22.—Who teacheth like Him?

Psalm xciv. 10.—He that teacheth man knowledge.

Isaiah xlviii. 17.—I am the Lord, which teacheth thee to profit.

Isaiah ii. 3.—He will teach us of His ways.

**Practical
Suggestions
for Leaders of
Small Classes.**

"The thought of God as our Teacher is specially helpful. We feel our ignorance, our need of teaching. A desire to know God's will, to understand His Word. We often fail through ignorance. At times we may feel almost overwhelmed at the thought of how little we know and how much we have to learn; but we must not give way to discouragement. God would not reveal to us our need were it not that He is ready to supply it. The Laodiceans were reprov'd for not recognising their need (Rev. iii. 17). God a patient teacher. (Illustration of a patient, kind teacher and a dull but willing scholar). God's love is inexhaustible, so must his patience be. (Miss Havergal's poem, "The Turned Lesson," from "Under His Shadow," might

be read here). How does God teach? Often by chastening. Heb. xii. 5-11; Psalm cxix. 67: "Before I was afflicted," etc. Psalm xciv. 12: "Blessed is the man whom Thou chastenest and teachest out of Thy law." Let us accept all the discipline of life as God's teaching not as punishment, except inasmuch as punishment is to teach us; and in times of special trial let us pray to the Great Teacher who "teaches us to profit" (Isaiah xlviii. 17) that the lesson may not be lost to us. God teaches us in our hearts by the Holy Spirit (John xiv. 26). Prayers for God's teaching; Psalm xxv. 4-5, Psalm xxvii. 11, Psalm lxxxvi. 11 and cxix. 12, 26, 33, 64, 68; cxliii. 12—Teach me to do Thy will. Matt. xi. 29: Lord, teach us to pray."

Miss Finnie adds:—"I often give texts bearing on my subject on slips of paper to each member present to be looked out at home. Of course, I use illustrations, when possible from experience, personal or otherwise."

HALF-HOUR TALKS AT THE CLASS-MEETING.

BY REV. JOS. JOHNS.

Subject : Spirit of Christ is the spirit of love, and the spirit of love is the spirit of sacrifice.
"Sacrifice and Cross-bearing." 1. *Cross the Symbol of Christianity.*—Redeemed by the "Blood of Christ." Calvary the moral centre of the Gospel, not Beatitudes, and "if, when we were enemies, we were reconciled to God by the death of His Son, much more, etc." Rom. v. 10.

2. *We are Saved into and Kept by continuing in the Love of God which is the Spirit of Sacrifice.* "Keep yourselves in the love of God."—Jude. This by "abiding in Christ."—John xv. 7-8-9. See *A. Murray*. To breathe His Spirit, to copy Him. "If any man will be My disciple," etc. We may judge our Christian life by the self-denial we put into it and measure our progress by our love to Christ and His.

Forms of Sacrifice and Self-Denial.

1. *Self-Renunciation.*—"Thy will be done." "Christ put everything out of His life that gravitated to the world's centre." So with us. "He puts us in heavenly lines." Col. i. 1.

2. *Service for Others.*—"Of all God's gifts, not one is for ourselves alone." David Brainerd's motto, "To believe, to suffer, and to love." Esteem that day basely spent in which no thought or prayer is given for poor and unsaved. We are to be centres of encouragement; ours a ministry of unkindness. See *Miller's* "Upper Currents," *Drummond's* "Greatest Thing in the World."

Subject : *For Christ even in the commonplace.*—"Whatsoever ye do."
"Hobbies : *Common Advice, "Have a Hobby."*—*Definition :*
Uses and "That which we delight in and can readily
Abuses." *Necessary* for health and relaxation.
 "The bow can't be always strung." "Change of labour the best form of recreation."—*W. E. Gladstone.* A hobby may serve the noblest ends; need not end in itself—*e.g.*, gardening, cycling, needlework, reading, missioning poor districts, teaching. A shepherd boy fond of sketching became the greatest painter of his day.

Its Uses.

1. *Relaxation.*—*E.g.*, Burke in his farm, J. Pounds and his ragged boys, Marconi and his telegraphy. Mind occupied, tension of life relieved, recuperates.

2. *Education.*—Drummond geologising. It concentrates and strengthens our powers. Character, like a river, runs on lines of least resistance.

3. *Service.*—Gordon and his boys. Some made by their hobby. All not suited to their daily task. They find their own in pursuit of their hobby. Christ said, "Come apart and rest awhile," not in idleness, but in fellowship and prayer.

Its Dangers.

"To work at our play and play at our work." God's aim to perfect us—by duties or hobbies. Both but the scaffolding for the building of our character.

NOTES PREPARED FOR USE WITH A SYLLABUS.

BY REV. JOS. JOHNS.

Subject : "Jacob at Peniel"—Ex. xxxii..

Jacob the typical man. Very human. Jacoblike = crafty, supplanting. The son of a man whose happiness and blessing depended on a good dinner. The victim, too, of a mother's partiality. She forced the hand of Providence to the sorrow of the home. "Jacob have I loved." God purposed Jacob to have the blessing, but not in that way.

The world's sorrows caused by mistrust of one another and unbelief in God. Exile Jacob's portion for twenty years. As he deceived others he himself was deceived in turn. He wronged his father, as a father he, too, was deceived. Matt. vii. 2.

Craftiness his forte. By it he won a fortune. By it he nearly lost his soul.

At Peniel he saw how hollow his life was. Fear of Esau laid bare the past, and revealed the core of his strength—the Jacob-like to be weakness itself.

“Left alone,” he sought Divine guidance. Life’s *victories wrought in this way*. *E.g.*, Francis of Assisi, Luther.

“The spell broken.” Jacob is seized by someone. He struggles for his safety.

Three Interpretations.

1. “A Man.” The angel of the Lord has gripped him.
2. A spiritual conflict, the impact of God’s Spirit with Jacob’s, so severe, it seemed to be physical.
3. The good and the evil in the man struggling for the mastery.

The Meaning of the Conflict.

Overtaken by God. The crisis of his life. God wrenches from him that in which he trusted. He raises his will to receiving point to meet the Divine will, which is always at giving point.

Jacob unwilling to yield, until the broken thigh is a revelation and a sign. God is in the conflict; God means to bless him.

His confession. “My name is *Jacob—Sinner.*” He lets go himself.

He lays hold on God. “Lame” he “takes the prey.” Tell me Thy name. God’s name and blessing are one. Jacob is converted. He becomes prevailing Israel.

Subject: Life’s Certainties. “Thou Remainest.”—Heb. i. 2.

Suggested by the Uncertainties of Life.

Epistle written in a time of transition. Temple gone; Jerusalem destroyed. Old order given place to the new Covenant. Moses, Joshua, and the ministries of angels ceased. It seemed as if the dissolution of all things was at hand.

Apostles lifted their eyes to the certain and abiding. “Thou remainest.” “We see Jesus, who was made a little lower than the angels for the suffering of death, *crowned* with glory and honour.”

This world full of change. “Change and decay in all,” etc. Nothing abides. “They shall perish.”

Life full of change. The one thing we can predicate of the future. We are affected by the changes. If out of Christ for the worst. “Things seen are temporal.”

Our life compared to “vapour,” “frost,” “wind.” We long for solid ground.



REV. MARSHALL RANGLES, D.D.

Born 1826. Died 1904.

President, 1896.

God is our abiding portion. The Rock of Ages (Psalm xc.). Florentine Church destroyed by fire. One thing only survived the wreck—a big cross. What a picture of the world. Only the cross and its blessings abide. There, in Him.

We have life's certainties. Not time life, but Eternal Life in Christ. "We look not *at*, but through the things that are seen into things not seen, for they are eternal."

In Christ we live and move and have our being in realities. The endless life, with His "Peace" and "Hope."

Circumstances may change. Friends may pass. "Thou remainest."

" Yet, God the same abiding,
His praise shall tune my voice ;
For, while in Him confiding,
I cannot but rejoice !"

Subject: Reading. "Books that Help."

Three Kinds of Books Before Us.

1. Book of nature.
2. Book of human life.
3. "Books"—containing thoughts and sayings of the best thinkers of all ages.

The Bible—"The Book" (Scott). It Judges all others.

"Pilgrim's Progress" read by Coleridge—three times—for *the story*; *as a classic*; *for devotion*.

H. T. Drummond says—

"Ruskin teaches us to see with the eye. All beautiful.

"Emerson teaches us to see with the mind. Like John 'He saw.'

"Carlyle a thundercloud. He exposed shams. The apostle of work.

"George Eliot teaches the power of influence.

"Channing teaches to believe in God."

Helpful Books are—

1. *Biography*, because they are experience, fact—*e.g.*, C. Kingsley, Livingstone.
2. *Travel*, because they cultivate the imagination, and give "a bigger environment to which to think"—*e.g.*, Nansen's "North Pole."
3. *Poetry*. The flower of thought, the soul's speech.
4. *Fiction*, as an exposure of evil and defining the ideal in character and life.

With so many books to-day the chief thing for us is selection. Our aim in reading:—

1. *To interpret life and character—e.g., John Wesley's "Journal," or "Life and Letters of Robertson ;" or in fiction, Dickens and Thackeray:*

2. *To stimulate thought and devotion in order to inform the mind and to feed the soul.*

Subject : "Woman's Sphere in the Church."

In Christ there is neither male nor female. All "One" in the fellowship of the Gospel.

But in Christian service woman seems to have held an inferior or secondary position.

I. Her Place in the Gospels.

Our Lord honoured women. Witness scenes at *Cana, Bethany*, on His way to the *Cross*, at the *Cross*, at His *Resurrection*. Of the last Mary became an Apostle to the Apostles.

In the *Upper Room* the disciples "continued in prayer and supplication with the women."

II. In the Epistles, honoured by John and Paul. Paul would not suffer a woman to speak in the Church (1 Cor. xiv. 35), yet he allowed Priscilla and others to work therein.

Paul's restriction is modified by woman's status—politically and socially—of his time.

III. Woman's sphere not improved by the Papacy.

(a) Through gross abuses at Rome.

(b) Through celibacy of the clergy.

The Reformation, with its emancipation of the mind, meant liberation of woman in the Church. It still required—

1. *The Evangelical Revival of the 18th Century.*

2. *And the work of the Salvation Army of the 19th Century* to secure her true place.

She will realise her sphere—

(a) *In Foreign Missionary Movement.*

(b) *Christian Socialism at Home.*

1. Temperance work.

2. Rescue work, nursing sick, etc.

What she has been in the Home, she is destined to be in the State and the Church. The "complement" of man—as "a ministering angel" to soothe and sympathise.

Subject : A Study of Life. "Martha and Mary."

Narrative illustrates Christ's humanness. Home at Bethany His favourite retreat. There He was understood. There He could rest.

1. *A Typical Home.*

The two sisters "like" yet "unlike." Opposites in character often seen in same home. Martha practical and "troubled about many things." Mary devoted and quiet.

"Christ told Martha not to care so much and work so hard, and sometimes to do everything by doing nothing. She might now and then sit down and just look her love."—(Parker).

2. *Jesus tenderly rebuked Martha.*

("Careful and troubled") not for her working, but her worrying and the spirit in which she did her work. What we are, not what we have, that makes or mars; not what we do, but the spirit in which we do it.

He praised Mary because she saw and chose "the better part." She found by the right road of faith and love at the Master's feet the one thing needful—viz., "worship and rest"—whilst Martha sought in vain by the circuitous path of "much serving" full of care and trouble.

3. *Develop each our gifts and characters in Christ's way in the sphere of His Providence.*

We may combine Martha's activity with Mary's spirit to work and to love. "Calmly sit on tumult's wheel." "In quietness and confidence your strength shall be." "Abide beneath the shadow of the Almighty."

**How to Break
Down Stiffness
and Make a
Homely
Class-meeting.**

One of our most devout and successful Leaders writes—"We have been recently going through the subject of the women of the Bible. This gave many an opportunity to speak of women's work of their own accord. The members of my Class—it is a ladies' Class—suggested that they should do something; so a small tract society was formed inside the meeting, and at one of the meetings the interesting sight might have been witnessed of the members clustered round the table busily stitching tracts into their covers, while the Leader

(a mere man!) was reading to them. This was continued the second week, and now the work is going on in a small, quiet, effective way, and doubtless the work will grow.' ”

This is such a practical object-lesson for Leaders that I hope it may be copied. One of the difficulties we have to encounter is, whilst maintaining the high spiritual tone of the meeting, to make it so homely that the members may be quite natural in their conversations, thus preventing the introduction of cant or routine in giving their experiences.

**How a Leader
Cultivates
Devotional
Reading.**

Miss M. Thompson, Victoria Terrace, South Shields, says that she proposes starting a “Reading Circle” in connection with her Society Class of young women. Her members are to subscribe small sums as they can afford it to purchase books such as “With Christ in the School of Prayer,” “In Green Pastures,” and “Week-day Religion.” She is of opinion that the “Circle” will cultivate a taste for devotional reading. She is lending her own books so as to increase the variety. This is a new experiment, and is sure to prove beneficial in promoting higher ideals in her members. The storing of their minds with good thoughts and illustrations must lead to brighter experiences. In all this the Leader will see that God’s Word will be kept at the forefront and take the first place in the devotional readings of her members.

**“They Search
the Written
Word.”**

G. R. Rogers (Grantham) writes—“I should like to bear witness to the value of bringing the Word of God into the Society Class. Some twelve years ago a Class-book was placed in my hands, and in much weakness I began with one member. We now number twenty-five; many are quite young people. We have had rich experiences, and from the first cast ourselves wholly on the guidance of the Divine Spirit. I have brought before them the reading and simple searching of the Word of God, and it is through that alone that the Class has prospered.”

**Methods Used
in a
Canadian
Class.**

A correspondent in Canada has kindly sent me a copy of *The Christian Guardian*, published at Toronto. In the issue of May 1 Mr. Johnston, a Class-Leader, writes—“I have thought it well to open a question drawer. The friends are invited to send in such questions as the work in their Classes suggests, and an answer to which would be generally profitable.” He then gives questions and answers of which the following are specimens—

Question.—How would you conduct a Class of young ladies who are not out-and-out Christians?

Answer.—As I would any gathering of half-hearted people—on lines of conversion and consecration. There are many young women of such high moral character as to be very near the Kingdom of God, but we are not to treat them as though they were in until they really are, nor make a compromise between mere morality and true Christianity, but stick to our text, “Ye must be born again.

Question.—Can the Boys’ Brigade be made a substitute for the boys’ Class in the Church?

Answer.—It can be, but it should not be. The Boys’ Brigade aims at the discipline of the outer life, while the Class-meeting aims at the cultivation of the inner life.

Question.—In leading a Class of young ladies who would not come if expected to speak in testimony, what would you advise as a best method of procedure?

Answer.—Begin and grow. In every company of thoughtful people met under Christian auspices, there are some who are not only ready, but glad to speak for Christ. Give them an opportunity without casting any reflection on those who are not ready to testify. Treat testimony as a privilege, rather than as a duty, and be patient until the silent ones claim their privilege. If it is necessary to occupy time more than is taken by those who do testify, do it in such a way as to lead not away from testimony, but toward it.

Question.—Would you encourage children in catechumen Classes to relate their experience?

Answer.—Yes, if they had one. I would not have them create testimony for the occasion.

Question.—Do you think it possible for a man to be a devoted Christian in the Methodist Church and not attend the Class-meeting?

Answer. He may be so devoted to other interests in the Church as to render regular Class attendance out of the question. If he is not prevented by other duties, then he is lacking in devotion.

AN OBJECT LESSON TO PROFESSIONAL MEN, BUSINESS MEN AND MINISTERS.

Perseverando Vinces.

The subjoined communication has been received from an active member of one of the best known firms of manufacturers in Lancashire. It tells its own tale, and a lovely story it is. The object in publishing it is to induce others who for the same reasons as the writer refers to, have hitherto refused to take a Class book. They say they have no aptitude for leading a Class. It is not in their way. This very objection, however, would perhaps be their best recommendation, for an acknowledgment of incompetence would bring the Holy Spirit to their aid.

“Lancashire Layman’s” letter should also act as a stimulus and an encouragement to our ministers, for it shows that they need not be disheartened when they get a refusal, but that they should persistently be on the look out amongst our busy and intelligent laymen and the most likely women of our congregations for fresh Leaders.

Sowing the Seed.

His letter is as follows:—“I feel that the Class-meeting if worked on spiritual and intelligent lines may become the most helpful of all the means of grace in building up our Christian character. Some twenty-one months ago our good minister asked me to take a Society Class, but I told him as I had told his predecessor, that I was not cut out for that class of work, and dismissed the subject from my mind. But that was not so with him, and on his speaking to me again I said I would consider it, and before a week passed I asked him to give me a book and would see what I could do in the way of gathering a Class together. I first called on some young married couples who had only been associated with our Church, but never in open membership. Meeting with success there, I then asked a few of the unmarried of both sexes from the Sunday-school. I next hired a piano, as I did not wish to rely on my own talent in setting the tunes. On the first night I think we had eleven present; this was on April 30, 1903.

The Harvest. “Since that time the Class has grown and grown until now we have sixty-eight members (or rather shall have after the year has turned). The average attendance is from thirty-five to forty. It is a mixed Class and the ages vary from seventeen to thirty-eight. The Class has succeeded beyond my most sanguine expectations, and the difficulties I experienced at first in getting the members to take part in the meeting have quite vanished. There is in the Class a fine spiritual tone, and the members feel that they gain happiness and get good in the Class. They keep bringing their friends, which accounts more than anything else for the growth of the Class. Our singing is excellent, but we are much privileged in that matter, for when my Class started the choir almost *en masse* joined it as the greater portion of them had their names on books whose Classes met on their choir practice night. This made a great addition to the brightness of the meetings, as we can now have a solo (Sankey’s or Alexander’s) at any time. We have a recognised pianist, and I try to let him have the hymns two days before our meeting so that we may have good and suitable tunes. As regards the visiting, I cannot promise to visit the members unless they are ill, in which case

I let nothing stand in the way, unless of course there is an infectious case. But when members have been absent a month and I know no reason for it I always speak to them, but generally find that other members have also seen them. I try to encourage the members to take an interest in the lives and welfare of others and in that way to win them over to better things.

**Reflected
Happiness.** “As regards the effect on my wife, who helps me so efficiently, and myself, I think *we* have got the *greatest* blessing, and we feel that our Thursday night meeting is a great help to us. We hold our meeting in the band room, a largish room divided by a curtain, but if we increase much more—which we are sure to do, because our members are so energetic, and in our Sunday-school we have a large constituency to work on—we shall have to draw the curtains on one side to make room for all, and I am a strong believer in a large Class; it is easier for the Leader, and the singing, etc., is an inspiration to the members. I may add, perhaps, that I could not carry on my Class on the old lines. But I believe that so long as we work on strictly spiritual methods it is all that is needed. We are trying to bring every other class of work up-to-date, and I therefore think the Class-meeting should be adapted to the times in which we live, especially where young life is concerned. I think it would be better not to publish my name, as I do not like the thought of blowing my own trumpet, for it is quite possible some might construe it so, especially when I am a Leader of such short standing. I therefore sign myself “LANCASHIRE LAYMAN.”

“P.S.—Enclosed is our syllabus for the year 1905, which may interest you.”

The syllabus is enclosed in a neat leather cover on which is printed in gold letters the name of the Class and 1905, whilst inside are the following notes—

The Class-meeting is a company of men and women who come together for mutual help and instruction in spiritual things. We meet for this purpose every week, and we shall be glad to see you with us.

Will you kindly remember to pray daily for the Class; to attend whenever possible; to be punctual; to bring a friend whenever you like.

“*We are God's fellow-workers.*”—*St. Paul.*

“*Ask and receive, that your joy may be full.*”—*St. John.*

On the next page is the name of the Church, etc., whilst on the inside of the back cover is a quotation from Stopford Brooke. The following syllabus occupies three pages.

Syllabus.

Prayer and Praise.
 Foreign Missions, Hindu Beliefs. Mr. ——
 Duties and Privileges of a Methodist. The Lord's Supper.
 Hymns and Hymn Writers. Miss ——
 Books that have helped me. Paper by Mr. ——
 Prayer and Praise.
 Tickets. Rev. ——
 Favourite Texts.
 Duties and Privileges of a Methodist. Public Worship,
 introduced by Mr. ——
 Home Missions. Visit of Mr. I. H. Holden, M.A.
 Why I believe the Bible to be the Word of God. Reading
 from Dr. Torrey.
 Prayer and Praise.
 Foreign Missions. Life of Pandita Ramabai. Miss ——
 District F. M. Anniversary. Miss ——
 Temptation. Paper by Miss ——
 Easter Holidays. No Meeting.
 Bible Study. Christ in the Home.
 Life of Miss F. R. Havergal—illustrated by some of her Hymns
 and Poems. Paper by Miss ——
 Prayer and Praise.
 Tickets. Rev. ——
 Life of David Hill, of China. Mr. ——
 Women of the Bible. Paper by Miss ——
 Favourite Hymns.
 Whitsuntide Holidays.
 Prayer and Praise.
 Home Missions. Introduced by Mr. ——
 Ruskin and the Bible. Paper by Mr. ——
 Prayer and Praise.
 Foreign Missions. Buddha and Buddhism. Mr. ——
 Bible Study. Christ as a Friend.
 Duties and Privileges of a Methodist. Prayer.
 Tickets. Rev. ——
 August Holidays. No meeting.
 Prayer and Praise.
 Man's Environment. Paper by Mr. ——
 Evidences of Divine Wisdom and Goodness. Paper by Mr. ——
 Favourite Texts.
 President's Letter to the Society.
 Home Missions. Temperance, introduced by Mr. ——
 Bible Study. "Christ as an Influence."
 Prayer and Praise.
 Social.
 "Hasty Judgments." Paper by Miss ——
 Foreign Missions. News from the front during 1905.
 Tickets.

“Lancashire Layman’s” Syllabus continued—

“The Tongue.” Paper by Miss —
 Prayer and Praise.
 Bible Study. “Christ as a Teacher.”
 “The Life that Counts.” Paper by Mr. —
 Christmas Thoughts and Songs, arranged by Mr. —
 Christmas Holidays.
 Christmas Holidays.

A Class Printing Press. Dr. E. A. Dingley, of Wednesbury, is ever trying new methods to win recruits for his Class. Some years ago he set up a printing press to enable him to print his own Class programmes, motto cards, circulars, etc. These he turns out in the most dainty style. He takes endless trouble, but finds it pays, for, as he says, it stirs his members up to get new members. There is no such thing as stagnation or routine in his grand Society Class, there is a breezy atmosphere about it, and it is no wonder the average attendance is so good, and that new members are continually being added. He has just issued a twelve-page booklet. On the front cover is printed—

Seven Sound Reasons.

On the first page it reads—

SEVEN SOUND REASONS

Why you should join with us in Christian Fellowship.

We meet every Thursday at 8 p.m. in the Library, Spring Head,

Where you will be most heartily welcomed and gladly
 helped in good things.

The second and succeeding pages are all headed with the word “Because,” after which come the reasons, one on each page as follows—

BECAUSE

1. You will thus be making a decisive stand for God and the right.

Wherefore come out from among them, and be ye separate. . . and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, said the Lord Almighty.—2 Cor. v. 17-18.

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. xii. 2.

2. God has promised to meet with us.

The Lord is nigh unto all that call upon Him, to all that call upon Him in truth.—Psalm cxlv. 18.

For where two or three are gathered together in My name, there am I in the midst of them.—Matt. xviii. 20.

3. We can help you.

Come thou with us, and we will do thee good : for the Lord had spoken good concerning Israel.—Numb. x. 29.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. xv. 1.

4. You can help us.

The harvest truly is great, but the labourers are few ; pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest.—Luke x. 2.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. vi. 2.

5. You will get something worth coming for.

But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; they shall walk and not faint.—Isa. xl. 31.

The Lord is good unto them that wait for Him, to the soul that seeketh Him.—Lam. iii. 25.

6. You will find it easier to live straight and to do right, God having promised us the victory.

For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith.—1 John v. 4.

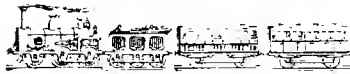
Thanks be to God, who giveth us the victory through our Lord Jesus Christ.—1 Cor. xv. 27.

7. You will be travelling in good company to the best place.

But now they desire a better country, that is an heavenly. . . for he hath prepared for them a city.—Heb. xi. 16.

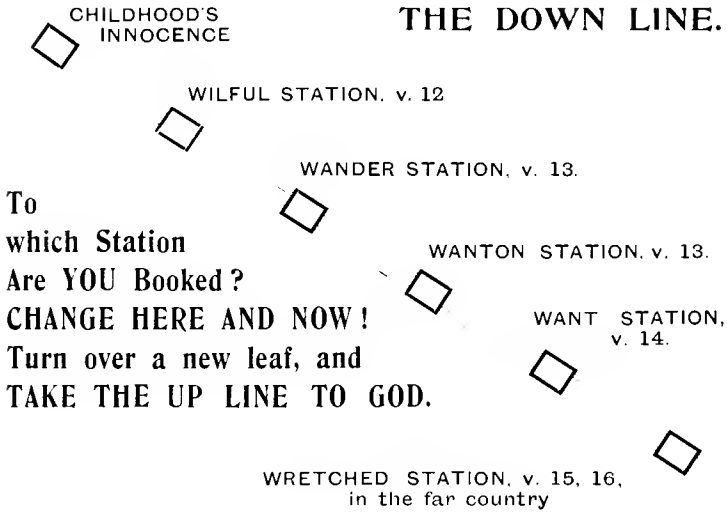
An inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you.—1 Pet. i. v.

Dr. Dingley's Device. The following striking method of arresting the attention of the thoughtless and unconcerned has been adopted by him. It would not answer in all Classes, but the doctor has had large experience, not only as a physician for the body, but for the soul ; and we have no doubt but that the card will do good work in his hands and the hands of his workers.



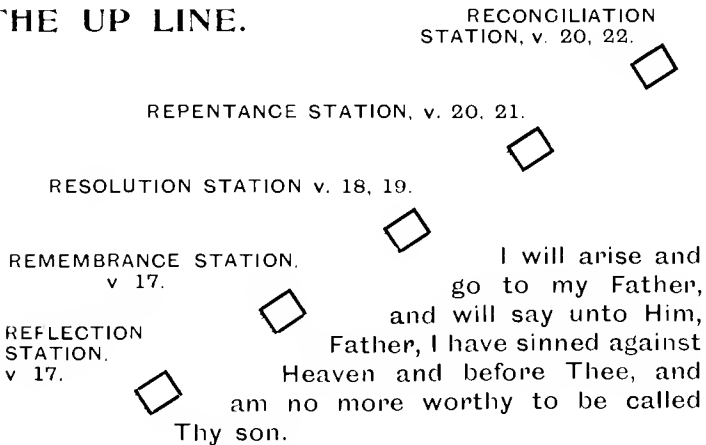
THE RAILROAD OF LIFE, Luke 15, 11-24.

THE DOWN LINE.



To
 which Station
 Are YOU Booked?
CHANGE HERE AND NOW!
 Turn over a new leaf, and
TAKE THE UP LINE TO GOD.

THE UP LINE.



Signed.....

THE FAR COUNTRY, v. 15-16

The following notice is an illustration of one of Dr. Dingley's methods for recovering the absentees. *In the original the words "Lost" and "Reward" are printed in red ink.*

• **LOST**

On Thursday evening last, between 8 and 9 o'clock, in Spring Head, Wednesbury, a personal blessing and a real uplift in the week's struggle against the difficulties of life and the sin that doth so easily beset. No

REWARD

will be offered, as they cannot be restored, but you are hereby warned to carefully guard against a similar loss in future, by being present at Our Class every week.

The following is a specimen of Dr. Dingley's Bible Readings in skeleton form—

Bible Reading Notes for Our Class.

THE TOUCH OF JESUS.

Gives life.

Mark v. 41; John xi. 25-26; Ephesians ii. 5.

Cleanses the foulest.

Matthew viii. 3; 1 Corinthians vi. 9-11; Ephesians v. 25-27.

Heals the fever-stricken.

Matthew viii. 15; John xiv. 27; Hebrews iv. 3.

Opens blind eyes.

Matthew ix. 29; Mark viii. 22-25; John viii. 12.

Makes dumb lips speak.

Mark vii. 33-35; Isaiah xxxv. 6; Acts ii. 4 and xix. 6.

Cures the long-lasting secret disease.

Matthew ix. 21; Psalm xix. 12; Exodus xv. 26.

Heals perfectly.

Matthew xiv. 36; Acts iii. 16.

Heals wounds caused by His disciples.

Luke xxii. 51 and xxiii. 34.

Banishes fear.

Matthew xvii. 7; John xiv. 1; Hebrews xiii. 6.

Stays sorrow.

Luke vii. 14; Psalm cviii. 12; John xiv. 27.

Welcomes the children.

Mark x. 13-16; Matthew xviii. 2-5.

Meets every need.

Luke vi. 19; 2 Corinthians xii. 9.

The Comforter. On the approach of Whitsuntide, when all are meditating much on the work of the Holy Spirit and thinking of the disciples in the Upper Room when waiting for the fulfilment of the gracious promise of

the Comforter, it is well to keep the subject prominently before their members. The following programmes will no doubt prove useful for that purpose. They are the production of one of our ministers, and a most successful Class-Leader. He asks me to withhold his name.

Programme.

Prayer and Praise Meeting.

Renewal of Quarterly Tickets.

1. The Holy Spirit in the Early Church. The Meaning of Pentecost. Acts ii. Compare Acts x. 44-48, xix. 1-3.
 2. The Spirit of Joy. Acts ii. 46, xiii. 52.
 3. The Guiding Spirit. Acts viii. 26-29, x. 19, 20, xv. 28, xvi. 6-10.
- Prayer and Praise Meeting.
4. The Fulness of the Spirit. Acts ii. 4, iv. 31, vi. 3, xi. 24, xiii. 9.
 5. The Spirit of Revival. Acts ii. 47, iv. 32, v. 14, vi. 1-7, viii. 4-6.
 6. The Spirit's Call. Acts xiii. 2, xx. 28.

Visitors always welcome.

On the outer cover is printed the following verse—

Jesus is glorified,
And gives the Comforter
His Spirit, to reside
In all His members here :
The Holy Ghost to man is given ;
Rejoice in God sent down from Heaven.

The subjoined programme is by the same author, and was used, as will be seen, in the year 1903.

Programme—May and June, 1903.

Prayer and Praise Meeting. Topic—Foreign Missions.

The fact of the Resurrection. (a) The Witness of History.

Renewal of Quarterly Tickets.

The fact of the Resurrection. (b) The Witness of the living Church.

Prayer and Praise Meeting. Topic—Life in the Spirit.

The Gospel of the Resurrection. (a) The Forgiveness of Sins.

The Gospel of the Resurrection. (b) The Resurrection of the Body.

The Gospel of the Resurrection. (c) The Life Everlasting.

Visitors are always welcome.

**Booklets
Bound in with
Programmes :
A Plan Worth
Imitating.**

A minister who makes his Class the subject of much anxious thought and as a result reaps a rich harvest of success, has kindly sent me two booklets which are, so far as my experience goes, quite unique. He takes first "*the Rules of the Society of the people called Methodists*" as officially issued and signed by John and Charles Wesley,

May 1, 1743. This booklet of eight pages he then encloses in stiff covers, thus forming a four-page programme. On the outer cover is the name of the church and all particulars as to time of meeting and name of Leader ; also *a blank line for the name of the member and another for his Class number ; then comes the following programme, which is printed on the two inner covers—*

Programme.

Prayer and Praise Meeting. Topic—"Our Father."
 Rules of Society—The First Class-meeting.
 Rules of Society—The Three-fold Bond.
 Annual Re-union. Tea at 6 p.m.
 Prayer and Praise Meeting. Topic—"Thy kingdom come."
 Rules of Society—The Leader's Duty.
 Renewal of Quarterly Tickets.
 Rules of Society—The One Condition.
 Prayer and Praise Meeting. Topic—"Our daily bread."
 Rules of Society : The First Evidence.
 Missionary Thanksgiving : "The promise of a shower."
 Missionary Intercession : "The World for Christ."
 Rules of Society : The Second Evidence.
 Prayer and Praise Meeting. Topic—"Forgive us our
 trespasses."
 Rules of Society—The Third Evidence.
 Hymns, new and old.
 Rules of Society : Discipline.

Visitors are always welcome.

On the back of the cover these verses are quoted—

We thank Thee that Thy Church, unsleeping,
 While earth rolls onward into light,
 Through all the world her watch is keeping,
 And rests not now by day or night.

So be it, Lord ! Thy throne shall never,
 Like earth's proud empires, pass away :
 Thy Kingdom stands and grows for ever,
 Till all Thy creatures own Thy sway.

The second booklet is larger, and is enclosed in a stiff brown cover on the front of which are given the same particulars as on the smaller one, but on the outer cover we find the following verses—

Jesus, the First and Last,
 On Thee my hope is cast.
 Thou didst the work begin
 By casting out my sin ;
 Thou wilt the root remove
 And perfect me in love.

Yet when the work is done,
The work is but begun :
Partaker of Thy grace,
I long to see Thy face.
The first I prove below,
The last I die to know ;

whilst on the two inner pages is the subjoined programme—

Praise and Prayer.	| Praise and Prayer.
Setting out for the kingdom.	| A Methodist of the Methodists.
What the Class-meeting is for.	| Dead and alive again.
Annual Social Gathering : tea at	| Dying no more.
6 p.m.	| Praise and Prayer.
Praise and Prayer.	| Recreation and Re-creation.
Baptism.	| Minding our own business.
Walking in Christ.	| My Church and other People's
Home Missionaries.	| Churches.
Praise and Prayer.	| Praise and Prayer.
The fellowship of the Saints.	| What shall I read ?
A loyal member of the Church.	| My Church and The Church.
Setting to work.	| Keeping appointments with God.
Taking offence.	| The Lord's Supper.

The booklet enclosed is entitled "Church Membership—Its Privileges, Duties, and Responsibilities: A letter to a young friend on his joining the Wesleyan-Methodist Church," by Rev. Robert Simpson, late of Barcelona, Spain, and published by the Book-room.

It will be seen that each of the two programmes is based upon the special booklet supplied with it, and is thus a most effective instrument in helping the Leaders to understand and appreciate the subject under consideration.

The following contribution is from Miss Rose B. Dingle, who has been instrumental, under God, in establishing large Classes in four different towns. Her methods must, therefore, be of great interest to all Class Leaders—

Class Methods. " I send you a few incidents in connection with our Class-meeting, which I must tell you to begin with is carried on in a very simple style. But though we have no elaborate system whatever, for twelve years past God has blessed me as a Class-Leader with the most delightful success, and has enabled me by His grace and power to establish very large Classes in each of the four different towns where I have resided. Three of these were Classes for young women only. But the Class I have now in Bristol, at the Langton Street Mission, is a mixed Class. Three

and a half years ago I was given a blank Class Book, and asked to try and get a Society Class together. The instructions I received from our Superintendent Minister were simply these:—"Get an adult Class of both sexes, and gather them in as far as possible from outside." I went straight to Jesus about it and asked Him to show me how to get members, and how to conduct this new Class. In a week we had six names on the book, and started the Class. That is three and a half years ago. The Class has been steadily growing all the time, and now numbers sixty-four members. Many of these are "working members," for we all know that the surest way to maintain a clear and happy consciousness of our acceptance with God is to be definitely

**Three
Secretaries:
Out-and-Out,
Flower, and
Temperance.**

employed in some way for the Master. So we have an 'Out-and-Out' Secretary who encourages the members to join the 'Out-and-Out' Scripture Union Band, and supplies them with the magazines. Then we have a Flower Secretary, who brings and arranges a vase of flowers on our Class room table every week, and gives them to the poorer members at the close. We have also a Temperance Secretary, who gets as many members as possible to sign the pledge and join the Temperance cause. We have two visitors for the

**Male and
Female
Visitors, and
Removal
Correspondent**

absentees, a gentleman to look up the brothers, and a lady who looks up the sisters. And, lastly, we have a lady who undertakes to correspond with members who leave us for other towns, so that we can keep in touch with them and know how they fare. In the Class itself we have the freest, happiest times. We never get any old stereotyped testimonies. This may be partly owing to the fact that the majority of our members have never met in Class before, and so have not got into any of these deplorable ruts. Everybody speaks naturally, and only when they have anything to say. There is a freshness and enthusiasm about the testimonies which is most refreshing. After committing the whole evening to the guidance of the Holy Spirit, and asking Jesus Himself to come and be our Leader, we always commence with a short Bible reading. All the members bring their Bibles, and we select, as far as possible, subjects bearing upon practical religion, comparing scripture with scripture. This usually opens the way to an animated conversation, and to personal testimony. If you were to walk into our Class-room any Monday evening you would find us quite as much at home as though we were seated around the fire-side, a large family party. Sometimes all our mouths are filled with holy laughter. At other times

**Homely
Meetings and
Animated
Conversation.**

we find ourselves weeping in sympathy with one who has been 'tried by fire.' And again God comes so near, manifesting His presence in our midst with such remarkable power that all conversation is hushed, and we can only get on our knees and speak straight to Him. We often have conversions in the Class, for the members bring their unconverted friends, and they cannot be in such an atmosphere of prayer and faith long without coming under the direct influence of the Holy Spirit. Again and again we have had as precious a little

**The Class
a Revival
Meeting.**

revival meeting in our Class as ever was held anywhere—wives have brought their unconverted husbands, and they have found Jesus in the Class. Husbands have brought their unconverted wives, with the same happy result. Our Class is noted for husbands and wives coming together. One bright-faced little woman brought seven of her friends one after another, to join the Class, in a few weeks. She had been in the Class about two months when one night she brought her husband; then she took to bringing a neighbour along with her. After that she brought a young man who was a lodger in her house, and soon after she brought another young man lodger. Then she brought her husband's sister, and after that her daughter, and the last one she brought was another sister-in-law. She is a most indefatigable worker, and a member worth having. We always commence punctually, and close within the hour. We have bright, hearty singing, the hymns are usually chosen to harmonise with the Bible reading subjects for the evening. Sometimes we have a solo from one or another of the members, for we have some good voices among us. It is the unanimous testimony of both Leader and members that our

**The Happiest
Night in the
Week.**

Class night is the happiest night of the whole week. We praise God for his kindness to us as a Class, and for the sweet way in which He is teaching us and leading us on, and leading us out into service in various directions, for His glory and the extension of His kingdom. There is no doubt about the success of our Class being largely in answer to prayer. We pledge ourselves to prayer for our Class every day. For years it has been my custom to open my Class book on my knees before the Lord morning by morning, and to speak to Him definitely about the spiritual and temporal needs of the members by name separately, taking six names each morning until the whole list has been gone through and then commence them again. I always expect Jesus to answer, and He does wonders for us in response to our confidence in Him."

SECTION III.

MEDITATIONS.

The Meditations in this Section have been written expressly for the Use of Class-Leaders.

The two following are from the pen of

REV. R. BEVAN SHEPHERD, M.A.

I.—ARE CONVERSIONS USUALLY SUDDEN ?

Was the conversion of Saul of Tarsus an ordinary or extraordinary one? It is not the least of the many fascinating features of the Bible that its heroes are so intensely human, and not angels so high that we cannot attain unto them. It is well sometimes to drop the prefix "Saint" and speak of *Peter*, and *John*, and *Paul*, lest one should get to think of them as standing on any platform from which we are excluded, or as having their names upon any Saints' Calendar or Book of Life in which ours may not be enrolled. So far from this being their thought, they expressly repudiated anything like lordship, remembering their Master's declaration that they were all brethren. And whilst certainly history does not tell us, nor could we easily conceive of a more striking and extraordinary experience than the conversion of Saul of Tarsus, the apostle himself, writing of it long afterwards to his young friend Timothy, expressly declared that even it was not a prodigy, but a pattern, not something unique and startling, worthy only of an apostle, but an "ensample of them which should hereafter believe on Him unto eternal life." It is difficult to say "Which of the glories brightest shone," the repentant humility which declared that of sinners he was "chief," or the exultant faith that saw in the wondrous mercy he obtained an example of what Jesus was prepared to do hereafter for all them which would believe on Him unto eternal life.

Unlikely Converts. *Then the most unlikely people may be converted.*
(a) From the Jewish point of view how unlikely! He was the most earnest, devout, and godly of all the coming men of his time. Everyone

believed him to enjoy the full favour of God. Yet we know how he was all the while inwardly hungering and thirsting for the righteousness of God; all the while going about to erect a righteousness of his own; all the while consciously doing what he wished not to do, and failing to do what he wished to do; all the while inwardly crying, "Who shall deliver me?" And in a moment he accepted by faith from Jesus what he never could have won for himself: his sight, forgiveness of sins, and the filling of the Holy Ghost. Let us not be too eager to say "Peace, Peace," when perhaps God has not said "Peace," to young hearts carefully brought up and earnestly disposed, and in whom maybe God is doing a far deeper and more transforming work than we imagine. (*b*) From the Christians' point of view how unlikely! Their most cultivated and bitterly relentless opponent! Ananias of Damascus was probably an average illustration of how Christians regarded him and of how incredulous they were as to his sincere conversion. Of whom ought we to despair after such an ensample, especially if we remember that God's "samples" are no better than the "bulk." Thank God for confirmatory proofs of this truth scattered down the centuries, in opponents won to adorn and preach the truth which once they denied and opposed.

Unlikely Soul-winners. Again, if Saul's conversion be an ensample, *we expect conversions by the most unlikely means.* Paul was characteristically a man of a reasoning bent of mind. Men of light and leading would have said beforehand that such a man would have to be dealt with by one who could convince him on his own lines, some one intellectually his equal or superior. But it was no argument that stopped and floored him that day, simply *light from heaven*, lighting up to him his sin, his helplessness, his need; and then an obscure disciple in Damascus sufficed to lead him to Jesus. The simplest message, the simplest messenger, will be sufficient if the supernatural light and power are present.

Unlikely Places. *And conversion may take place under the most unlikely circumstances.* Usually it is by the preaching of the Word, but it may be by the lightning flash, the whisper of death, or in the bankruptcy court. God stopped Saul in the wildest, maddest moment of his career, and cured him when the fever was at its height. Why? As an ensample to us that even when our sins are as scarlet He can make them white as snow, when they are red as crimson He can make them as wool. No one should despair of himself, no one should despair of any living soul since Saul of Tarsus was an "ensample."

II.—ON BEING EASILY DISCOURAGED.

“But when he saw the wind he was afraid.” Impulsive people are always popular. Despite the trouble and inconvenience they cause those who may have to rely upon them, we like those who respond quickly to high emotion and deep feeling. The business, the party, the Church, that has not at least one Peter in it is to be pitied. There are always plenty to calculate, plenty to put on the brake, plenty to stay aboard the ship, but only one in a dozen who ever dreams of doing anything so venturesome as to walk over the very billows to get to Christ.

Peter's Sudden Impulse.

Absence has made at least one heart grow fonder, and the sight of his Master walking the waters prompts his eager soul to daring. “How oft the sight of means to do (brave) deeds, makes (brave) deeds done!” Before some on board had taken in what was happening, Peter was over the side and walking the waters on his way to Jesus. “*But* when he saw the wind he was afraid.” The history of “*but*s” in the Christian Church! What gallant ships wrecked in sight of harbour, what glorious enterprises spoiled on the highway to achievement, what noble intentions dashed to the ground just as they soared aloft into execution, are found in that history. An impulse to undertake some noble scheme of generosity or philanthropy; an impulse to make a new start in holiness and consecration of life; *but*—when he saw the opposition, when he saw the difficulty, when he saw what some would say—he was afraid!

Lions in the Way.

Beware of exaggerating obstacles. One might have said, Beware of *imagining* obstacles; but we will assume that, as in Peter's case, the wind and waves are real dangers. Still, keep the perspective right. Peter suddenly allowed the wind and waves to loom bigger in his mind's eye than his Master, they even hid his Master, and there lay the whole danger. It may be your duty to face fully every danger and threatening obstacle in drawing up your plan or purpose. But be careful to put Jesus in life-size and not dwarfed by any other object. Winds and waves have *great* power, often even *tremendous* power, but Jesus said He has *all* power in heaven and on earth.

A Wise Recklessness.

Sometimes it is wise to disregard obstacles altogether. Old captains tell of places infested with shifting sandbanks, where the wisest course was to go full speed and look to the momentum to carry you

safely over. The mountaineer often crosses passes where to look down would probably mean to go down; but if you do not heed the precipice you are safe. Difficulties and dangers, of course, inspire some men such as William of Orange; but if you are not cast in that heroic mould and cannot laugh at difficulties, then it is often best not to look at them. Be assured that your impulse is right and of God, then fling calculation to the winds and plunge in with faith in your Omnipotent Saviour and Lord. Of course, we must be sure it is God who calls, and not erratic impulse, vanity, or some even worse motive. Peter made a fine start, but it was a most ignominious finish, and of course it is not the first away but the first in at the finish who is the winner. It is not an unknown thing to-day for men to plunge very boldly into undertakings from which less bold men have at last to "fish them out," or which more careful men have to complete. In any case, let us never forget that "when I am weak then am I strong," if our reliance is not selfward but Christward, and that otherwise the very reverse is the truth.

The following Meditations have been written by

MR. WALTER TURNBULL.

I.—THE MAGNETISM OF THE CROSS.—John xii. 20-36.

**The Living
Magnet.**

In the glad light of God which encircled the cradle of the Infant Christ the wisdom of the East paid homage. Amid the shadows of the Cross representatives of the West inquired of Jesus. In His earthly life Christ was the centre of attraction to men of various nationalities and diverse national characteristics. But the limit of His influence had not been reached; wider spheres were to be touched by His all-potent influence. The coming of these Greeks gave outlet to this self-consciousness of Jesus, and the avowal of the greater triumphs of His death.

**Future
Triumphs.**

The visit of the Greeks was opportune. When His own people were about to reject Him, these representatives of the Gentile—a larger—world arrived. The mind of Christ bounds forward. He sees the triumph of His Gospel. Men learn to call God "Father"; human hearts open to the beauty of His life, and it is as the beauty of a spring morning, calling them into the freshness, the fragrance, the budding energy of a new spiritual existence. He has manifested the love of God, and it is omnipotent. The future triumphs are as already accomplished, and He exclaims—"The hour is come that the Son of Man should be glorified."

**The Cross—Its
Shadow and
Mystic Spell.**

A sudden change passes over Jesus. The broad landscape of God's world, bathed in the light of His beneficent life, bearing on its bosom the rich harvests of His Gospel, is overshadowed. *It is the shadow of His own bitter cross.* Its prospective pain and ignomy wring from this bravest of heaven's Sons an expression of anguish and dread. The triumph of His Gospel was by the way of the Cross! Only by the suffering of death can He win the crown of glory and honour, only by tasting death for every man can He bring many sons unto glory. Again facing the results accruing from His death, the bitterness of that death is absorbed in its sublime effects (verses 31, 32). The tragedy of Calvary shall draw, not spectators, but all men into affinity with the self-sacrificing Christ of God who hung there. It shall be the mystic spell to woo the hearts of men from the haunts of sin, and bind them for ever to the heart of God. Here is the mirror in which we see reflected the powers of evil in the throes of death. From out the shadow of the Cross Christ utters the prophecy of his ultimate triumph. Where Jesus is so confident shall we despair?

II.—THE ONE THING NEEDFUL.—Luke x. 42.

**The
Simplification
of Life.**

This statement is startling in its sweeping radicalism. Here, indeed, is the principle of the "simplification of life." It admits of no alternative; does not name two things, one of which may be chosen in preference to the other. It declares that there is one essential need, an absolute requirement in a truly ordered life. What was Christ's conception of life? What is the nature of that life to which one thing only is needful? To Jesus, death (so-called) is not an arbitrary dividing-line, separating life into two distinct and unrelated existences. He walked not amid the lowlands of this mortal life, its horizon defined by the mists that hide from view the land of the Spirit. He trod the highlands of Divine purpose, and from thence saw the lights and shadows that play in and out of the *immortal* life of man. Man leaves the creative hand of God, walks this earth, is lost for a few short moments, and then is seen going on, on, in point of existence, parallel with God. Life, according to Jesus, is an **ETERNAL NOW.**

**Affinity
with God.**

Seeing ourselves in the naked grandeur of our eternal relation to God, beholding the immensity of our unending life, living in the Eternal Now, the one thing needful can only be our affinity of soul and life to

the Divine; that character which finds its correspondence and completion in the character and life of God. That this is so is shown by the circumstances which gave rise to the statement "One thing is needful." The principle underlying this utterance rests upon the attitude of Martha and Mary towards Christ. Study the two women. To Martha, life was an unbroken path of duty. Her life was lived, as it were, outside of herself. Mary's life was hid within. Martha served: Mary loved. In Mary there was, what Martha had not, a kindredness of mind, an affinity of soul, a oneness of spirit with Jesus—and in that affinity she possessed the one thing needful.

**The
Glorification
of Life.**

Oh, the glorious Gospel of the Christ of God! To have affinity with God, to live in Him, and possess eternity of being, what glory is this that belongs to frail humanity! Christ circumscribes life? Why, His *one* thing includes all things—*it is God*. It includes life—continuous, unbroken, eternal life. Oh, the grandeur of this perpetual life in God! This is the one thing needful. Without it we have nothing. With it we have all things.

Rev. James Feather, of Leytonstone, who, in whatever Circuit he travels, very soon makes it felt that he is a lover of the Class-meeting and a successful Leader, says—"I have reason to know that many Local Preachers have found the outlines of sermons in *The Preachers' Magazine* very helpful, helpful not as substitutes for thinking, but as suggestive and provocative of thought. As you know this has been done to great advantage in 'The Class and the Desk,' and is being done month by month in our *Teachers' Magazine* and in many other books and papers."

**A Practical
Illustration.**

To illustrate his meaning, and to show the way in which he thinks Leaders could be helped, Mr. Feather transcribes a page out of his notebook, which he entitles

HINTS FOR SOUL-CULTURE.

"In chapter v. of Law's 'Serious Call,' the book which both Dr. Johnson and John Wesley esteemed so highly (page 71 in Methuen and Co.'s volume) there is a fine paragraph beginning, 'Nourish it with good works.' The Leader might take each sentence of advice as it comes and make his own annotations upon it, and find his own illustrations. Five are here dealt with.

Nourish it with Good Works. "To give out does not impoverish. Unlike any material thing, you may impart knowledge and kindness, and have as much left. The school-master teaches, but though his whole school grows in knowledge, his own knowledge grows no less. So every Christian finds the miracle of the barrel of meal repeated. Give out of good works and there is as much left. Nay, there is more left, for the soul that does it is richer and happier. To live a self-life is to die. If you close the stove in order to keep the fire, the fire will go out. To keep the soul 'fit,' in health, in condition, is by giving it exercise in the open-air of good works.

Give it Peace in Solitude. "The daily rush how it frets us! Like the tide among the rocks and along the banks of a strait up and down which it surges, regularly and ceaselessly. Or if the course of your life is as that of a river, let it broaden out now and again into a quiet lake. It will issue from it fuller and stronger. 'Come ye apart and rest awhile.' Realise God. Touch the Infinite. Feel His peace. So shall you keep a heart of rest amid the whirr of daily life or the monotony of 'the trivial round.'

Give it Strength in Prayer. "The transfiguration, 'While He prayed, etc.' Then 'there appeared Moses and Elias, strengthening Him.' How much more do we need that strength. Life exhausts, as rainless days exhaust the rivers. We need the former and the latter rain of prayer. There is work to be done. The scene of the demoniac boy immediately followed the Transfiguration, and the Master said to His baffled disciples, 'This kind goeth not out but by prayer and fasting.' 'Who is sufficient for these things?'—the devils to be cast out? 'Our sufficiency is of God.'

Make it Wise with Reading. "Read the best books. Life is too short to read second-raters. Put the Bible at the top. Read it, not as a fetish, but as any other book, to get to know exactly what it means. Read it as literature. For its explanation there are scores of 'Helps' and 'Aids' and other books, history, biography, and other really high-class literature.

Enlighten it by Meditation. "Some facts of life are very dark, blindness, crippledness, poverty, sickness, pain, etc. Things seem sometimes in a tangle; meditation helps to straighten them out. In the calm presence of the Infinite, things begin to take on their true proportions. The mind sees the harmony and balance of many things, and the things he cannot see lie under a darkness that is clear, and in which the stars of promise shine."

The two following Meditations have been received from

REV. JAMES DUNK.

I.—ON WORLDLINESS.

Life Apart from God.

1. We often find it difficult to say what is worldly and what is not so. 2. As godliness is Godlikeness, so worldliness is worldlikeness. Worldliness is the taking of life *apart* from God. The French legend tells of two fairies carrying a pail of water up a steep hill. Said one, "With God's help we shall get to the top." Said the other, "With or without God's help." Whereupon the water was spilled. All human experience is to be taken in and with God. 3. Worldliness may sharpen up into direct dispute with the Spirit, as a quiet sea may edge up into breakers that leap at the sky. It may arise over work or play, over grief or joy: there is worldly work and worldly study as there is worldly sorrow and pleasure. 4. Worldliness often betrays itself in *our fancies*. Israel wished for a king—a vain fancy, for God was their King and they lacked nothing. Yet they said, "Nay, but we will have a king . . . that we may *be like other nations*."

Right Living Involves Peculiarities.

To put back God at any point of life that we may fall in with the crowd is essentially worldly. Little as we relish it, right living involves us all in striking peculiarities. 5. Isaiah xlvii. 7 gives a picture of the *infatuated* worldling. 6. And Job xxi. 11 14 is very important, for it shows how innocent pleasures, the fun of children and social music, may turn to indulgence and indulgence to practical atheism—living without God. "Depart from us, for we desire not a knowledge of Thy ways." God interferes to claim the "whole spirit and soul and body," and the worldling, fearful lest God will drive the gusto out of life, prohibits the Spirit. This is the climax of worldliness. 7. How it strips the heart of its finest feelings. Isaiah shows, chapter xxii. 12, 13. How lonely and unhappy it renders us all Ecclesiastes proves. 8. Its remedy is in Gal. v. 25, the Spirit life. It should be said of us all, "*Ye which are spiritual*."

II.—"THE NEW CREATION."

Early Light.

1. The Genesis account of Creation is very suggestive. It pictures in broad lines *the way of the Spirit with a soul*. 2. Earth at first is chaotic; and the soul unsaved is dark, formless, void. The only life is that of the Spirit, graciously brooding. 3. Out of the

infinite came *light*, God's first gift, and earth's desolation lowered in it. And in man's heart the Spirit's earliest work is to make disorder livid. Chaos holds on, but man is made to know the awful fact of it; he is convicted. 4. Next, the great division came. Earth and sky were no longer confounded. Heaven was heaved up to its place—earth below, heaven above. So in the soul, after light has come, man begins to see *the true relation* of heaven to earth, God to man. We recognise the tender, terrible heavens; they cow us, they win us. We see God and are troubled and comforted. 5. Under the lifted sky, on the third day, many things spring up—lowly grass and pleasant plants—yet all unconscious. And God makes early changes in the soul that produce much beautiful, involuntary goodness *before* life's true arrival.

Truth and Truths. 6. And now it is strange to hear of light again. Yet truly it is not light the story tells of, *but lights*; not illumination but light centres, sun, moon, stars. All this is true in man, too. Early light startles the sinner; later, he seeks its sources. *Truth* moves him first, presently *truths* delight, and Christ, *The Truth*, fascinates him. He has daily use and joy of them as now they blaze like the sun, now softly beam like the moon, now hint wonders like the stars. And ever the stars crowd into his sky, and he learns to distinguish their glories. 7. On the fifth day earth teems with *conscious* life. In air and sea it moves, glad, free, strong. So the soul of man now enjoying light feels a rush of stirring and “winged” thoughts and loves. God-given life *fills* him. Much of it soars to *God*. 8. The last day of creation! Life multiplies wondrously still, and ere set of sun, arrives the masterpiece, creation's crown, *Man*—pure, perfect man. And the Spirit working in the soul produces “more life and fuller,” and as a last wonder makes him *a man indeed*, a man in God's image, a man in Christ. This grand climax was in view ere the first ray fell. This is the new creation's story. Now let “the new man” fill the earth with his kind.

The two following Meditations have been written by

REV. S. O. SCOTT.

I.—MORAL FAILURE INEXCUSABLE.

The Situation Defined. A good point is made when a Christian comes fully to grant that no one save himself is to blame for the failings that mar his life. The scribe who was “willing to justify himself” is a type. There are many who account for inefficiency because the circumstances

of their lives are unfavourable. Let a man set himself to describe what he would call favourable circumstances and he would discover he had undertaken a hopeless task. St. Paul, in writing to the Philippians, said, "Wherefore, my beloved, as ye have obeyed, not as in my presence only, but now much more in my absence." We can readily imagine the surprise this saying would cause. "Much more in my absence." What could the Apostle mean?

**Perplexity
at Philippi.** It was difficult enough to do right when they had his presence with them, but—much more in his absence? The justification for this strange requirement comes immediately. "It is God that worketh in you." That effective help can always be secured, and anything that causes us more fully to feel our dependence upon God is to be welcomed by us. That explains another saying of St. Paul's. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Deal with the question in detail. Can we recall a single instance in which we gave way to temptation because it was too strong for us? Not one. If we could we should be free from blame for yielding, for God would never hold us responsible for what we could not help.

**Paul's
Pathetic
Appeal.** There is something very pathetic in that earnest exhortation addressed to the Corinthians: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." It seems such a pity that that which is so fully adapted to meet every requirement should not have the opportunity of showing its efficiency. There is the clear declaration, "My grace is sufficient for thee." If this sufficiency is not made good it must be because we have received it in vain. It may be that the failure arises from our having failed to discipline ourselves sufficiently. The Saviour's teaching regarding the cutting off the right hand may with advantage be pondered in this direction. It may be that we have failed to feel our need of God's help. Our Saviour's clear utterance, "Apart from Me, ye can do nothing," may with advantage be pondered. But, whatever the cause, there is no question at all that it is absolutely true that moral failure is inexcusable.

II.—PORTIONED OUT LIVES.

**Late
Dr. Cairns'
Saying.** We are told in a very familiar passage to "run with patience the race set before us." It gives an energising significance to life heartily to accept the truth stated. The race is "set before us." It is hopeless to attempt to reconcile the apparently

contradictory truths of Divine appointment and human freewill. They are both distinctly taught, and, as I once heard the late Dr. Cairns say, in speaking on this subject, "It does not follow, because we cannot reconcile these things, that they are not reconcilable." But at present we have to leave them. Both truths come out in the fragment quoted above—we are to run. Of all exercises this implies the employment of all our physical powers. A man must be fully awake when he runs, and, though this does not come within our present purpose in this note, it will do us no harm to inquire if we are using all our powers in the service of God.

**Example of
Christ on this
Question.**

But the matter we consider now is that the race is set before us. The Lord Jesus Christ always recognised this with regard to His own life upon earth. "I came not to do mine own will, but the will of Him that sent me." Towards the close of His life, addressing His heavenly Father, He said, "I have glorified Thee on the earth; I have finished the work Thou gavest Me to do." This was the secret of His perfection. It is in this direction we have the opportunity of imitating Him; in habitually doing God's will. This, though it sounds rather vague, will be definite enough when reduced to practice. Each one of us has a right to appropriate to himself the words used regarding John the Baptist—"There was a man sent from God whose name was John." Let a man put his own name into the passage, and at once the question arises, "What have I been sent into this world for?"

**What have I
been Sent into
the World for?**

Accepting this truth will save us from quarrelling with the circumstances and conditions of our lives. Some of us can recall times when we have entertained the idea that if we had only been differently placed or differently situated we should have made better out in life. Dwellers in towns envy residents in the country their deliverance from the rush and strain of life, and dwellers in the country envy residents in towns the many opportunities for mental and moral improvement they possess. There is this undoubted consolation to be gathered from the hearty acceptance of this truth: that the conditions of our life (such, I mean, as are out of our own control), are the best possible for the improvement of our moral character. The one essential is that this improvement shall take place, and in sight of this we can confidently and joyfully declare that "all things are ours."

The four following Meditations are from the pen of

REV. J. T. WARDLE STAFFORD.

I.—STEADFAST-MINDEDNESS IN CLASS.

This is one of the maturer graces which are the marks of Christian discipleship. I have never preached from Ruth i. 18, but I have often thought that a sermon for the times might be based upon the words: "When she saw that she was steadfastly-minded to go with her, then she left speaking unto her." How influential is the steadfast-minded man! He rallies others to his standard. Given a Church, with a dozen steadfast-minded men and women, and the future of that Church is assured. The world's future is with the people of steadfast mind. Steadfast-mindedness is a grace which specially needs to be cultivated in the Class-meeting. The attendance of many of our members is a most casual and incoherent thing. It is determined by accidents, rather than by principles. If the Leader should have time to visit all his members during the week, there will be a full attendance at the Meeting which follows the visitation. But our Leaders are often very busy men, to whom such visitation is not often possible. What then? Is our attendance to be the sport of such a casual incident as the Leader's call? Let us seek the fellowship of saints, whether the Leader calls or not. The steadfast mind does not require coaxing in order to do its duty.

**Steadfast-
Mindedness
not
Obstinacy.**

Steadfast-mindedness is not obstinacy. There is an intellectual element in it; it is a thing of *mind!* We must love the Lord our God with all our mind. Pig-headed people must not abuse this injunction to their own destruction. There are some very cantankerous people in the Church who imagine that obstinacy is a sign of the grace of God. But their obstinacy is not due to principle; it is due, in many cases, to prejudice, or to a desire to have their own way. The steadfast-minded man will give up his own way if only he can secure a larger unity, a completer harmony, and the general prosperity of the work of God. Beware of confusing steadfast-mindedness with stubbornness. Let us seek to cultivate the steadfast mind. This is a permanent basis of membership. The minds of our people must be trained and tended. It is impossible, in these days, to gather into our Classes the educated young people of our own families if the needs of the mind are neglected and ignored. Their religion must have an intellectual basis. They must be able to give a reason for their hope. The steadfast mind is the warranty for the perseverance of the saints.

II.—VICARIOUS BLESSINGS.

“The Lord give mercy unto the house of Onesiphorus!” Then there are such things as vicarious blessings. Our piety may be a spiritual heirloom upon the inheritance of which our children shall enter. It is inspiring to think that we may share with others the fruits of holy living. Such a harvest we may not be spared ourselves to reap, but it shall be reaped by those who come after us.

The Individual and the Household.

It may be that only one inmate of the home is a disciple of the Lord Jesus Christ. It may be that Onesiphorus was the only Christian in that Ephesian home. But the whole household shines in the light of this benediction. Are you the only member of Society out of a large family? A blessing may come upon the family through your Christian discipleship. Some ingrate may jeer at you for your passionate longing after the fellowship of the saints, but even he shall become an unconscious debtor to your faithful ministry. The blessings bequeathed to the home by one disciple are incalculable. There are many families from which we have but one member. Such an one is as a bright star in a midnight sky. Were it not for you, the home would be plunged into blackest darkness.

The Household and the Church.

Or it may be that the entire household is consecrated to the Master's service, and that the Church to which it belongs is dead. All Churches are not equally alive, and earnest and fruitful in good works. Some are lethargic, indifferent, cold. You find it hard sometimes to maintain your zeal for God in such a paralysing environment. If anything is to be done the whole Church turns to you. Your family supplies half the workers; if you withdrew the machinery would come to a standstill. Well, it is hard to know that what you cannot do is left undone; but from another point of view there is an element of comfort in it. Think how God has honoured you by placing you and yours in a Church to which you are the very life and inspiration. Some people withdraw from a Church and no one knows that they are gone. But if you withdrew the Church would almost cease to be. There is many a Methodist Society that is held together by one family. Such families are “salt” and “light” to us.

III.—THE SOUL'S PERIL.

We are constantly praying “Lead us not into temptation,” without being fully conscious of what is meant by that momentous prayer. We find it hard to reconcile the petition

with St. James' beatitude "Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life." Our observations have led us to conclude that the Class-meeting thrives upon temptation ! For, if men and women were

**Temptation
and the
Class-meeting.**

tempted less, they would not seek the asylum of the Class-room : they would not go out in quest of the fellowship of other tempted souls. There are flippant people who tell us that our members have more to say about their temptations than their triumphs : and I have known such people to make this the occasion of great merriment in social circles. Of course we must not forget our deliverances ; we must not forget to celebrate our victories in song. But neither must we forget our temptations. A vivid sense of the constant nearness of temptation is essential to our growth in grace. Some of us are haunted by memories of the day when temptations proved too much for us ; *and the vanquished always sing in a minor key.*

**The Bright
Side of
Temptation.**

Temptation has its bright side. It is possible, through the strengthening Christ, to win in the conflict. If we vanquish the tempter we are the better for it. Our virtue must be tested. Sainthood and temptation are indissolubly bound together. We grow strong and sinewy through our resistance of evil. Our fallen foes become the highway to the shining heights. Our Lord's temptation was the preparation for His great life's work.

**The Dark
Side of
Temptation.**

Why, then, should we pray, "Lead (or bring) us not into temptation?" Because only the man who realises the horror of temptation is likely successfully to resist it. This petition, which has perplexed so many earnest souls, is really a prayer for a sensitive conscience. It represents the saint's attitude of mind towards sin. He is frightened of it ; he is so overcome with terror at the thought of it that the prayer becomes a piteous cry. He has conquered in the past, but his past victories do not embolden him to meet his foe. He has no nerve for another conflict ; and so pleads, in fearful and tremulous accents, "Lead me not into temptation."

**Temptation
and
the Saints.**

And Christ put this prayer into the lips of His disciples. It is true that they were men like ourselves, *but they were the best of their sort.* They stood out head and shoulders above their fellows. The true saint is always nervous lest he should succumb to temptation. You are never safe unless you are shocked at evil. The man who is cocksure nearly always suffers an

overwhelming defeat. Englishmen have more than once during recent years learnt that it is never wise to underrate an enemy. Those preachers often have great humiliations who trust to the fatal gift of fluency and neglect to make adequate preparation to meet the intellectual and spiritual demands of their congregations. However great you are, the smallest foe may vanquish you. A mother in the home, one of God's hidden ones, remarked to me but yesterday—"Measles are most dangerous among children. Mothers are apt to think nothing of them; so they let the little patients go out of doors before they are well enough. They catch cold, and they are gone before the mother really knows that they are ill again." Little sicknesses and little sins demand our closest and most constant vigilance, and the saint who shrinks from temptation is the saint who will win when he is forced to face it.

IV.—NOBODIES.

Only a few days ago one of our Church members remarked to me, "It is really very little that I can do for Christ. I belong to the great host of Nobodies," and that remark set me thinking about the relation of Nobodies to the Church and to the world at large. There are many people who think that they are somebodies. They fill their own sky, and their self-importance is one of their chief attributes. They are the unhappiest people in the world, because the man who thinks himself somebody is greatly grieved when others do not share his opinions, and his wounded vanity is an open sore that does not heal with time.

The Tendency to Self-Depreciation. But I am firmly convinced that those who think themselves "nobodies" largely outnumber those who think themselves "somebodies." The general tendency is towards self-depreciation rather than towards self-appreciation. The greatest men suffer from a morbid tendency to underrate themselves. Even the Psalmist could say "I am small and of no reputation." And we Class-Leaders need to speak much more about the importance of self-respect than we do about the dangers of self-conceit. This is emphatically true in our treatment of young Christians. We need to train them to a true appreciation of themselves, to teach them the extent as well as the limits of their powers. My friend, Dinsdale Young, remarked to me the other day, "If a man has not taken a true measure of himself by the time he is forty years of age he will not accomplish much in life." That is a statement that preachers would do well to ponder as well as hearers. But self-measurement is a vastly different thing from self-depreciation.

**The
Importance
of an
Encouraging
Gospel.**

My own observations have led me to conclude that Methodism needs, more than anything else just now, a baptism of encouraging Leaders. We need in our Church a body of men who are able to see the bright side of things. Our members are for the most part men who are worn out by the attrition of their daily toil ; women who are wearied with the vexations and vicissitudes of their domestic life ; and what they need is an encouraging Gospel which will help them to realise themselves, which will show them that they shall not be defeated, but that they shall conquer many kingdoms if only they have faith in themselves, and an invincible faith in God.

**God's Nobodies
are Really
Somebodies.**

God's Nobodies are really Somebodies ! You cannot be owned and loved by God, and be of no importance. We have, in all our Churches, some of the most devout and earnest followers of Christ gathered out of the great host of servant girls. Is the Christian servant girl a nobody ? Ask the mistress who has found this priceless jewel. Servant girls have an opportunity of Christian service which it is impossible to over-estimate. They are scattered all over England to-day, and oftentimes they are a benediction to the home. Have servants, and nurses, and mother's helps done nothing towards the Christian education of the children ? Let such lives as that of the late Lord Shaftesbury make answer ! Whoever gains a child for God lays England under an obligation that cannot be computed. The pathetic epitaph " unknown " is sometimes found over the lonely mounds of dead soldiers slain on distant battlefields ; but " unknown " finds no place in the vocabulary of God. With Him the obscurest men and women are well known. By His grace the " nobody " is converted into a " somebody " and the " unknown " becomes invested with a majesty and a might which are the gift of God to all His children.

The four following Meditations have been written by

REV. EDWARD GREAVES.

I.—"GOOD ADVERTISEMENTS FOR GOD."

1 Peter ii. 9 (R.V.)

**How to
Know God.**

1. God is the Creator. We may be sure that ever since He created intelligent beings He has been seeking to reveal Himself to them. Doubtless He has manifested Himself to the angels in many ways we

do not know. "What we know not now we shall know hereafter." Our knowledge of God will be eternally increasing.

2. *To man*, He has revealed Himself through (a) the material and physical universe, (b) the Jewish Church, (c) individual consciousness, (d) Jesus Christ. "In all things He must have the pre-eminence," etc.

**How to
Reveal God.**

3. Text tells of another way. God reveals Himself to the world *through believers*, through us. "That ye may shew forth the excellencies of Him who called you," etc. We are to be good advertisements for God. Godly, godlike men will show the world what God is like.

4. Text reminds us that God has exalted us to high privileges, but we have corresponding responsibilities. Shall consider consecutively that we are

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|---|---|---|
| <ol style="list-style-type: none"> 1. An elect race 2. A royal priesthood 3. A holy nation 4. A people for God's own possession | } | that we may show forth
God's excellencies. |
|---|---|---|

**"Unspeakably
Happy."**

I. We are *an elect race* that we may show forth God's excellencies, *the excellency of His mercy*.
1. Peter thinks of the *Gentiles* (verse 10). It was to him a new revelation of God, when to the Gentiles also God granted repentance unto life (Acts xi. 17-18). Before then God had been to him a God of favourites; now, He was a God of universal love, of infinite mercy.

2. Perhaps Peter had some individuals in mind. (a) Paul said his own conversion was a *sample* of God's mercy (1 Tim. i. 10). (b) Peter himself was a pattern of Christ's mercy to backsliders.

3. So we are to go in and out among men with such dispositions and demeanours as will show that we have been called out of the darkness of condemnation into the marvellous light of God's cloudless love.

4. Many Christians are morbid, melancholy; they live in Doubting Castle, or if they believe in God's mercy yet they do not revel in it. If the elect race of pardoned sinners had Wesley's experience, the unconverted would soon want to know the excellent God who imparted such an inheritance of joy.

What a mercy is this,
 What a heaven of bliss,
 How unspeakably happy am I!
 Gathered into the fold,
 With Thy people enrolled,
 With Thy people to live and to die.

5. Ancient paganism had hardly any conception of a pardoning God (Micah vii. 18). The Christian's God "delighteth in mercy."

II.—"GOOD ADVERTISEMENTS FOR GOD."

We are a "*royal priesthood*" that we "may shew forth the excellencies of Him who called us," etc.

You are a Priest. Having become an "elect race" who obtained mercy, we are advanced to a position of princely privilege. "a royal priesthood."

Many ideas are here woven into one thread.

(a) 1. Every priest in the Jewish Church had the right of direct access to God, and offered to Him both gifts and sacrifices. He lived and laboured in God's Presence.

2. Much of his work was commonplace, but the Temple environment transfigured it. Lighting lamps, feeding fires, slaughtering beasts, most lowly toil, became a sacred, joyful ministry. The motive hallowed it. The glory of God did lighten it.

3. All believers are priests. The title "priest" is never applied in the New Testament to one order in the Church (such as the clergy or ministry) in distinction from other Christians.

Use Your Privileges. 4. As priests we should always be living in God's immediate Presence. "We may dwell in the House of the Lord all the days of our life" (Psalm xxvii. 4). We are to bring all work, all suffering, all joy into the Temple. When done in God's Presence, "the meanest task is all divine." "In Thy Presence is fulness of joy."

5. What joy we find in church work, even in its humblest forms, when we realise we are working for God! But all business and domestic duties may be equally a part of our Temple service as done in God's Presence, and for His glory.

(b) 1. Every priest ministered, not only to God but to humanity. He served God by serving the people. He served the people by serving God.

2. We are priests. Moving in God's Presence, we are to be serving mankind.

(c) 1. Such a life, passed in God's Presence, spent in man's service, will be kingly. We are "*a royal priesthood*." "As princes ye have power with God, and victory over sin, the world and the devil." The Man who came to serve and who lived in the Divine Presence is the ideal King.

2. Thus we are called out of the darkness of unbelief, where God is not realised, into the marvellous light of the Shekinah of the Holy of Holies where God dwells.

And Recommend your God. 3. When the Divine presence supplies our motives, directs our conduct, inspires our ecstasies, when the "elect race" has become the "royal priesthood," sinners will believe that there are real excellencies in God and will seek to come out of darkness into His marvellous Light.

III.—"GOOD ADVERTISEMENTS FOR GOD."

We are "*a holy nation*" that we may show forth God's excellencies, the excellency of His Holiness.

Called to be Saints. 1. Like the Jews, we are a separated people. All who obtain mercy are called, not merely to seek heaven hereafter, but to be saints now. "Ye shall be holy, for I am holy."—1 Peter i. 16.

2. Being a "royal priesthood," "holiness to the Lord" should be written upon us, and upon all our time, work, sufferings, belongings. Our separation is not of caste, dress, ritual, but of character, motive, conduct. Everything is to be consecrated to God by being done as by a priest for Him. As Brother Lawrence said, "Our sanctification did not depend upon changing our works, but in doing that for God's sake which we commonly do for our own; while, of course, what cannot be done for God's sake must not be done at all."

3. Let our holiness be of the Scriptural type, let us love God with all our heart and our neighbour as ourself, and men will see in us something of the beauty of God's holiness. We shall show forth the excellency of Him who called us out of the darkness of selfishness into the marvellous light of a new ideal, a new motive, a new life.

The Beauty of Holiness. 4. Holiness in the abstract has little attractiveness for the unconverted. But holiness in the concrete, holiness embodied and exemplified in some person and life, commands reverence. The holiness of the saints whose biographies we read, or whose lives we have seen, has demonstrated to us the loveliness of purity. Possibly our mother's character, our father's life, our teacher's example quickened our first desire to worship the Lord in the beauty of holiness.

5. So when men see in us Christian consistency, see that our actions harmonise with our own professions and with Christ's

commands, our light will shine before them and they will glorify our Father in heaven.

God's Holiness is Lovely. 6. When the Church becomes actually, what it is ideally, the Holy City, men will begin to recognise the loveliness of God's holiness. No longer shrinking from His presence and worship and service, their souls will thirst for God.

7. The holiness of the Man Christ Jesus shows forth the excellency of the holiness of God. Let us seek that it may be true of us, "As He is, so are we in this world."

IV.—"GOOD ADVERTISEMENTS FOR GOD."

1. We are *a people for God's own possession*, that we may show forth His excellencies.

God's Responsibility. 2. We *belong to God*, are His property, His possession. How greatly He values us is proved by the price He paid for us, the precious blood of Christ. Since we are His, He is responsible to provide for our needs, as really as a householder preserves his property, or a master supports his slaves, or a mother loves and nourishes her children. We are to cast all our care upon Him, and show forth the excellency of His keeping and sustaining grace.

3. We are God's possession. *But how does He possess us?* By taking up His abode in our heart. A man enters into possession of a house by receiving the key from the former occupant, and residing there. So our old self hands over the key of our heart to God and He dwells in us.

God's Indwelling. 4. We read of a man possessed of demons. The demons had control over him, directed his steps among the tombs, strengthened his arms to break fetters and chains, caused his voice to cry out. So when we are possessed of God's Holy Spirit He controls us. He keeps the heart clean, inspires the thoughts, strengthens the will, animates and directs all our powers. As our spirit possesses our body, gives it life, and causes eyes to see, ears to hear, feet to walk, hands to labour, so God possesses our spirit, and moves and actuates the whole.

5. Thus it is by God dwelling in us that we can show forth the excellencies of Him who called us out of darkness into His marvellous light. "I live, yet not I, but Christ liveth in me." The demon-possessed man is like a demon. The God-possessed man is like God.

**The
Christian's
Trans-
figuration.**

6. Men will believe in the excellencies of God when they see us in business and home as God-possessed men. Worry, fear, ill-temper, greed, meanness, sordid motives will be impossible to him who is filled with the Spirit. "We do not speak great things, we live them," said an early Christian to a pagan. If the Divine is in us it will beam forth; the fashion of our countenance will be changed; the sons of men will be sons of God, and, perfect as their heavenly Father is perfect, will show forth His excellencies.

7. Is God like you? He is if you are, as you may be, like Christ. "Show forth His excellencies."

The four following Meditations have been received from

REV. A. W. COOKE, M.A.

I.—THE EXAMPLE OF CHRIST.

A Circle with Segments. Many of your members will know Dr. James Stalker's "Imago Christi." In that book the circle of human life is divided into segments, each representing an important department of duty or experience, and then Christ is followed into these various departments to see how He lived in them and what example He has left concerning them. So we are led to consider Christ in the home, in society, as a sufferer, as a Man of prayer, and so on—a wonderfully fruitful way of regarding the life portrayed for us in the Gospels.

The Use of Time. Following this method, let us seek the example of Christ in the matter of our "Use of Time," a serious subject, and one that concerns us all. The Gospels show us that our Lord took a very severe view of life. For Him it was an unspeakably sacred trust. *God* has placed us all here on earth and has given us our abilities and opportunities. These are to be used faithfully and diligently, till the reckoning day comes, when results will be required equivalent to the gifts. This is how Christ viewed life, and He lived accordingly.

Much Work and Little Time. 1. The Gospels show us One who had a great work to do and little time in which to do it; One who, therefore, worked untiringly and undauntedly, until His task was achieved. "I must work the works of Him that sent me, while it is day: the night cometh when no man can work." Here is an example for us,

and a trumpet call to strenuous devotion and unflinching fidelity. For we, too, have a great work to do and little enough time for its accomplishment.

**But Time
Enough.**

2. The Gospels show us One who, though He moved forward swiftly and never relaxed effort, never made haste and was never confused or anxious. He knew that *there was time enough* for His work, if only He used up the precious hours and days allotted. So there is no trace of overstrain or loss of calm. Here is another example for us, a loud call to the possession of our souls in patience, to the avoidance of anxiety and undue haste. God counts out to each of His servants the hours of life, and each shall have all the time needed for his own particular task. "Are there not twelve hours in the day?"

Need for Rest. 3. The Gospels show us One who knew when to rest as well as when to work, One who never despised necessary relaxation, either for Himself or in the case of His disciples. This is an obvious lesson for us to-day. It is the easiest possible thing to become overstrained, and so for the quality of our work to be seriously lowered, if not permanently impaired. Let us therefore cling to the Sabbath weeks in the year, the Sabbath day in each week, and the Sabbath hour in every day.

II. —THREE ESSENTIALS IN THE CHRISTIAN LIFE.

Three important elements in the Christian life are the following:—(1) Waiting for God; (2) walking with God; and (3) working for God. The first of these is not the same thing as prayer, which is a fourth principal element. Perhaps the feature most frequently lacking in these eager, restless days is the first. We try earnestly to walk with God; we work diligently for God; but do we wait patiently before God, as the greater saints have always done?

Waiting.

1. Waiting before God. This subject can be profitably considered in connection with the accounts of the visits of Jesus to the home of Lazarus in Bethany. See Luke x. 38-42; John xi. 17-41; John xii. 1-8. Note the contrast, in all the stories, between the characters and actions of Martha and Mary. What is it that lifts Mary above her sister; Surely it is that she is, in each scene, *at her Lord's feet as a disciple and a worshipper*, whatever else she may be doing as well. This saved her from the mistakes into which her sister fell, and also from the quiet rebukes which her sister received from the Master. Do we need more of

this practice of patient waiting, this going apart and sitting still before God in meditation? God has many things to say to us and many blessings to bestow upon us which require that we be still and quiet.

Walking. 2. Walking with God. Connect this with the short biography of Enoch in Gen. v. 21-24. Genesis v. is a catalogue of human lives, and one life in the list cannot be chronicled like the rest. All the others lived, begat children, and died. Enoch, after the birth of Methuselah, "walked with God," and when the end came, "was not, for God took him." There is no better or more suggestive description of the highest life than this. "Enoch walked with God." That meant three things at least. It meant (1) that Enoch was in agreement with God all the way (see Amos iii. 3); (2) that he trusted God implicitly, and (3) that he kept always in step with God, neither moving ahead nor lagging behind.

Working. 3. Working for God. We have each of us our own special work. Let us find it at once and not wait for it to find us. And having found our task, let us be about its discharge at once, working diligently while the day lasts, remembering that "the night cometh, wherein no man can work." If we thus work for God, we shall find God working with, and in us, and the results will be assured.

III.—WELL-DOING.

An Exhortation. In Galatians vi. Paul writes to his spiritual children, "Let us not be weary in well-doing"; a word in season at all times in large communities of believers, and often sorely needed by individual members of our Classes. There are times in Church life, such, *e.g.*, as the end of the winter season and the coming of the longer, warmer days of spring and summer, and crises of personal experience also, when some such exhortation is sorely needed. But, first of all, it needs to be explained.

Its Meaning. 1. *The Explanation.* The phrase "well-doing" is applicable in a wider and in a narrower sense. In the *wider* sense, it means "doing things that are good and honourable in themselves, performing actions intrinsically right and beautiful." In the *narrower* sense, it means "doing things that bring good to others, performing actions that are serviceable and beneficent." So the apostle is beseeching his readers not to grow weary in minding (1) whatsoever things are true and just and lovely and of good report, and (2) perhaps on this occasion especially, whatsoever

things are fraught with helpfulness and blessing to others. For Christians have not only their own life of holiness to live, but also their own share in the sacred service of men to undertake and to persevere in.

Its Enforcement. 2. *The enforcement.* Now experience teaches us very plainly that *we* often need both these exhortations. We are in danger of growing faint-hearted in our pursuit of righteousness and truth by reason of (*a*) the inherent difficulties of the task, and (*b*) the bitterness of repeated failure, the paralysis of defeat. And we are tempted to become weary of serving others by the manifold discouragements of such service—the unresponsiveness of human nature, the amount and strength of evil in the world and the slowness of spiritual results. *Why*, then, must we not allow ourselves to be disheartened? We must not cease for a moment from the quest of holiness (*a*) because that quest is the deepest obligation of our life, what we owe directly to God as our first duty, and (*b*) because of the danger to character if we relax, danger to our own characters, and danger to the characters of those with whom we have to do. And we must not relax our efforts for the good and happiness of others (*a*) because such unremitting efforts form the second deepest obligation under which we lie, laid upon us immediately by our common relation to the All-Father, and (*b*) because of the loss to character which we and others are bound to suffer, if we do cease to labour. In other words, two things are of supreme importance in our life—our Faith and our Love, and the reality of our sonship with God and of our brotherliness with men.

IV.--ANSWER TO PRAYER.

A profitable hour might be spent in conversation about "Answer to Prayer." After the members have spoken of their experiences, it will be strange if some have not expressed wonder that so often their prayers have remained seemingly unanswered. Let the Leader then throw out the following suggestions:—

Unreal Prayers. 1. When we pray, God always answers *us* and not our words, the state of our minds and hearts and not the language of our address. This is a very serious thought, and explains much. Our words may not represent us, may not stand for any real or right desire in the heart. As Behmen says, "Right praying is not a mere custom that a man need only speak and say the words of

prayer. Such speaking of words, without hearty consideration or devotion and without Divine desire, it but an outward thing." We may be sure that all such merely spoken petitions fall lifeless and unheard to the earth.

How frequently *our* prayers, both public and private, for this very reason go no higher than the roof of the room in which they happen to be uttered!

Uninspired Prayers.

2. We often kneel down and begin to pray without any preparation. But are we always in the right spirit for approach to God? Can we pray effectively at any time and in any place? Do we not always need first of all to ask for and then to await the coming of God's Spirit. All prayer that prevails is at His monition. Behmen says again: "Nothing pleases God but what Himself worketh and doeth with a thing. Therefore, when we pray we must first call upon God, in the name of His dear Son Jesus Christ, for the illumination of His Holy Spirit." See Psalm xliii. 3 for works of preparation before making known our specific request.

Ignorant Prayers.

3. We often pray in complete ignorance of God's will in relation to the matter of our request, and fail to bear in mind that the only prayers certain to prevail are those which run parallel with the Divine will. God always answers us according to His own perfect knowledge of what is good for His children, and never according to our ignorance and folly. See Matt. vii. 11, where it is "good things" that are promised, and not the particular things for which we ask.

4. After prayer have a wide outlook for the answers. Many a prayer for a physical gift, apparently unanswered, has really been answered in the bestowal of some spiritual gift, without which our lives would be ever so much poorer.

O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord! teach us how to pray.

The four following Meditations are from the pen of

REV. GEORGE ALLEN, B.A.

I.—THE JOY OF SERVICE.

Conversion to God is registration on the roll of citizens of the Kingdom of Heaven. The duties of citizens devolve upon us.

By-and-by "the kingdom of the world" shall "become the kingdom of our Lord and of His Christ," and we are to work towards that end. Every Christian must "fill his hand this day unto the Lord," for "loving is doing." And here is the best specific for those who mourn scant joy and lost blessedness:

Joyful thus my faith to show
I find His service my reward.

Why is it that hard work and a glad heart so often go together in Christian experience? Think of one or two elements in the "joy of service."

I. The Joy of Helping God. We have seen in the Sunday-school a lad shuffling and ungainly in gait, listless and purposeless in character; he enlists: by-and-by the step quickens and the face brightens—he is helping his country. Give the most troublesome lad in a Class plenty to do for you; you could not please him better, nor steady him more effectively—he is helping teacher. Our work is to help our Father; remember that He always shares the task, and that His pleasure is prospering in our hand. Is not this hundredfold reward?

We ask no other wages,
When Thou shalt call us home,
But to have shared the travail
Which makes Thy Kingdom come.

II. The Joy of Succeeding. There's little joy in leading the forlorn hope of a cause we have at heart, and little joy in long-deferred expectation of success. But to the Christian there is a wonderful fruitage of blessing now, and the certainty of a full harvest by-and-by. Failure is impossible in this service: "Thou canst not toil in vain." It is often said that "God rewards faithfulness, not success"; yes, but in this labour faithfulness always means success. Success, of course, is reckoned from God's standpoint, not ours; hence we speak of "apparent failure."

Not till the hours of light return
All we have built do we discern.

III. The Joy of Continuing. "Worn out" and "aged" are words never used or suggested of the servant of God in our Bible. On whatever else the shadow of an approaching end may rest, it never rests on work for God. "When the even was come" only marks the close of one day's work in the Vineyard; the next day is eternal, and our best reward for work to-day is work to-morrow. We covet most "the wages of going

on," and what joy can be fuller than to know "they serve Him day and night in His temple."

Maker and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of the least.

II.—CHRISTIAN COVETOUSNESS.

"Covet earnestly," the Authorised Version reads in 1 Cor. xii. 31, but the word does not denote that "greedy desire for more" which is branded again and again as a sin, so it has been changed now to "desire earnestly"; but remember the word is a strong one. Does it not indicate an often neglected duty?

Sing them over again to me,
Wonderful words of life,

was the only tune an old friend of mine could play, but what a long time he took to tire of it!

Have you never met anyone who seemed to regard personal religion much as my friend regarded music? Have you never felt the danger in your own life? In public worship, in private devotion, in the Class-meeting we are so apt to fall into monotonous repetitions, meaningless routine, spiritual ruts. Learn a new tune! The same notes, but fresh harmonies and successions. Press on! Covet earnestly the best gifts.

The Blessing of Discontent. "Blessed are they that hunger and thirst after righteousness," they that have eyes to see and hearts to desire "the exceeding riches of His grace." We have not yet apprehended; let us stretch forward eagerly to the things which are before, the high calling of God in Christ Jesus. Does a schoolgirl show you her writing or drawing? You are not on the look-out for faults, but see if the child is; for only through consciousness of partial failure can she rise to true success.

We, too, have our school task—writing under the copy Christ has left, painting with the brush of daily life His portrait, beating out the music of a true faith. Pray to see clearly how high is the ideal life, and then "covet earnestly the best gifts."

"Is it Yours?" It is a very old motto: "Tuumne?" but let us see is we cannot make use of it still. Study carefully the characters of the men and women in the Bible; see what is best in each—patience, prayerfulness, fearlessness, eagerness, devotion—and use the old motto as a touchstone of our own character. "Is it yours?"—that excellence

you have noticed and can appreciate in Job or Elijah, in Joshua, or Peter, or John? Read, too, of servants of God in later days, think of the best men you know to-day; whatever in them is honourable, just, pure, lovely, or of good report, think on these things, and ask again and again, "Is it yours?" The answer will often be humiliating, but there are few better ways of learning to "covet earnestly the best gifts."

"Put Foundations under them." "Build castles in the air: your labours will not be lost: now put foundations under them." Learn to covet, then learn to obtain. First the strong desire, then the strong effort to attain the desire. Let us never rest in mere wishes for good, translate every wish into a prayer for true prayer is the rock foundation of the castle we are to build. "Ask, and it shall be given you."

O, then wish more for God, burn more with desire,
Covet more the dear sight of His marvellous face,
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of grace.

III.—THE PROGRAMME OF LIFE.

Have you heard of the man who said he could always sleep an hour in a half-hour? You envy him: it's a grand thing to get the best out of the hours of sleep. What of the hours of work? Have we learned yet to "redeem the time?" Spend a moment or two at close of day, not in praying or reading, but simply in thinking—passing in review the day's life, and asking "what have I done since morning for God's glory and others' good?" It is easy to be in a hurry, "busy here and there," to tell ourselves and our friends that we have no time, and yet to come to God in the evening with the sorrowful consciousness that we have been frittering away the hours. There isn't time for everything, but there's time for a great deal, and always time for all our duty. "Success comes to the man who has a programme:" then let us "stay a little that we may make an end the sooner," let us make sure that we know what must have a prominent place on life's programme, then go and "do the next thing." One or two hints may help—

I. Put Others before Self.

That does not at all mean the neglect of self-culture: "self-reverence, self-knowledge, self-control" are specially needful to the worker, but the truest self-culture and the uttermost self-sacrifice may and should go hand in hand. Let us learn to put others'

pleasures and wishes and interests habitually before our own. Others' troubles, too—a task even more difficult : covet the

Heart at leisure from itself,
To soothe and sympathise.

And always take care that others shall never guess the cost to you. Give as one who is receiving ; let your self-sacrifice be as cheery as any self-gratification could be.

II. Leave Room for the Devotional Life. Many of us young Christians find it difficult to give to recreation its due, and no more than its due proportion of time and thought ; but there is a temptation far more subtle besetting some of us : worship is so apt to be crowded out by what we call “service” ; the multiplication of Christian activities is a standing menace to devotional habits : guard very jealously against letting personal experience of the things of God run shallow : your influence on others is bound to suffer :

Man's busiest day's not worth God's minute.

III. Set Christ before all. Here, surely, is the open secret of a life that uses to best advantage every day and hour. Only by the enthronement of Christ in the heart shall we learn to make and carry out the best programme of life.

The schoolroom may seem a chaos when the teacher is away, but how quickly every boy finds his place when the teacher returns. The disciples may dispute by the way which of them shall be greatest, but when He stands among them they hold their peace. So let us “seek first the Kingdom of God and His righteousness, and all these things”—all this needed guidance as to life's programme—“shall be added unto” us.

IV.—THE HOUSE OF GOD.

What shall we pray for our Church ? We call it the house of God ; shall we pray that it may always prove worthy of the name, and be to our fellow-worshippers all that Bethel, the first “house of God,” was to Jacob ? The stony hill-side, called God's-house before the stone was raised or the oil poured out, will save us from ever thinking that any section of the Church, or any particular kind of building, can claim a monopoly of the name. There's a classroom somewhere—a little village chapel—a place by your bedside—hallowed in your thought for ever, because there the God of mercy revealed Himself to the wanderer. Let us pray that our church may be hallowed in like manner to all who enter.

Behold a Ladder. It was set up on the earth; the top of it reached to heaven. It opened the intercourse between Jacob and his God. And shall there not be seen a way to heaven in all our services? Whenever we meet there are some earnest seekers after "the paths of righteousness"—heart-purity and the power of an unselfish life. Pray that they may see the stairway to heaven. You remember that Christ claims to fulfil the type of Jacob's ladder—"Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man." A ladder set up on the earth, for "the Word became flesh and dwelt among us"; a ladder reaching unto heaven, for "we behold his glory," glory as of the Only-begotten of the Father; pray that He may be "openly set forth" in all our services as "the Way that leadeth unto life."

Behold the Angels. They were ascending and descending on it: receiving and doing the bidding of God; taking from his hand, and bringing to the wanderer, all needful grace and blessing. So it is always in our services, if only our eyes are opened and our hearts ready. Remember there is no saving efficacy in the Gospel merely preached—there must be also the Gospel applied: "Angels of God ascending and descending" on preacher and congregation. The ministry of praise must be a heaven-sent ministry, if it is to be potent for good: the ministry of prayer and the ministry of the Word are God's gift, not man's work, or else they are valueless. Pray, then, that whenever we worship, God the Holy Spirit, in whose office are summed up all heavenly ministries, may be applying the word, and bringing blessing to the hearers.

Behold the Lord. This was the crown of blessing, hallowing Bethel to Jacob for all after-time. Here was given the assurance of God's personal care, and the promise of his perpetual presence, and here Jacob made his covenant with Jehovah. "Surely God is in this place": as surely as He is in the midst of the "great multitude which no man could number": Christ has ratified for us Jehovah's promise. Pray that every service, to every heart, may be a trust with God.

SÉCTION IV.

NEW YEAR AND OTHER FESTIVALS.

**The Class-
Leader's
Worst Enemy.**

If there is one thing more than another which the Class-Leader should guard against, it is to prevent himself and his members getting into a groove or rut. This is a common danger, more especially in small Classes, and is largely due to the fact that there is so little change in the *personnel* of the Class. There are the same faces, Leader, and members, week by week, the year round. This condition of things may have fearful results. Routine may lead to cant, cant to sterility, and then the natural sequence, hypocrisy and spiritual death.

**He Must be
Routed.**

It is, therefore, imperative in the interests of our Blessed Master and His Church, and of the responsible office we hold, that we should combat this dreaded foe with all our might. John Bunyan recognised the danger—

Christian, do you not remember that one of the shepherds bids us beware of the enchanted ground? He meant by that, that we should beware of sleeping; “wherefore let us not sleep as others do, but let us watch and be sober.”

Again—

“And in his sleep his roll fell out of his hands. . . . Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness.”

It is very helpful to Leaders and members in this connection, whether the Class be large or small, to break the routine by having fresh starting-points. Count as red-letter days Christmas, the first meeting in the New Year, Easter, Ascensiontide, Whitsuntide, the quarterly visitation of the minister. Make a special “whip” on these occasions. Have a Class annual meeting.

**The New
Connexional
Year.**

The first Sunday in September is always an anxious time for ministers and people in our Church, as it is the beginning of the new Connexional year. By our system every minister's appointment is annually reviewed by Conference, and consequently there is a possibility of any minister being removed, although his three years' term may not have been completed. But in any case, there are this year some six or seven hundred men who must, in the order of things, change circuits and enter upon fresh fields of labour. Under such circumstances, our ministers and their families deserve much sympathy—they are indeed pilgrims—and were it not for the kind thoughtfulness and hospitality of the stewards' wives and the friends, they could readily enter into the spirit of the well-known verse—

Earth's but a sorry tent,
Pitched but a few frail days,
A short-leased tenement ;
Heaven's still my song, my praise.
Oh happy place ! When shall I be,
My God, with Thee, to see Thy face ?

The way to make the freshly-appointed ministers feel "at home" in their new surroundings is by giving them a hearty welcome and offering to co-operate with them in carrying on their work. The love of Christ will constrain us to show affection and consideration to those who are called to bear the burdens and responsibilities which necessarily appertain to their office.

**The Machinery
of the
Church.**

It is their business to keep the machinery in the various departments of the Church in order, and to wage a continual warfare against sin in whatever form it presents itself; they have to minister to the sick and to feed their flocks with the Bread of Life. We Leaders feel the burden of souls resting upon us in our office, and none can therefore better appreciate their anxieties in this particular. We must remember that when the ministers are blessed and successful in their work, so our work also prospers if we be faithful to our calling.

**An Annual
Class Rally.**

It therefore behoves Leaders at such a time to have a Class rally. This I know to be frequently done in many Classes. At that meeting we ought to place before our members the issues at stake: they should understand if the minister is to succeed it is imperative that he be supported by the prayers of the Church. He ought

to feel that he will have no lack of followers if he leads in any movement for the advancement of Christ's kingdom. Every Leader before coming to the meeting should take upon himself fresh vows of service, and in doing so prayerfully review the condition of the Class and endeavour under the guidance of the Holy Spirit to devise fresh methods for making it more useful and attractive.

Large and Small Classes. I would also recommend that a special meeting should be called for some other occasion than that on which the Class is held, to consider the spiritual conditions of the Class. At this meeting, should the Class be large enough to require them, the officers—secretary, treasurer, and precentor—should be re-elected or changed, as is found necessary. The visiting committee should then also be revised. In small Classes, however, it is equally desirable that such a meeting should be held. The members must be made to feel that it is their Class, and that the responsibility of success or failure mainly rests with them. Each member should be induced at this meeting to covenant with the Lord that he will do his utmost, by loyalty to Christ, by love to the brethren, by endeavouring to enlist fresh recruits for the Class and by punctual and regular attendance, to make the new Connexional year the best on record. .

Class Council Meeting. The members of the Class having been specially summoned (in many cases personally invited), they will no doubt turn up in goodly numbers, and amongst them, it may be hoped, will be several of those who may be called "irregulars." This meeting may be a Business-meeting, but it is business of the first importance, and before anything else is done it will doubtless be felt to be a necessary preliminary that each and all, Leader and members, should, by having previously waited on God, possess the full assurance that the Lord is in their midst, and that the Holy Spirit is present to direct and guide their deliberations. Each member should be led to make a complete surrender of self, and seek the supreme privilege of being a co-worker with Christ to the glory of God. After the first hymn and prayer (a good hymn to open with would be 599—

Except the Lord conduct the plan,
The best-concerted schemes are vain,
And never can succeed ;
We spend our wretched strength for nought :
But if our works in Thee be wrought,
They shall be blessed indeed,

or 503—

Jesus, my strength, my hope,
 On Thee I cast my care,
 With humble confidence look up,
 And know Thou hear'st my prayer.
 Give me on Thee to wait,
 Till I can all things do,
 On Thee, Almighty to create,
 Almighty to renew),

the Leader may explain that they have been brought together to take counsel with each other, to devise means for making the Class more helpful and attractive. He will tell them that he has himself been praying for guidance, and is prepared to make great sacrifices to achieve the end in view. He will inform them of his intention during the coming year to be punctual in his attendance, and to close the meeting within the hour, unless special circumstances prevent.

**Mutual Re-
 sponsibilities.** He may ask his members to pledge themselves, as do our friends of the Christian Endeavour Societies, to be present at every meeting, unless hindered by some reason which they can give to the Lord Jesus Christ, and in case of unavoidable absence to write the Leader a few suitable words which may be read to the Class. This method is now adopted in some Classes with great advantages. The Leader will further state his determination to attend regularly the public services, especially the sacramental services, and his hope that the members will do likewise. He will also promise to try and induce strangers, not members of other Churches, to join the Class, but will remind the members that he must rely on them for such work more than on himself, for he is only one, and they are many. The members, he will tell them, ought to be always on the look-out for recruits in the congregation, the Sunday-school, the Guild, and amongst their companions and friends. He will promise to do all he can in the way of visitation, but here again he expects that the members will look each other up, show an interest in each other in case of sickness or depression, and so "bear one another's burdens." The Class-meeting, he will explain, must be made bright and attractive, there must be variety, the meetings must be homely, so that none will be afraid to speak. The singing must be good, and here the Leader should, in case he is not musical, secure a promise from some member who is so gifted to be present in time and to raise suitable tunes. If it is possible to have a musical instrument, harmonium, piano, etc., in the Class-room, and to have accompaniments played, so much the better, but in any case good hearty singing *must* be provided.

The Leader will find it very helpful to select his hymns and give the numbers to the precentor of the Class, at the latest the day before the meeting, to enable him to fix upon the right tunes.

**An Original
Method of
Adding New
Members.**

Mr. Walter Turnbull adopted some years ago a plan in connection with his Class which he found most successful, and which has been largely adopted by others with great advantage. Every fifth meeting he has what he calls an "Open Night." On this night two members of the Class undertake to provide the programme, when special solos are rendered, and they either give addresses or secure speakers. On this night special efforts are made to bring to the meeting those who are likely to become members. It is their recruiting meeting. This method he has found highly successful, "lending added interest to the meeting without impairing its spirituality." A somewhat similar plan has been adopted with good results in a Sunday Morning Class in Birmingham, where there is one selected speaker, a member of the Class, who gives a ten-minutes' address on the morning of the Monthly Prayer-meeting. The main difference, however, is that in the latter case the meeting is not an "open" one; I think perhaps the success would be even greater if it were.

**The Leader's
Keynote.**

Then another thing ought to be done which will be most helpful to the Class. The Leader knowing as he does that the tone of the Meeting depends largely on the way in which he opens it, will probably inform them, unless he has already adopted the practice, that he intends introducing topics for conversation in the Class, which will be interesting and helpful to the members.

Mr. Turnbull gives the following particulars—"In our Class I do not put testimony first. On our 'Open Nights' and such other occasions as I am led to do so, I throw the meeting open for five or ten minutes' brief testimony. But while this is the case I have also to confirm the testimony of other Leaders, that the subjects considered in systematic order call forth unconscious testimonies, which to me are, by their very spontaneousness, of far greater value than the more stereotyped form to which we have hitherto been accustomed. Take, for example, our last week's Class. We are at present considering the 'Sermon on the Mount,' and on the night in question I dealt with 'The Old and New Citizenship,'—that is the contrast between the demands upon a follower of Moses and a follower of Jesus, ending in the case of the latter with that startling ideal, 'Be ye therefore perfect, even as your Father, which is in heaven is perfect.' The moment I ceased, a

lady member burst forth with a view of the subject and her relation to this great demand of 'perfectness,' giving, all unconsciously to herself, and probably to the majority of the members present, the experience of her inmost life and thought. This was followed by other experiences of a similar nature, *all standing in relation to the subject under consideration*—genuine experiences which I venture to say would not have been given under other circumstances, and which gave me an insight into the mental and spiritual condition of the members in question of inestimable value in dealing with them in future meetings. I do not for a moment believe that we ought to wholly dispense with witness to the work of the Spirit in our hearts and lives, but I do contend that the more unconscious and informal it can be made, the more sincere is it likely to be, and the more effectual in raising the spiritual tone of the Class, and to this desirable end the Class subject contributes.

**Living
Principles
v.
Platitudes.**

"I am so convinced of the vital importance of our members, and especially our young people, being taught the great verities of the Christian faith, and made intimate with our 'Text-book of Life,' that if I must choose between the hard and fast testimony meeting, and a meeting for Biblical study, I must choose the latter. It is much more desirable that our people should *know* the principles upon which the Christian character is based (and the Class-meeting offers special facilities for imparting that knowledge), and *live out* those principles, than that they should become adepts in giving verbal utterance to them. In other words, *Knowledge* and *Life* are absolutely essential, while formal witness-bearing in a meeting is largely a matter of temperament, and upon it the culture of the spirit is not dependent."

**Preparations
for Christmas
and the
New Year.**

The Leader ought to make much of the Christmas and New Year Church Festivals, and for some time beforehand should anticipate their arrival. I do not know of any better method of doing this than the following, which for many years I have adopted to the great benefit of the individual members and the welfare of the Class generally. Some weeks before the close of the year, it has been my custom to express the wish that each member in the Class should select a passage or text of scripture which might prove to him in the coming year what the pillar of cloud was by day, and the pillar of fire by night, to the Israelites in their journeyings through the wilderness. And to that end I asked them, prayerfully and diligently, to search the scriptures, until, by the blessing of God, each had the assurance of the Holy

Spirit that he had found the portion intended for him. Further, I have asked the members on such occasions to search also for the Class Motto, one which would during the year act as a stimulus in making the Class more helpful to themselves, and for increasing the number of its members.

A Tried and Successful Method.

No one can imagine, until it has been tried, what blessings may be obtained from this plan. The keen interest taken by the members in the discovery of the portion of scripture to which the Holy Spirit shall guide them is always very remarkable, and it increases week by week as the services in connection with Christmas, the Watch-night, and the Covenant Service in their turn are celebrated. The emotions fostered by these anniversaries, and the thought of the responsibilities which they have to face in the coming year, all conduce to devout reading of the scriptures for the purpose intended. A member has often difficulty in deciding between two or more passages, and will at such times say, "I think I have found the right text, but prefer waiting a little longer before giving it in." And he will continue the search until he has the assurance of the Spirit that there can be no mistake about the matter. When the motto or text is decided upon, the member is directed to write it out with the reference, and to attach his signature to it. He then brings it to the meeting, and may either hand it to the Leader without remark, or, what is commonly done, read it to the Class and give his reasons for the choice he has made. These readings are very helpful and interesting, the more especially as the members know much of each other's surroundings and spiritual condition.

The Class chooses its Watchword.

The selections and readings occupy many weeks and extend through and beyond the Christmas and New Year Meetings. The effect upon the members during the whole of this time is very marked. When all the texts which are likely to come are gathered in, then the question arises, "How is the Class Motto to be chosen?" My plan has been as follows: Having fixed the date of the meeting for the purpose, a special "whip" is issued to bring the whole of the Class together. At this meeting the texts which have been given in during the preceding weeks are handed back to the members, each of whom in turn is requested to quote the reference, and read out his text to the Class without note or comment. The other members, Bible in hand, each follow the reading. It is astonishing what a large number of passages can thus be brought under review in a short time. As each finishes his reading he returns the paper to the Leader, and when all are collected, then the Leader announces that he

will read out the whole one by one without mentioning the names of the members.

A Show of Hands decides it.

He will then ask the members to vote upon each by holding up a hand, showing whether in their judgment the passage is suitable for the Class Motto. The members may vote for all or none.

The votes, when counted, are recorded in favour of each text as it is read out. Some receive no votes, which is not to be wondered at, as many passages whilst suitable for individuals, are not at all appropriate for the Class. When all have been dealt with, the votes for each are announced, and the six with the highest votes are set aside. These are again and again voted upon until there is an unanimous vote, and all the members are delighted with their Class Motto for the New Year. The name of the successful member is then given, and he is heartily congratulated by the Class on the honour which has been conferred upon him. The members, having chosen their New Year's text, and also the Class Motto for the New Year, I have made use of them in the following way:—There has usually,

The Walls a Historical Record.

indeed I may say invariably, been in the Class a member with artistic talents, and to him I have entrusted the work of painting a Class Motto Card, with the name of the member whose text

was selected. He has been allowed to use his fancy in the choice of the design with which to associate the Motto. Some very beautiful pictures have been thus produced. There has always been a cabinet maker or carpenter in the Class who has very readily undertaken to frame the picture, with the result that the walls of the Class-room are adorned with the framed pictures for the past ten years or more, adding much to its brightness and homeliness.

A Monitor for Class and Member.

To make the best use of the mottoes chosen by the members, I have adopted the following plan. The Class Motto chosen as above has been printed on an illuminated card, somewhat after

this fashion—

.....Wesleyan Church.

Class Motto for 1900—“*But he that shall endure unto the end the same shall be saved.*”- *Matt. xxiv. 13.*

My Motto--

.....

A blank space is left with two lines on which are to be written the member's text with the Bible reference, and with his name

and the date underneath. One of the members who is known to write a specially good hand is chosen to do this part of the work, and the cards when completed are handed round to the members, who take them home and treasure them, placing them in their bedrooms, or in their Bibles for constant reference during the year.

These are a few of the mottoes chosen in previous years by the Class—

“But he that shall endure unto the end, the same shall be saved.”—Matt. xxiv. 13.

“Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”—1 Tim. iv. 12.

“Only let your conversation be as it becometh the Gospel of Christ.”—Phil. i. 27.

“Watch ye, stand fast in the faith, quit ye like men, be strong.”—1 Cor. xvi. 13.

“And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”—Ephes. iv. 32.

“And as ye would that men would do to you, do ye also to them likewise.”—Luke vi. 31.

“And let us not be weary in well doing; for in due season we shall reap, if we faint not.”—Gal. vi. 9.

“Honour all men, love the brotherhood, fear God, honour the King.”—1 Peter ii. 17.

“Prove all things; hold fast that which is good.”—1 Thess. v. 21.

At the meeting, when the Class Motto is selected, and during the whole period when the texts are under consideration, hymns 300, 265, 255 to 259, and Luther’s grand hymn (466) are much relished. It is easy to imagine the intensity of feeling as the members sing—

Father of mercies, in Thy word,
What endless glory shines.
For ever be Thy name adored,
For these celestial lines.

Or especially when, with all their souls, they shout—

Should all the forms that men devise,
Assault my faith with treacherous art,
I’d call them vanity and lies,
And bind Thy gospel to my heart.

**First Meeting
of the
New Year.**

What stupendous results may follow a year’s work in the Class! Believers encouraged and refreshed for their warfare, the weaklings quickened and strengthened; young converts built up and established in the most holy faith; new recruits brought into the fold and shepherded; characters developed; Christian workers going out from the Class full of zeal and enlisting for the Sunday-school, Guild, or Temperance work

and taking by degrees higher positions in the Church, as Class-Leaders, Local Preachers, or Ministers of the Gospel. What possibilities! The Leader is staggered as he contemplates them. On the other hand, when he looks at self and considers his feebleness, his unworthiness, his heart sinks within him. He is ready to exclaim with Moses, "O, my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant, but I am slow of speech and of a slow tongue. And the Lord said unto him, Who hath made man's mouth, or who maketh the dumb or deaf, or the seeing or the blind? Have not I, the Lord? now therefore go, and I will be with thy mouth and teach thee what thou shalt say." And so the Leader, when feeling utterly helpless and dependent for aid to lead the Class, and unable even to say a word for himself, may have the full assurance that the Lord will not allow His children to be left without guidance.

Fresh Vows of Service. The hymns should be selected for the occasion, the whole service being unique. For many years, I may say, at this time in my own Class

I have chosen the following:—

95, "O God of Bethel."

812, "O God, our help in ages past." Although many will prefer the stately measure of St. Ann, the tune to which this hymn is generally sung, yet I have found it go with much acceptance by my large Class of Men's Voices to "Auld Lang Syne." There is in the latter tune a feeling of comradeship, which is suited to the occasion.

343, "O for a closer walk with God."

930, "Come, let us anew."

These hymns, under the influence of God's Holy Spirit, bring home to the members the brevity of life, and the necessity in the first week of the year to reconsecrate themselves to God. The Divine presence andunction will be manifest: the spirit of consecration will come to all, and fresh vows of service will be rendered to the Lord. May the Lord, whose advent we have just celebrated, prosper each Class; and may the year prove the best on record for our beloved Church!

**An Inspiring
New Year's
Address.**

Mr. Howard N. Burton, of Lytham, writes:—
"Our Leader, Mr. Alfred Brookes, gave us one of his pointed and beautiful addresses on the first Sunday in the year upon the words, 'I go to my Father, pointing out that the Christian life fashioned after the image and example of our Saviour, is not a dull pilgrimage, but a grand coronation procession to the palace of our King. He reminded us of our glorious privileges as sons of God, and bade us take the words of Christ, 'I go to my Father,' as our constant motto throughout the year.

remembering in our daily duties and daily conflicts that we are but moving on by the grace of God to the many mansions prepared for us. As a proof that our Leader's labours have not been in vain, it was good to see over three-fourths of the members attending the 'Covenant Service' later in the day. I have sent you a brief sketch of this very helpful meeting, thinking that perhaps you may consider it worthy of notice."

A Specimen of one of Mr. Brookes' Programmes.

A New Year's Text.	Hymns that have Helped Me.
Heredity and Faith.	Bible Characters—Adam.
Heredity and Responsibility.	Bible Characters—Eve.
Defend the Faith.	Texts that have Helped Me.
Profit and Loss.	Bible Characters—Cain.
The Fear of God.	Bible Characters—Abel.
Testimony Meeting.	Bible Characters—Enoch.
Pastoral Visitation.	Pastoral Visitation.
The Blessings of Burden.	God's Reserve of Goodness.
Transfigured Lives.	The Blessings of Not Getting.
Life of Henry Drummond.	"Afterward."
Ill-Temper.	The Blessing of Longing.
Why Christ Must Depart.	The Cost and Worth of
Going to the Father.	Sympathy.
The Eccentricity of Religion.	Testimony Meeting.
To Me to Live is Christ.	Finding One's Mission.
Clairvoyance.	Living up to our Best Intentions.
The Three Facts of Sin.	Life's Double Ministry.
The Three Facts of Salvation.	The Ministry of Well-wishing.
Marvel Not.	Helping without Money.
Pastoral Visitation.	Timeliness in Duty.
Penitence.	Pastoral Visitation.
The Man after God's own Heart.	The Office of Consoler.
What is Your Life?	Living by the Day.
What is God's Will?	Habits in Religious Life.
Concerning Sanctification.	The Power of the Tongue.
How to Know the Will of God.	

On the back cover of Mr. Brookes' syllabus, the following beautiful and suggestive lines by Dora Greenwell are quoted—

Be Thou to me my Lord, my Guide,
My Friend, yea, everything beside,
But first, last, best, whate'er betide,
Be Thou to me my Saviour.

How an Annual Motto was Selected.

Mrs. Swan, 59, Manchester Road, Bolton, says :—
"I shall ever remember the joy we had in selecting the motto for the year. Twenty-five members were present, and nearly all had their text written down. We took the votes for each text, then the

three highest numbers were read out again, and the lot fell on this beautiful verse in Isaiah. Each member has a copy, and will add her own text as shewn. Many are left for those who may come to meet with us before the end of the six months. We are hoping for a great harvest following on the Simultaneous Mission. May our rooms be full to overflowing is our prayer, and may Class-meetings everywhere be found as watering-places for the weary, and wells of salvation to all who attend them."

Programme of Mrs. Swann's Society Class.

Class Motto—"Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."—Isaiah xxvi. 4.

My Motto—"Only let your conversation be as it becometh the Gospel of Christ."—Phil. i. 27.

New Year's Day.	Consecration.	Class Prayer-meeting.
Bible Study—Parables.	Testimony.	Bible Study—The Risen Lord.
Testimony.	Looking Back.	Testimony.
Methodist Rules, and Conversation.		Bible Study—Women of the Old Testament.
Testimony in Hymn or Text.		Testimony.
Class Prayer-meeting.	Requests.	Class Prayer-meeting.
Testimony.		Bible Study—The Ascended Lord.
Bible Study.		Testimony.
Testimony.		Testimony.
Class Prayer-meeting.		Bible Study—Sowing and Reaping.
Bible Study—God's Promises to the Outcast.		Class Prayer-meeting.
Testimony.		Requests.
Bible Study—The Temptation of Christ.		Testimony.
		Answers to Prayer.
		Bible Study—The Rock.
		Testimony.

Park Road Wesleyan Church, Chorley: Mr. Cowling's Society Class, Thursday, at 7.

We have twenty-five regular members; help us to double our membership this year. During the summer the members will contribute Spiritual Thoughts from our Flower Garden.

"Weeds." Leah McCarroll.	"Soil." Maggie Stockley.
"Lily." Ada Aspden.	"Rose." Jane Cornwall.
I.B.R.A. (Rally) Park Road Branch.	Letter Night. Absent Friends.
"Flowers." Mary Taylor.	"Leaves." Florry Worthington.
"Insects." Eva Miller.	"Vine." Hannah Hulme.
"Trees." Amanda Turner.	"Fruit." Ruth Jolly.
No Meeting.	"Seed." Elsie Wiggans.
"Holiday Experiences."	Social.
"Buds." Rhoda Hartley.	

Canadian Adaptations.

Mr. John Mann, of Brantford, Ontario, Canada, writes—"I have adopted the idea of Class motto-making, with a little change in mode of selection, etc. I asked each member to select a motto, and hand it to me without name; these I passed on to our minister, who selected six of the most appropriate, which were put on a blackboard and numbered one to six. I then asked the Class to vote by ballot, the one out of the six receiving the largest number of votes to be the motto for the year. The motto thus selected is now painted and suitably framed, and adorns the wall of the Class-room. We have also had the motto printed on cards, leaving a space for the member's individual motto and signature. The Class has been greatly interested, and, I have no doubt, has profited by the search. We hope to make further use of the individual mottoes by references in the experiences of the members during the year.

The Sunday-school Method.

"Perhaps I should say that we have carried the matter further than the Class, and have adopted it for the Sunday-school, making the selection somewhat after the manner as that for the Class, with this difference—instead of the minister selecting the six, a committee of five of the teachers made the selection, and all the scholars voted, which created quite a little enthusiasm and brought together a larger attendance than usual. The Sunday-school motto is also printed and framed, and hangs in our Sunday-school. I had a sufficient number of the Class mottoes printed on cards to give one to each teacher and officer of the school, of which I send you a paper copy. Our minister intimated last Sunday that it was his intention to take each of the mottoes for a text and preach from them."

NEW YEAR'S MEDITATIONS.

I.

BY REV. H. B. WORKMAN, M.A.

"Forgetting those things that are behind."—1 Phil. iii. 13.

I. My theme; the right relation of past to future. That we have a past and future at all is the grand peculiarity of man. This gives man his middle place in creation; between God—with whom is neither past nor future, but the changeless present, "I AM"—and the animals who have neither consciousness of a future and only a vague feeling of the past. This sense of a past is the cause of man's heaven or hell; his consciousness of a future is the spring of his responsibility. The relation of past to future makes or mars a man.

II. Let us glance at what St. Paul tells us is the right way in which we should allow the past to influence the future. We must, he says, learn the lessons of the past; we must not live in the past. The past is gone; our lives must be spent in the future. We must then—

(a) *Leave the Past Mistakes.*—A rueful, self-accusing temper is a hindrance to godliness. We must not weep too long over spilt water, but return to the spring and refill our vessels. To dwell too much on past sins is to despise the power of the Cross. God puts them away as far as the east is from the west. We should do the same. Remember that with Christian at the sight of the Cross the burden rolled away and was no more seen. So it should be with us. We make a mistake if we dwell too much on past failures. To do this is to be caught in a whirlpool, instead of trimming sails for the Haven. Learn the lessons of past mistakes; but do not live there, but in the future. Remember that the message of the Gospel is a new creation.

(b) *Leave Past Victories.*—Nothing is more hurtful than to dwell on past victories. That we won Waterloo did not help us to conquer the Boers; in fact, led to a self-conceit which was almost our ruin. The memory of Trafalgar will not serve the next sea fight with very different ships from Nelson's old *Victory*. Firms that do business on the old lines of twenty years ago without change go under. So in religion. Many Christians live on past success. But there are no storage reservoirs of grace in the Christian life—it is a daily supply for a daily need.

(c) *Gather up the Fragments that Remain.*—We must live in the future, not the past. Let nothing of that future be lost. It may be only fragments—gather them up; all the hopes, energies, activities, rays of sunshine, etc. The more we have lost in the past, the more careful let us be that nothing be lost in the future. Finally, let us remember that when we gather up the fragments under the gaze of Christ, they have a marvellous way of multiplying themselves beyond all our dreams.

II.

BY REV. H. B. WORKMAN, M.A.

“*Speak unto the children of Israel, they that go forward.*”—*Ex. xiv. 15.*

Circumstances Familiar circumstances. Israel brought face to face with their past—“Were there no graves in Egypt?”—and with a seemingly hopeless future, “to die in the wilderness.” The present an *impasse*—Red Sea before, desert behind. No apparent way of escape. We know the issue. They went forward with the pillar of cloud behind them; “Thy glory was our rearward.” On the morrow “Israel saw the Egyptians dead upon the seashore.”

**A Word with
the
Despondent.**

For some, possibly, the close of the year brings a similar feeling of *impasse*. A year of difficulty, struggle, ending with the consciousness of an almost impossible task. Times when we feel we cannot escape either from our Egypt or from ourselves. We hear the tramp of past sins hurrying after us; we realise all the entanglement of the past, and are conscious of our utter weakness. At times also the only certain thing in the future seems its Red Sea of trouble and disaster. Effort seems hopeless, better far to have been contented with the cucumbers and melons of Egypt. Or we look round on the world, the nation, or our city, and the Egyptians seem too many for us. The enthusiasms of the Burning Bush seem to end in dreary deserts.

**God's
New Year
Greeting.**

“Speak unto the children of Israel, that they go forward.” Our extremity is God’s opportunity. Paul found this to be true: “When I am weak then am I strong.” God’s strength is perfected in weakness. “Go forward,” brother, and the Red Sea shall part before thee, and thou shalt “walk upon dry land in the midst of the sea.” The experience of all God’s saints has shown that life’s Red Seas become life’s greatest victories. [Appeal for experiences of this truth.] Enter the New Year, therefore, with hope, not looking back at thine enemies, but following the Gleam and the Voice. God will smite the waves before thee.

**God and the
Past.**

Note well: God will not only lead thee, but will come between thee and thy past. The pillar of the cloud between us and the Egyptians; God’s grace, and Christ’s cross between us and our sins and mistakes. In our despondency we often forget this. But this is the blessed message of the Gospel. For the penitent the past is nothing, the future everything; for God’s pillar of cloud comes between us and our past of failure, and God’s pillar of fire will lead us through all Red Seas and deserts to our Canaan. Then *go forward*, leaving the things that are behind, reaching out unto the Prize. Go forward, not despondent over the past or present, but leaning in hope upon the power of God.

III.

BY REV. H. B. WORKMAN, M.A.

“*Grey hairs are here and there upon him, and he knoweth it not.*”—
Hosea vii. 9.

**The Need of
Stock-Taking.**

I. The first Sunday of another year. A new year with new possibilities. Let us pause beside the milestone, and turn our thoughts inward; cast up our life’s accounts and balances, and see how they stand

with God. We have been taking stock in business, remembering our friends, forming plans and purposes for a new year. Let us take stock of our character. Other things we must some day leave behind; our characters we must take with us. How, then, do they stand? Are they stronger, or are there signs of deterioration, grey hairs here and there upon them, though we know it not?

**Most
Degeneration
is
Unconscious.**

II. First of all let us note this: most religious deterioration is unconscious deterioration. It takes years for a lava stream to change from a fiery torrent into the hard blocks which we cannot cut with steel. So with character. Our strength does not slip away in a night; we do not wake up to find it gone. It ebbs away so gradually that we scarcely know it is going. We scarcely see the coming of the grey hairs. Or look at it in another way. The fear for the members of a Class-meeting is not lest we should become prodigal sons, claiming our portion, and slipping off to the far country. The fear is rather lest in the stress of business, the whirl of life, we unconsciously deteriorate; not so much the deliberate choice of evil, as this: "While thy servant was busy here and there it was gone!" This is the danger, a gradual but unconscious religious weakening and degeneration. And all the forces of modern life make for this unconscious weakening; the stress of life, the difficulty of Christian fellowship, or of getting into the desert place with Jesus.

**The New
Backsliding.**

III. Nothing is more common than this unconscious degeneration. Our fathers talked much of backsliding. The word has gone out. There is not much backsliding among our members in the old sense. Our position prevents us. Our duties to our family, church, etc., prevent us. But there is nothing to prevent and ban unconscious degeneration. The world will never know—at least, we think so—if we have less joy in prayer, less diligence in the study of the Bible—less enthusiasm, if Christ's presence is more nebulous if the witness of the Spirit less vivid. And so the unconscious degeneration goes on, grey hairs here and there upon us, and alas! we know it not.

**A Test for
Degeneration.**

IV. How are we to know whether there is degeneration? If there is no advance, then we may be certain there is degeneration, though unconscious. In the world of life there is no such thing as balance. Whatever ceases to progress drops back. Illustrations from your garden—roses; from pigeons; from business, etc.

will occur to all. So with the character. There is no possible balance and standstill. When progress ceases degeneration begins.

**The Duty of
Self-
Examination.**

V. This, therefore, is the question to ask ourselves this new year: are we progressing? If no growth, then the grey hairs are here and there. Where there is no development there must be degeneration, however unconscious; and the very unconsciousness of it one of its dangers. Let us, therefore, examine ourselves, and in that spirit enter once more into our solemn covenant with God.

IV.

BY REV. R. BEVAN SHEPHERD, M.A.

**A Harvest
Time.**

There is, perhaps, no season of the year so fruitful for a wide-awake Leader as the new year. There hardly breathes a man with soul so dead who does not have some solemn talks with himself as he realises that another year has passed into eternity, and a new one has begun. The watch-night and covenant services are readily aided by circumstances to become impressive in the extreme. Those who are just passing into manhood and womanhood are specially impressible now and a word in season may prove to be of priceless value. An invitation to the covenant service should be given to all who are becoming old enough to grasp its reality; and nothing is more likely to lead a thoughtful young man or woman, religiously trained, to a final decision for Christ. The covenant service should be treated as a very convenient gateway to the Class-meeting, and a Leader who is on the look-out at the watch-night service will probably catch some spoil.

**A Fresh
Start.**

The new year is, of course, emphatically the time for new resolutions. There is abundant evidence that the tidings of revival in Wales, which the newspapers have reported as such news never was reported before, have set multitudes of minds working in the direction of spiritual things. It seems as if testimony, rather than preaching, were the means chiefly owned of God in this latest movement. If so, it may begin at the house of God in the Class-meeting among us. Let it be freely and sympathetically talked about, until all "catch the flame, all partake the glorious bliss." What a red-letter day for England it would be if the nation for once lost its zest for drink, football, money, and betting, and got thoroughly excited about salvation!



REV. MARSHALL HARTLEY.

President, 1903.

Even if some went to an extreme about this for awhile, we might surely excuse them after all we have endured from the multitudes who for years have had such a mania for the above.

Result of Stock-Taking. But if the new year is a great time for new starts, it is also a time when many grow weary in well-doing. Many a Leader or teacher looks back on another year's work, sees little or no result, asks what is the use? and is strongly disposed to give it up. Others who have been fighting against doubts and other discouragements find the new year to be an occasion for giving up what seems to be a losing battle. They feel they must either make a bolder effort or retire altogether, and in some cases they decide on the latter course. It should be to the Leader a time for furnishing all the fresh inspiration and heartening he can obtain. Let the new year be a time for new tenderness and hopefulness; new plans of work and methods perhaps, but either way, of new power obtained by new earnestness at the Mercy-seat. Better the very oldest method with new power than the newest method without it. May God send us in every Class-meeting a revival such as our brethren in Wales are witnessing, and we shall at once have the outsiders drawn irresistibly to us and to Christ.

EASTER MEDITATIONS.

I.

BY REV. S. O. SCOTT.

Christ not a Martyr. The Lord Jesus was the only person born for the express purpose of dying; the great work of His life was to die. The statement that Christ was a martyr should never pass unchallenged. His word is conclusive, "No man taketh My life from Me." Only on the ground of the atonement can the Lord be justified for submitting to death.

Our Future Graciously Veiled. The Saviour knew beforehand all He had to suffer; in this respect "He trod the winepress alone." God has graciously appointed that with us the future shall be veiled. It is pathetic to note as the end drew near how the Saviour had to brace Himself to undergo the suffering that lay before Him; it is a source of unspeakable comfort to us; we shrink from suffering; our instinctive cry is, Father, save me from this hour. We must not be content with the utterance of that cry, remembering that "for this cause came we to this hour." We must pass on to "Father, glorify Thy Name." As has been well said, though

the Saviour died on the Cross He did not die *of* the Cross. He died of a broken heart; when He "bore our sins in His own body on the tree," and gave forth the bitter cry, "My God, My God, why hast Thou forsaken Me?" His heart broke, and surely remembering this we shall hate the sin that made Him mourn.

An Undeniable Statement. The late Dr. Arnold used to be sadly depressed on the Saturday following Good Friday. Many of us share his feeling as we think of a dead Christ; we gratefully hail the joy of Easter Sunday, and gladly sing "Christ the Lord is risen to-day, Alleluia." No sane man will seriously challenge the statement that the first preachers of the Gospel believed in the Resurrection of Christ. This is not an open question, it can be affirmed without the slightest hesitation, and when we come to ask, "How was it they believed in it?" the only satisfactory answer is that it was because it had taken place. The suggestion that they were designing deceivers is not urged to-day; the whole character of their lives contradicts it. It is said that they were the victims of prepossession: that what a man expects to see he is likely to see, and that they mistook an apparition for their Risen Lord. The facts of the case are against this explanation, for instead of expecting to see their Lord they had concluded that He had failed, and it was in spite of this conclusion that they came to believe that the Lord had risen; their slowness of belief greatly enhances the value of their testimony.

II.

BY REV. GEORGE ALLEN, B.A.

Fellowship in Suffering. Wherever in Scripture Christ's life is set before us as our example, it is viewed as a suffering life. So never let us exhaust our emotions in "pity for God," but rather let us pray, "Teach the lesson of Thy Cross." Christ asks us, "Are ye able to drink of the cup that I shall drink of?" Paul could answer, "I have been crucified with Christ." Can we? He had suffered the loss of all things that he might know the fellowship of his Lord's suffering. What of us? The atonement of the Cross was once for all; the example of the Cross was for all time.

1. *The Suffering of Humiliation.*—Have we learned to share this? "Have this mind in you, which was also in Christ Jesus." I have no fulness of which to empty myself, such as He had, but I may have the same spirit of sacrifice, the spirit that gives its best to others who give their worst, the spirit of "yieldingness," as Paul calls it, which is ever content with less

than its due. "All that Christ asked of mankind wherewith to save them was a cross whereon to die."

2. *The Suffering of Compassion.*—"Thou wilt feel all, that thou mayest pity all"—and was not pity part of the suffering as well as part of its purpose? The parent's yearning over an erring child, the preacher's, the Leader's, the school teacher's painful, persistent pleading and striving for others' salvation—are not these "the fellowship of His suffering?" "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."

3. *The Suffering of Conflict.*—"Ye have not resisted unto blood, striving against sin." Are you ready to do so? His conflict and victory have taken the hopelessness, but not the sternness, from our struggle. The martyr-spirit is needed more than ever, though martyr-fires are quenched.

Thus everywhere we find our suffering God,
 And where He trod
 May set our steps; the Cross on Calvary
 Uplifted high,
 Beams on the martyr host, a beacon light
 In open fight.

Fellowship in Resurrection. "If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection." Read Eph. ii. 4-6, and rejoice in His resurrection as the pledge and type of ours. "Quickened with Christ"—forgiven for all our guilty past; "Raised up with him"—made partakers here and now of a new life, shadowed forth to us by His risen life; "Made to sit with Him in the heavenly places"—introduced into a new order, "the general assembly and Church of the firstborn who are enrolled in heaven:" and all this "in Christ Jesus"—our risen Lord is Himself the halo of glory that wraps His followers round.

Soar we now where Christ hath led,
 Following our exalted Head;
 Made like Him, like Him we rise,
 Christ hath opened Paradise.

III.

BY REV. H. B. WORKMAN, M.A.

"If in this life only we have hope in Christ we are of all men most miserable."

The Gladness of Easter. Easter Sunday should be the brightest day in all the year; Christmas Day a glad day, the day which revealed the new meaning of human life, and which brought our Saviour from above. But as the end is more happy than the beginning, so Easter, the day of triumph—

which finishes, rounds off, and completes the revelation of Jesus Christ, should be the happiest. Especially happy for those who mourn loved ones. On this day Christ has brought life and immortality to light, opened out the Beyond, made us feel our unity with the dead who sleep in Him. Never so realise the beauty of the Communion Prayer as on Easter Sunday: "We thank Thee for all Thy servants departed this life in Thy faith and fear."

**The
Importance
of Easter—(a)
Theologically.**

Need to emphasize importance of Easter, theologically. Many attempts to strip Christianity of its supernatural basis; to make it a code of morals, etc., to find its heart in the Sermon on the Mount, to get rid of the miraculous, to whittle away the Deity of Jesus. Easter the sheet-anchor of our faith, the foundation of our supernatural beliefs, the chief claim upon which we rest the Deity of Jesus. The evidence of Paul on this should be noted. He asserts time after time (members should hunt up references) that Christianity is founded upon the Resurrection, not the Sermon on the Mount or the Life of Christ, grand as they are. He will not know Christ after the flesh, *i. e.*, he will not preach or speak of the life of Christ, for fear of injuring the basis of the Resurrection of Jesus upon which to him all Christianity rests. Note 1 Cor. xv. (whole chapter), and elsewhere. So with our text at the head; if we have hope in a Christ that only lived the life on earth, not a Christ that is the risen Lord of Glory and of endless life.

**(b) From
Standpoint of
Apologetics.**

Easter the central stronghold of our faith. If scepticism could carry that, all gone. Love, as it wandered amid the ruins, would mourn, "They have taken away my Lord." If Easter is false, all is false; but if Easter be true, all is true. "I am Alpha and Omega," the Lord of Life, a mighty Saviour. A dead Christ cannot forgive; a living Christ who has risen again can do all things.

**What Easter
is to
the Christian.**

Our religion centres round the Resurrection. Our Christianity not a code of morals or even a creed, but union with a living, Risen Christ. Work out how time after time Paul appeals to this thought, "If ye then be risen with Christ, seek the things that are above," etc., and other passages. It is the Risen Christ that forgives sins, that is with us always, that has carried our humanity within the veil, that is pleading for us before the Throne; it is the Risen Christ that is the secret of power: "Christ in us the hope of glory;" "He that is joined to the

Lord in one spirit." It is through the Risen Christ that we rise again; through the Risen Christ we can say, "O Death, where is thy sting?" It is, finally, the Risen Christ that has sent the Comforter.

**Easter
Sunday.**

Let us grasp, therefore, more clearly and consciously this our union with the living, Risen Christ. Much Christian weakness of life and faith because we have not *seen* Christ. We seek for Christ in the tomb, grave-clothes, etc., and weep that we cannot find Him. He is not here; He is risen. Our faith must leap up to this glorious conception. Our watchword—Union with the Risen Christ.

WHITSUNTIDE MEDITATIONS.

I.

BY REV. GEORGE ALLEN, B.A.

**It is
Expedient.**

Strange how Caiaphas, the High Priest, and Jesus of Nazareth reached the same conclusion—"It is expedient" for Christ's earthly life to cease. "It is expedient," said Caiaphas; because He threatens our popularity. We cannot hope to rival His words of grace and works of love, so let us kill Him. "It is expedient." "It is expedient," because He endangers our State. Repeated insurrection has sorely tried the patience of Rome, this popular movement imperils our last vestige of liberty. Let us sacrifice Him to secure ourselves. "It is expedient." Such were His enemies' reasons—what were His? "If I go not away the Comforter will not come unto you." Only when My bodily presence is withdrawn will the all-pervading spiritual Presence be realised; only when my work is perfected, when I appear before the face of God for you, will God's seal be set on that finished work by the gift of the Holy Ghost.

**To Comfort,
Convince,
and Teach.**

"It is expedient." Do our hearts assent? Granted that Christ must go before the Comforter could come, has the Church really gained by the change? Take the three words—comfort, convince, and teach. They describe the mission of the Spirit; surely they may just as aptly be used of the effect of our Lord's converse with His disciples; but think how much fuller their meaning as applied to the Spirit. Christ was a Comforter, a comrade in life's battle, strong and tender; the Spirit is comrade but more. He is a sword that never grows blunt, a shield no weapon can pierce, a power within that makes our arm ever stronger to fight as the battle goes on. Christ brought the cup

of cold water to the thirsty traveller; the Spirit is in us a well of water springing up unto eternal life. Again, Christ convinced men of sin. He spake as never man spake, but the Spirit carried on and carried further the work He had begun. Hitherto the assault had been from without; now it was both from without and within, and before the double assault man's resistance to God must be destroyed. Christ came to teach, but the time was short and men's hearts were slow to learn. His disciples were day scholars in His school. With the coming of the Spirit they and we receive a teacher always with us, in us, able to devote the whole learning-time of life to each one of us. "He shall guide you into all the truth."

Some Better Thing. "It is expedient," for to you and me the Holy Spirit will be all that Jesus was to His disciples before His death—and more! How much does that mean? Think what Christ was to John, and remember God has provided some better thing for you. It is always so? God takes, only that He may give a better gift. He opens our hand, some cherished treasure drops, but better and enduring treasure fills the open hand. So "glory be to God for all things," for by-and-by, reviewing even life's hardest discipline from God's standpoint, we shall say, "It was expedient."

II.

BY REV. H. B. WORKMAN, M.A.

I. The Place of Whit-Sunday in the Christian Year.

The Christian year begins with Christmas Day—the Incarnation, the revelation of the dignity and worth of human nature. Then Good Friday the Atonement, the instrument by which that human nature is delivered from the burden of sin and reconciled to God. Then Easter—the great festival of the Risen Christ; the proof of our immortality, the sign of our hereafter, the seal of our justification. It is the Risen Christ alone Who gives forgiveness and is the source of life. Then we pass to the Ascension Day—a day too little attended to—when the Risen Christ ascended to heaven taking our human nature with Him, entered as our High Priest within the veil, "touched with the feeling of our infirmities," ever bearing the marks of His Cross upon Him. To this Ascension of Jesus the outpouring of the Holy Spirit—Whit-Sunday—is naturally and logically linked. The Holy Spirit is the direct gift of the ascended Saviour; the immediate result of His mediatorial office before the Throne, the direct outcome of His consciousness of our infirmities, the outward proof that God still remembers His own passion.

II. The Neglect of the Holy Spirit.

We fear that the doctrine of the Holy Spirit is much neglected. Many causes: (a) To some extent the holiday at Whitsuntide tends to hinder pulpit attention to this doctrine. There is a restlessness about all congregations on the one day when of all others they should most consider the doctrine.

(b) A more important cause is that the theology of the last fifty years has been chiefly concerned with Christology; the life of Christ on earth; the doctrine of the Incarnation; the Person of Christ; theories of the Atonement; the Church as the Body of Christ. The doctrine of the Holy Spirit almost totally neglected by theologians. Hence pulpit weakness.

III. The Work of the Spirit.

(a) In the Church.

The Holy Spirit is the Administration of Redemption. He takes the completed work of the Saviour and applies it to the individual and the world. As the Administrator of Redemption the Church—the means of grace, Scriptures and sacraments in general—is the special instrument that He uses. A living Church, therefore, using the word both collectively and individually, is one which is instinct in every part of its machinery and life with the Life of the Spirit. To despise the Church, to neglect the Church and the means of grace, is to despise and neglect the Holy Spirit, who is the representative of Christ in His Church. Much talk to-day about the Church. This needs to be linked on more closely with the Holy Spirit. Otherwise a danger lest the Temple be all, the indwelling life nothing.

(b) For the Individual.

There is also a direct work of the Holy Spirit on the individual. As the Administrator of Redemption the Holy Spirit:—

- i. Works repentance and conviction. John xvi. 8-11.
- ii. Makes plain and effectual the plan of salvation. 1 Cor. ii. 10-16.
- iii. Gives the believer to realise consciously his acceptance, regeneration and adoption. Romans viii.
- iv. Justifies and sanctifies the believer. Romans viii.
- v. Gives the fruit and graces of the saintly life. Gal. v. 22.
- vi. Gives power to the work of the believer in the Church and directs his activities. 1 Cor. xii. 7-11.

IV. Conclusion.

Is not the weakness of the Church to-day in producing the sense of sin and conviction due to this neglect of the Holy Spirit? Do we give sufficient thought as Leaders and members to the doctrines of justification, sanctification, adoption? Do we lay sufficient

stress on the consciousness of salvation—the witness of the Spirit? Would it not be well if as ministers, Leaders and members we studied more the doctrine of the Spirit, and prayed more for a renewed outpouring of His Presence?

III.

BY REV. J. ADDISON INGLE, M.A.

Possibilities Open to Leaders.

One of the great needs of the Christian life of to-day is the revitalisation of our belief in the Personality, Presence and Power of the Holy Ghost. Some one has spoken of the doctrine of the Holy Spirit as “The Forgotten Truth.” If not altogether forgotten, we fear it is largely ignored and the transcendent importance of it unrealised. The Holy Spirit is the agent or medium through whom alone any spiritual influence or grace can be communicated to us. All that God does for us and in us now He does through the direct instrumentality of the third Person in the Blessed Trinity. If every Leader would first of all prayerfully study for himself with the aid of the Revised Version and a concordance the teaching of the New Testament on this subject and then press the matter upon the attention of his members, a great spiritual revival might result. We grieve the Holy Spirit to-day chiefly by minimising the significance of His office and ministry and largely ignoring Him in our thoughts, aspirations, and prayers.

Obscure Verses One of the most wonderful verses in the New Testament relating to the Holy Spirit is to be found in an Epistle where we should least expect to meet it, but unfortunately owing to a very faulty translation in the Authorised Version its teaching has been obscured and thus it has failed to secure the attention which its unique significance deserves.

I refer to James iv. 5-6. The correct rendering, I believe, will be found in the margin of the R.V.—“*That Spirit which he made to dwell in us, yearneth for us even unto jealous envy, but He giveth greater grace.*” Here are three points upon which our most reverent attention ought to be fixed.

I. *The Indwelling of the Spirit.*—This is the privilege and possession of every true believer in the Lord Jesus Christ. The moment we are “born again” that moment our bodies become “the temples of the Holy Ghost.” The great difference between one who is a real Christian and one who is not lies just here. The Spirit *influences* all men, but he only dwells in the heart

of the believer. But in the heart of *every* believer He dwells. This is not the privilege only of those who may be thought specially devoted and holy. A Christian may be conscious of very much weakness and failure, even of much inconsistency and sin, but the Holy Spirit dwells within, "grieved" because we are so un-Christ-like, silently suffering because of our sinfulness, yet still not forsaking us, remaining still the "patient inmate of our breast" but "yearning over us even unto jealous envy."

II. *The Yearning of the Spirit.*—The word translated—"yearning"—is a very strong word, expressive of the longing of the affectionate heart for an absent or an alienated loved one. It is the hunger of unrequited love. The Blessed Spirit longing to make us altogether pure and holy is "jealous" of any divided allegiance in a heart that ought to be given fully up to God. He is "envious" with a holy envy when he sees that love bestowed upon sinful and unworthy objects, which ought to be set on "the things that are above." But He never despairs of us, rather "He giveth greater grace," and so we see

III. *The Possibility of the Spirit's yearning being satisfied.*—He giveth "greater grace"—grace that is greater, stronger than all our sinful tendencies. Grace that is more than sufficient to meet all our weakness and need. We may be "strengthened with all might in the inner man." We may become "more than conquerors."

CHRISTMAS MEDITATIONS.

I.

BY REV S. O. SCOTT.

Anno Domini. The birth of Jesus Christ is the central fact of history; let any agnostic who utterly ignores the claims of Christianity ask himself how it comes to pass that he dates his letters written this year "1905," and he will be supplied with a subject well deserving consideration. Let him note the humble conditions of the Saviour's birth; the mother a rustic, the scene of the birth a shed where cattle were sheltered, the Infant's first cradle a manger—and then let him ask himself how it comes to pass that throughout the whole of the civilised world this obscure birth is regarded as the central fact of history, and he will conclude that such an outcome cannot be accounted for on ordinary grounds. It seemed probable that prophecy would be unfulfilled; the birth was to take place at Bethlehem; the mother, as the time of the birth drew near, was

away in Nazareth ; there was no probability that in her state she would undertake a journey to Bethlehem. But under the order of the Roman Emperor for a general enrolment she and her husband had to take the journey. We would not claim that this enrolment was ordered that the mother might be brought to Bethlehem, but we can reasonably recognise that it was used by God as His method of fulfilling His will.

Full Surrender. We may well note and seek to imitate the spirit of full self-surrender Mary manifested. It must have been painful in the extreme for her to have to endure the social stigma that would rest upon her in Nazareth ; she consented to be counted as the "filth of the world and the offscouring of all things ;" she left her reputation in the hands of her heavenly Father. "Behold the handmaid of the Lord ; be it unto me according to Thy word." Joseph also is worthy of the highest praise ; the gracious consideration he had determined to show to Mary when he had thought her faithless and his ready acceptance of the angel's assurance indicate rare excellence in his character.

The Only Child Born to Die. This little Babe at Bethlehem was the only child ever born into this world for the express purpose of dying. That was the great work of His life. There is nothing fanciful in the artist's suggestion in a well-known picture ; it was literally true that the whole of the Saviour's life was passed under "the shadow of the Cross," and as in imagination we look at the Infant lying in a manger at Bethlehem we realise afresh that the great work of His life was to die, and we must never consent to accept any explanation of the Saviour's death which ignores its distinctive character ; He was not a martyr, He was the world's Redeemer, who laid down His life in obedience to the Father's command. At Christmas-time we have glimpses of the glorious condition of things which will characterise the millenium, in the desire to promote the well-being of others, to make up all quarrels, to share with others happiness we ourselves feel ; we have encouraging anticipations of what will be secured when the prophecy of Bethlehem is fulfilled.

II.

BY A LEADER.

"No Room in the Inn." The inn not as ours ; Geikie says "guest-chamber." No room in our guest-chamber—that is, our heart. Why ? Because pre-occupied ; world, self, etc., have been accommodated *first*. When guest-chamber full, the poorest room for *late guests*. We

give Christ the cave, or stable, the room which is left when all else have been housed. Contrast His treatment. He turned away all thoughts of glory, ease and self to make room in His great loving heart for us. We were *first*; His welcome is "whosoever"—*all* may find room. "Him that cometh . . . I will in no wise cast out." After death He has prepared a *mansion* for us. We should open the door of our hearts and find room for Him, make him King. He not only gives us a guest-chamber, but a *home*. Let our hearts be His *abiding* place.

SECTION V.

MISCELLANEOUS.

The following notes are introduced with the hope that Leaders may be led to associate the Class-meeting much more than hitherto with Foreign Missions. By doing this they will widen the sympathies of their members, and it may be that many Leaders may have the joy of enlisting recruits to swell the noble band of ministers and lay-agents who are carrying the Banner of the Cross into the benighted parts of the earth.

Foreign Missions in the Class. Mrs. M. Thornley, of Back-o'-th'-Bank, Bolton, writes:—"Our Class is mainly composed of young women, many of whom are teachers in our Sunday-school. For a considerable time we have had occasional missionary meetings, perhaps about one in six weeks. At these meetings I read extracts from *Work and Workers*, letters from those engaged in our Zenana work, also from one of our old scholars, a inland China missionary, who corresponds with us regularly, giving very interesting details of his work in China. At these times we sing missionary hymns and I read a portion of Scripture bearing on the subject. We have a missionary-box on the table, and when the members pay me their Class-money they put a trifle in the box. Formerly we devoted our gifts exclusively to the Zenana work, but this year we decided to help our old scholar in China. I was led to commence the missionary meeting not for the sake of money (we are too poor to raise much), but for the purpose of getting our young people to take an intelligent interest in the cause of Foreign Missions. I may say the Class missionary meeting is eagerly looked forward to and greatly enjoyed. If you can make any suggestion or improvement I shall be greatly obliged to you."

A Plan Worth Imitating. Mrs. Thornley is doing good service to her members by interesting them in Foreign Missions, and thus cultivating a missionary spirit. There is no doubt but that the Christianity which takes a broad outlook of human affairs is more Christlike and robust

than that which is parochial and looks only at home responsibilities. We must as a Church get back to first principles and live up to the ideals of our founder who said, "The world is my parish." I would recommend Leaders to give collecting cards to those of their classes who are most earnest in this matter, and ask them to try and obtain some subscriptions or donations, which should be brought to the Class-meeting every six weeks when missionary matters are to the front. There is no doubt but that the efforts required and the sacrifices made will be helpful to those who take part in the movement. Further, I would suggest that these special meetings should be made into Class "socials" or "open meetings," to which the members should invite their friends, and it may be expected that from those who come to the meetings fresh recruits for the Class will be obtained.

A Missionary Night.

Mrs. Thornley further says—"We have no written syllabus, but the first Wednesday in the month is set apart as a 'Missionary Night.' At the present time we are learning a little about 'Ramabia of India.' I take the three missionary papers—*Work and Workers*, *Indian Missionary Notes*, and *Monthly Notices*—so we have plenty of choice of subjects. The third Wednesday is to me a source of joy—we have 'hymn testimony'; and the fifth Wednesday, when that occurs, is taken up by 'texts of Scripture testimony'; the other two Wednesdays we have Bible lessons. At present there are only seven on the Class register, with an average of five. We have lost several members through their changing situations and leaving town. I feel my responsibility very much, and could not possibly go on with the work another day if I had to do it in my own strength. We have, however, God's presence week by week, and I always receive a blessing whatever form the meeting takes. Some of the members are Mission Band workers, real Christian girls whom it is a joy to meet with in Class. I feel much the necessity of varying the methods of conducting the Class, as I am busy at home every day and find it necessary to help with other Church work. I spend my time, as a matter of fact, between the two homes—temporal and spiritual."

A Society Class in Direct Touch with the Mission Field.

Mr. H. J. A. Griffith, of Penrith, gives us an object-lesson showing once again the marvellous ingenuity of the Class-Leader and also what wonderful things can be done in a Society Class when Leader and members are, as Brother Griffith says, "up-to-date." At a coffee supper in connection with the Class annual meeting, when solos

were rendered at intervals, an account was given of the result of the year's work in the Class in connection with Foreign Missions. It appears that one night every seven weeks had been devoted to the study of Missions in some special country—Ceylon, China, India, and South America had all been brought in that way under review. The interest in the China Mission was much enhanced because of Mr. Ford, one of our missionaries, having lived for some months in Penrith and having married a Penrith lady. Letters were read which had come direct from various quarters of the mission field. Over 100 sat down to supper, the proceeds of which, together with the amount found in the Class missionary box, amounted to about £7. So ended what may be called a most profitable meeting in every sense of the word.

An Object Lesson from our poor Coloured Brethren.

Rev. W. H. Findlay, M.A., one of the secretaries of the society, in a communication which he sent to me some time ago, showed what could be done in the Class-meetings by systematic work and earnest effort. He told us that in Sierra Leone every Class-Leader is an adult collector for Foreign Missions, and in their Class-meetings, after the Class-money is asked for, his question is, "Your weekly missionary money?" the result being that in a town of 38,000 inhabitants £800 a year is raised for Foreign Missions. This example, if largely followed in this country, would bring in a vastly increased revenue to the society, and when we think of the marvellous opportunities which, in answer to importunate prayer, have been opened up for the spread of the Gospel in benighted regions, we must all recognise that the secretaries are only doing their duty in making this strong appeal to the Church; and I sincerely trust that there will be such an awakening of our individual responsibility in the matter that both men and money will be provided, so that the society may with confidence go forward feeling assured that they have a united Church at their back in their efforts to win the world for Christ.

The Class-Money Difficulty.

Mr. T. J. Turner, who has a Class for men only in connection with the Newcastle Mission, writes:—"My members are an inspiration to me. I have seen six of them who have grown up out of the Sunday-school feel the call upon them to preach the Gospel. This greatly gladdens my heart, but the question of 'Ticket-money' is a real difficulty with me. I have often paid up for my members, but am unable to do so now, still I do not like being behindhand. What would you do in the matter?"

**Advice to a
Puzzled
Leader.**

In reply to this inquiry, I would recommend that in Classes where the members are indifferent to their financial obligations, that a meeting should be devoted to the subject, which should be conducted in such a way that all might feel the solemnity of the occasion. 1 Corinthians xvi. 2 might be read, but the translation "What his means allow him to do," in the Revised Version, instead of "As God hath prospered him," makes the passage clearer. Then Luke vi. 38, "Give and it shall be given unto you," and 2 Corinthians ix. 7, on cheerful giving, could also be read. There are many other suitable references such as Exodus xxv. 2 and xxxv. 5, but it would be a good plan for the Leader to give a week's notice to the members and ask them to look up passages, and for each to read out what he has found bearing on the subject. By this means the duty and privilege of giving would be brought home to all. The Leader should then emphasize the fact that ours is a voluntary Church, and that the Class offerings are used for the maintenance of the ministry who have been called out by our own act. Having made this clear, the Leader would no doubt go on to recommend systematic giving. The effect of this principle on character-building cannot be overestimated, especially in young people. During the special meeting the 164th hymn might be sung, and if at its close the members could enter into the spirit of the last verse—

" Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all,"

then the Class-money question would be settled once for all. The Leader would find it help both members and himself if all in the Class agreed to pay both their Class and ticket-money by weekly contributions instead of leaving the ticket-money to be collected at the end of the quarter. There should never be arrears in the Class amongst those *who are unable to pay*, nor from the lukewarm members who come only at intervals to the Class. The Class contributions should ever be systematically collected and cheerfully given, or they will greatly damage the interests of the Church.

**The Class and
Ticket-money.**

There is no doubt but that the financial element in the Classes is a bugbear to many a Leader. He often finds it difficult to explain our system to those who come into the Class for the first time, and to tell the truth they do not at a purely spiritual meeting like to intrude the money question. This, it will be said, ought not to be the

case, because it is the *privilege* of every member of our Church to sustain the ministry and maintain its various institutions. The plan adopted by Rev. J. Williams Butcher has proved in his hands very effective, and I therefore gladly publish a copy of the card he uses, believing that it may be employed with advantage by many others.

Wesleyan Methodist Church.

The minimum financial obligations undertaken by those who seek membership in this Church, and are able to discharge the same, are as follows—

One Penny per Week.

One Shilling per Quarter when the tickets of membership are renewed.

These are generally paid quarterly, and are devoted to the funds of the Church chargeable with the maintenance of the ministry.

There is also an annual minimum contribution of sixpence due during the quarter ending December, in aid of the Aged Ministers' and Ministers' Widows' Fund.

All these amounts are payable to the Leader of the Class to which you may attach yourself.

J. WILLIAMS BUTCHER, Minister.

Claremont Street Church.

Visitation of Members.

A Leader gives her experience on visiting. She says—"I have adopted a plan which I am glad to say has worked very well. I give to each member about three names and ask her to pray for and visit the absentees. Some of the names may be on three or four papers, but everyone is at least on one of the lists. By this means I keep in touch with all the absent ones. If any are reported to be sick or in trouble, I am made aware of it, and, of course, visit such myself. It has proved a blessing to the Class and has done all the members good."

Button-holing and Preaching.

Rev. S. F. Collier, of the Manchester Mission, who has had as much experience in the enquiry-room as any man in the Connexion, recently stated in my hearing at a public meeting, that after careful investigation he had found that nineteen out of every twenty of their converts were not brought in by preaching, but through the individual efforts of one or another of their workers. This statement will come as a great surprise to many, but if they will read "The Experiences of a Country Curate," they will find some most telling illustrations of what wondrous results may be achieved by the "one-by-one" method.

**Three Times
Absent
in Forty-Three
Years.**

The following note has been kindly sent me by Rev. Josiah Mee:—"One of the most successful and enthusiastic Class-Leaders in the Black Country said the other day that during all the forty-six years of his Church membership he had not missed his Class more than three times when it was really possible for him to be present; or, in his own forcible phrase, he had never stayed away 'to nurse the flesh.' He had often gone to Class after a heavy day of rolling sheets in the iron works, but had returned home refreshed in body as well as in spirit. Our friend has to-day two large and flourishing Classes under his care—one with thirty members on the books, and the other with about double that number. Wonderful times of blessing and salvation are realised in these Classes week after week, and testimonies given that would thrill any faithful heart."

**Chas. Garrett
on
"What Blocks
the Way?"**

The drink question is in one form or another frequently touched upon in our Class-meetings, and no wonder, for as soon as any member commences to do any Home Mission work he is brought face to face with it. The late Charles Garrett, standing on a public platform at an "Alliance" Meeting, when the speakers included representatives of the various Churches, Episcopalian, Romanist, and Nonconformist, upon being called on to speak, said: "When I was in London one day I saw in the streets what is called 'a block,' there was a line of vehicles stretching a long distance, the gentleman's brougham, the omnibus, the coster's cart, the butcher, the baker, railway lorry, etc., all were stopped and unable to make any progress. A lusty fellow behind shouted out to those in the front, 'What is in the way?' the answer came back, 'A brewer's dray,'" and looking round the platform and pointing to the other speakers, he continued: "I see representatives of different sects here; it is, I fear, not because we love one another, but because we are driven together by the common foe." Then he asked, "What is the greatest hindrance to the Christian worker?" "Drink." "What hinders the philanthropist and all others who strive to help the masses of the people?" He said the answer is invariably "drink." It is admitted on every hand that the drink traffic destroys more men and women, body and soul, than all other agencies of evil put together. The question naturally arises at the opening of the new century whether the Christian Churches of the land have been doing all that is possible to combat and destroy this terrible enemy of souls. We are all glad to know that the Free Churches are uniting in the Million

Pledges Crusade, an unprecedented attack upon the liquor traffic, a noble effort, worthy of such a unique occasion. Nevertheless, but one answer can be given to the question I have asked, and that is unfortunately in the negative. Mr. Rowntree shows by statistics that drunkenness has increased 36 per cent. during the century, and yet no Government is strong enough to cope with it. The large brewery Companies, with *tentacule* spread far and wide, have induced thousands of the middle classes to become their shareholders. Many of these are members of Christian Churches. They have Parliamentary votes, and it is to their financial interest that the trade should not be interfered with by any legislation which would check its development.

The Growth of a Soul.

“For what is a man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?”

It is necessary in these days when the allurements of “the world” are so attractive to old and young in one form or another, to be brought back to first principles, and to remember that our supreme business is to grow our own soul and the world’s soul. All else pales beside this. At present the great cry is education, but there is nothing which can be taught comparable in importance to soul culture. The words spoken by our Lord are emphatic testimony to this great truth, but if we make this the aim of our lives, we must be prepared to pay the price. This, however, is as nothing, for whatever other standard is taken by which it may be judged, the unerring conclusion will be arrived at that in the long run the growth of the soul is the one pursuit which makes life worth living. By the blessed influence of the Holy Spirit those who were not privileged to live in the light of the Christian dispensation were not left in darkness on this important question.

Declaration of a Greek Philosopher.

We read that Socrates, the Greek philosopher, in his apology declared, “For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul.” Our own experience ratifies this basal truth, that fame and wealth and the pleasures of the world as exemplified in our own lives and the lives of others are as vanity when compared in value to the growing of a soul. The duties of the Christian Churches are to awaken dead souls, to arouse the careless, to encourage the faint-hearted, to supply the teaching and training for the growth of the soul, and to combat the attacks of the world, the flesh, and the devil.

John Bunyan's "Armoury." John Bunyan realises this, for we find in his inimitable allegory that they took Christian and had him into the armoury, where they showed him all manner of furniture which their Lord had provided for pilgrims, such as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out.

Now, Christian bethought himself of setting forward, and they were willing he should. But first said they, "Let us go again into the armoury." So they did, and when he came there they harnessed him from head to foot with what was of proof lest perhaps he should meet with assaults by the way. He being therefore thus accoutred, walked out with his friends to the gate.

John Wesley, divinely guided, instituted the Class-meeting as an armoury for the Methodist Church. No other Church has been so signally helped in the training of its members. Myriads of workers in all parts of the world have been furnished with weapons in that armoury with which to "fight the good fight." Strange to say, the Church *is not yet awake* to the advantage it possesses over other Churches in having such a unique training school for its children.

A Young Convert and "All-Prayer."

Mr. A. Arthur Smith, of West Bromwich, quotes the following testimony of one of his members—"A convert of a few weeks' growth said something like this—'Last Monday I thought I would go and visit ———, one of my workmates, who was ill. My desire was to speak to him of Christ and heaven, but I felt my weakness, and so I took my Bible and thought if words failed me I could read a chapter. What was my dismay upon entering the bedroom to find three others from the works. In a second the devil said, 'Now what about your Bible reading?' Lifting up my heart in silent prayer I said, 'Lord, help me.' After a little conversation I said, 'Shall I read a chapter out of the good old Book?' This I did, and then knelt down and prayed, and before I left I had the joy of hearing him praying for himself. Since then ——— has died, trusting in Christ as his Saviour.' The above testimony was helpful to many, and in some hearts present created a desire to do more for the Master."

Dr. Parker's "Human" Library.

When the late Dr. Parker was asked how he managed to draw thousands to his City Temple simply to hear him talk, he said, "You would understand if you read my library." "Is it such a good one?" asked a listener. "Oh, it's good, bad, indifferent, grand and squalid," answered the Doctor. "It's everything.

It's in underground trains, and on 'buses, in aerated tea-shops, smart restaurants, at churches, stations, parties, receptions, meetings, jubilees, and sick beds; you find it in prisons and boudoirs. The fact is, you can never get away from it. We call it 'human nature' for want of a better name. I study it, that's why I call it my library. Most men don't, you see; but that's why I'm listened to." But with all this, as I have said, the Leader must be a diligent student of the Bible, the Book of books, for, as Blackie remarks, "The Bible, even as a book, has far more moral power than any other book. There is moral power in the works of Seneca, in the principles of Confucius, and in the requirements of Buddha, but the Bible towers above them all in mere moral power. It is not herein, however, that its strength lies, but in the fact that it is the medium through which the Holy Spirit works in the soul of a man."

SECTION VI.

JUNIOR SOCIETY CLASSES.

**Children's
Day—
What Shall the
Harvest Be?**

It is in this as in all other things—what we put in we may expect to get out. If school superintendents, teachers, and other officials labour and pray during the year in faith and with the expectation that the elder scholars shall be brought to decision, then they may expect to see a large ingathering of young life into the Church. The late Dr. George Bowden was a great lover of young people, and was ever trying to devise methods for influencing them to live the true life. In a sermon he preached on "Children's Days," he stated that he had examined certain large schools in Lancashire and would refer to two typical schools to illustrate the point he wished to enforce. Each of these schools was equally well equipped both as to teachers and appliances. They were both crowded with scholars, and to the outsider the one was as successful as the other. He, however, observed that there was this great difference—from the one the Church was being constantly recruited, but the other was practically barren of such results. He sought the cause, and found it to be that in the school which fulfilled the purpose for which it were erected, the superintendent and teachers were whole-hearted for Christ, whilst in the other the aim was to make the school a success outwardly, but without realising the spiritual responsibility of the work in which they were engaged. Dr. George Bowden has departed from our midst, "but being dead, he yet speaketh." "He that hath ears to hear, let him hear." I have long felt that the Junior Society Class should form an integral part of the school system, indeed be the "blue ribbon" Class of the school. Once this idea became rooted, then it would not become difficult to foresee vast results, far beyond anything now compassed, flowing from the efforts of the Sunday-school workers as feeders of the Church.

**A Methodist
Annual
"Confirmation
Day."**

In this connection the Class-meeting, divinely-ordained as it is, might be so welded into our school system that it would reveal heights which have never been seen and depths which have never been plumbed as a mighty instrument in building up our Church. Suppose, after a conference of Leaders and Sunday-school workers, brought together by the ministers

of the circuit, it were decided by the school authorities immediately after the Children's Day to solemnly determine, after earnest prayer, to make it their duty and business to train the children and young people to look forward to the next Children's Day as their time for decision and consecration. Just as in the Anglican Church, the day of Confirmation is looked forward to during the year and their young people trained for it, so should our young people be led to look to the Children's Day as the day when they should determine for themselves whether they were prepared to enlist under the banner of the Cross, become His disciples and join one or other of the Junior Society Classes. For a month previous to the Children's Day earnest and united prayer should be made in the schools, the Class-meetings and the Church that the Holy Spirit would give His blessing and thus crown the efforts which had been made during the year nearing its close. In the Junior Society Classes they would urge in their prayers that on this day there might be found many who were prepared to go forward and take upon themselves the greater responsibility of becoming members of the Church. So in the Society Classes they would pray earnestly that the Church should be quickened, and on the Children's Day many might be drawn to the Saviour and their Classes recruited from the young life of the Church.

**Schools and
Society Classes
Quickened and
Livened up.**

Thus the whole Society would be awakened to a holy expectation of a blessing, and the work of the schools would be watched with great anxiety as to their success or otherwise in winning recruits for the Lord's service. An *esprit de corps* would be developed throughout the Church and every department would be full of healthy and vigorous spiritual activity. Junior Society Classes formed in this way out of the schools direct would be, as it were, acclimatised to the school atmosphere. Junior Leaders would more easily be found than now, for they would all the year round be more or less engaged in similar work. Leaders for the Adult Classes would be grown out of the Junior Leaders. The adult Classes by the infusion of new young life would be delivered from stagnation and routine. Such a movement as this would permeate the whole Church—the children of our families who are not connected with the schools would be drawn into it.

**The Harvest—
A New
Pentecost.**

The Children's Day every year would be the great day of the Church. The Class-meeting would be more firmly established than ever, as the recruits would be literally bred in it, differing in that respect from the converts brought into it in later life,

who do not always take to the Class-meeting from one cause or another. Could one but imagine the whole Church, from the President downward, seized with the idea I have endeavoured to outline, and "all with one accord and in one mind" on the subject, then we might on each Children's Day look for a Pentecostal blessing and watch the "tongues of fire" leap from school to school, until we saw as it were the whole land circled by a "flame of fire."

HOW TO GROW NEW MEMBERS.

The Barrow Methods.

Children's Day —Original Methods.

Mr. R. Brockbank, of 82, Mount Pleasant, Barrow-in-Furness, gives us some interesting particulars of the systematic work undertaken at Barrow-in-Furness in anticipation of Children's Day, and the glorious harvest resulting therefrom. He says that after a year's trial of the plan the Sunday-school Monthly Meeting still continues to thrive, and that *the Leaders are constantly gathering new members from this grand ground*. A little while since they went to a new place which was springing up and where there is a mission-room; and although there was a great counter-attraction, ninety out of one hundred and fifty members of the Sunday-school Monthly Meeting turned up. "Summer and winter alike we keep up the meeting. To God be the glory. Great things He hath done."

How to grow New Members.

Mr. Brockbank continues:—"The preparations we have made are the same as last year. First we announced a week of special prayer, commencing October 13th, in the following manner—

Dalton Road Wesleyan Sunday-school.

UNIVERSAL INTERCESSION ON BEHALF OF THE SUNDAY-SCHOOLS
AND YOUNG PEOPLE.

In connection with the above, it has been agreed to hold the following Services—

Monday, October 13th, to Saturday, 18th.

PRAYER-MEETINGS

In the Hindpool Road Church, at 7-30 p.m. prompt.

The Evening Class and Band Meetings will be given up for this week.

Members of the Congregation are earnestly invited to be present.

He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.—Hebrews xi. 6.

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.—Matthew vii. 7.

SUGGESTED TOPICS FOR PRAYER.

Monday.

The Ministers and Sunday-school Teachers of the whole world—
That they may be prayerful students of God's Word, and
better fitted by his Spirit for their important task.

Tuesday.

The Senior Scholars—That they may be won for Christ, and kept
by Him from the snares and temptations of an evil world.

Wednesday.

The Junior Scholars—That they may be lambs in the Saviour's
fold and love the Shepherd's care.

Thursday.

The members of our Sunday-school monthly meeting.

Friday.

The Officers of our Schools—That they may be living epistles of
Christ ; known and read of all men.

Saturday.

The Sunday-schools in this Circuit—That their work may be
divinely directed and prospered, and their spiritual objects
maintained.

Sunday Morning, 7 o'clock.

For this day's services in Dalton Road Schools and Hindpool Road
Church.

N.B.—This Prayer-meeting will be held in Dalton Road School.

Sunday, October 19th.

7 a.m.—Prayer-meeting in Dalton Road School ; 9-30 a.m. and
2 p.m., Special Services for Scholars in Dalton Road School ;
5 p.m., Prayer-meeting in Dalton Road School ; 6 p.m.,
Special Service in Hindpool Road Church. Sermon to Young
People by Rev. G. Hack ; 7-30 p.m. After-meeting of Prayer
and Praise.

Sunday, October 26th, 2-30 p.m.

A Sacramental Service will be conducted by Rev. G. Hack.

G. HACK,
J. C. JOWETT, } Ministers.
A. S. PARKER, }

A
Consecration
Card.
Scholars who in previous years had given them-
selves to the Lord Jesus Christ had the following
letter sent to them by their teachers, asking
them to celebrate their spiritual birthday by
signing a 'Consecration Anniversary Card' (a copy of which is
subjoined).

Dalton Road Wesleyan Sunday-school.

Barrow-in-Furness, October 13, 1902.

My Dear Friend,—As you know, Sunday next, October 19, is set
aside for world-wide prayer on behalf of the work of Sabbath-
schools, and I desire to draw your attention to the enclosed list of

services which will be held in connection with our Dalton Road School, and to ask you to attend as many of them as possible. We had the joy of entering your name on the register of our monthly meeting as the result of your signing the Consecration Card previously sent you; and it is desired that those who are still loyal to their vow shall celebrate the anniversary by signing the enclosed. Will you please return it to me on or before October 19.—Believe me,

Your faithful teacher,

.....

<p>Dalton Road Wesleyan Sunday-school. CONSECRATION ANNIVERSARY. Chosen to be soldiers In an alien land, "Chosen, called faithful," For our Captain's band. In the service royal Let us not grow cold; Let us be right loyal, Noble, true, and bold. Master, Thou wilt keep us By Thy grace divine, Always on the Lord's side, Saviour, always Thine!</p> <p>Name..... Address.....</p> <p>October, 1902.</p>
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An Appeal to the Undecided. Scholars who had not then decided were written to as follows by their teachers asking them to sign the card of decision.

Dalton Road Wesleyan Sunday-school.

Barrow-in-Furness, October 13, 1902.

My Dear Friend,—As you know, Sunday next, October 19, is set aside for world-wide prayer on behalf of the work of Sabbath-schools, and I desire to draw your attention to the enclosed letter from Rev. R. Culley, our Connexional Sunday-school Secretary, together with a list of services which will be held in connection with our Dalton Road School. If, after reading the former, you will yield to its appeal, it will be a great joy to me if you will sign the enclosed card and return it to me either before or on the 19th. With continued prayer that, if you have not already done so, God the Holy Spirit may lead you to a prompt decision.—Believe me, your faithful teacher,

.....

SUNDAY, OCTOBER 19, 1902.

"Who then offereth willingly to consecrate himself THIS DAY unto the Lord."—1 Chron. xxix. 5.

I desire from this day to be a true Christian. I will earnestly seek, through Jesus Christ, the forgiveness of my sins, and the renewing grace of the Holy Spirit. And I will endeavour, in the strength of Christ, henceforth to live, not unto myself, but unto Him who loved me, and gave Himself for me.—Amen.

Name.....

Address.....

A Letter to Parents.

By a happy inspiration (at the suggestion of one of our teachers) we, this year, in addition to the foregoing, sent the following special letter by post to the parents of the scholars, and asked them to co-operate with us in this great matter. Many of the parents go to no place of worship, and it was thought probable that some of these might be led to consider their own position as a result of the special appeal which we have addressed to them.

DAY OF SPECIAL PRAYER FOR SUNDAY-SCHOOLS.

Sunday, October 19, 1902.

Dalton Road Wesleyan Sunday-school.

Dear Friends,—Throughout the world special and united prayer is to be made on the above date for the blessing of God to rest upon the labours of Sunday-school teachers and other Christian workers interested in the spiritual welfare of young people. We are pleased to know that you favour the attendance of your young people at our Sunday-school, and now ask your kind co-operation in making the special services about to be held successful. Will you help us in our endeavour by promoting the presence of your young people at as many of the services (as per enclosed list) as possible—better still, will you come and bring them with you? Our aim is to train the rising generation in Christian principles, so that boys and girls, young men and maidens, may become good and useful members of society, and live pure and noble lives. Will you kindly render us all the aid you can, so that the blessing of the Lord may rest upon yourselves, your children, and your home.

Yours on behalf of the Sunday-school,

G. HACK, Superintendent Minister.	} School
R. BROCKBANK,	
W. E. ROBERTS,	} Superintendents.
F. MILLS,	
E. FERGUSON,		} Secretaries.

Our converted scholars, officers and teachers have a Monthly Meeting, lasting for one hour only. At this meeting the roll of

members (of the Monthly Meeting) is called, short addresses given, hymns are sung and a bright and attractive devotional programme arranged. During the summer these meetings are held in one or other of our country chapels. It is from this meeting that we get recruits for our Class-meetings. We have had the happiest and most permanent results from this Monthly Meeting. There is a great drain in the Church membership with a changing population such as ours—deaths, removals, ceased-to-meet, etc.—and when these lapses are made up by our own trained Methodist scholars we get in place of the lapsed ones, members who are likely to be loyal, and do good service. Several who have been thus gathered into the Church in connection with our efforts of previous years are now teachers, and some are training for local preachers and ministers. The monthly meeting is also a time for receiving new recruits, for at almost every meeting one, two, or more whose decision for Christ had been delayed seek admission to our ranks, and in this way their decision for Christ is not only definite but public. The meeting also takes away the reproach that Children's Day is apt to foster the idea that our young people are only definitely appealed to on that particular day; whereas our methods say to Sunday-school workers—'Make a start, and keep at it all the year, so that you may add to the Church daily such as are being saved. Don't slacken your efforts *after* Children's Day. Keep what you get and encourage others to come and join you at every monthly meeting; then encourage them by every possible means in your power to join a Class-meeting so as to enjoy the blessings and privileges of *Church Membership*.'

To act on the lines indicated above means earnest prayer and earnest work, too; but if we are to aim at results which will be thorough and lasting we shall have to employ *our best* of gifts, graces, time, influence and perseverance, and I can assure my colleagues in the Sabbath-school department of the Lord's vineyard that all the toil spent on the lines I have sketched will be richly repaid by a harvest of souls."

A year later Mr. Brockbank again reports—

CHILDREN'S DAY.

The Barrow Methods.

"Sow in the
Morn thy
Seed,
Broadcast it
o'er the Land;"

"I commend to my brothers and sisters the following suggestions which have been adopted by many of our Sunday-schools during the last two or three years.

1. A week of prayer commencing on October 9.
2. A letter to be sent by each teacher to each scholar of twelve years of age and upwards; this letter should

be delivered personally by the teacher to the home of the scholars. It should contain a card which the scholars may sign as a token of their decision for Christ, if they desire to do so.

3. To those scholars who have previously signed a consecration card, we have found it very helpful to send them a reminder of 'the happy day' in the shape of an anniversary card.

4. Last year we made a new departure by addressing the parents of the scholars asking them to attend the special services and to second the efforts of the teachers for the salvation of their children. We had the joy of seeing some parents at the evening service on Children's Day who had not been inside a place of worship for many months.

**"And duly
shall Appear,
In Verdure,
Beauty,
Strength,"**

The first year, 1901, we tried the above suggestions we had the joy of enrolling 174 scholars, young and old, into a monthly meeting, which monthly meeting has continued up to the present. At the close of the year we had remaining 134 members, the difference of 40 is accounted for by removals, deaths, and admissions into the ranks of the teachers; we had not twenty lapses. In 1902 our membership rose from 134 to 184, we lost 42 during the year from similar causes. In 1903 our membership rose from 142 to 180, and we have now enrolled 182 for the year 1904. We have now such a well-tilled garden that we cannot hope for more than a moderate increase year by year after making up our losses by removal, etc.

**"The
Tender Blade,
the Stalk, the
Ear,"**

All converted Sunday-school scholars are expected to attend the Sunday-school monthly meeting or send an excuse. The roll is always called at this meeting, and any scholars who have decided for Christ during the month are registered accordingly. At the monthly meeting we encourage the scholars to testify by quoting a verse of Scripture, the verse of a hymn, or in their own words. Usually we have an address, perhaps a sacred solo, but in any case plenty of singing. I think perhaps it is the brightest meeting we have. The meeting is kept on in the summer months, for during that period we visit our country churches, and I can assure you that they greatly appreciate our visit. I should here say we always have a special sacramental service the Sunday afternoon following Children's Day. It is held in the church at 2-30 p.m., and is specially for parents and teachers and the converted scholars. Last year our Superintendent minister, Mr. Hack, was so delighted with this service that he told me afterwards how much he regretted that he did not send an account of it to the Methodist papers.

“And the Full Corn at Length.”

It is out of the monthly meeting that we seek to get new members for our Society Classes. The population of our town is a very changeable one, and I don't know (one of our Leaders expressed the same opinion a few days ago) how we could maintain our members—unless we *grow* new members in the way I have indicated. Prayer, preparation and work on some lines as these mentioned above will by God's blessing secure for every school an abundant harvest.

Brethren—sisters—try it !”

R. B.

Link between School and Class.

In regard to the subject matter for a syllabus, I think the Methodist Church to-day neglects many golden opportunities of leading and training the young lives for work in her own particular denomination. I would like to see a syllabus so framed that the link between the Sunday-school and the Junior Class would be strengthened. The Junior Class should be mentioned on every Sunday-school plan, and the Sunday-school superintendents should receive copies of the syllabus adopted by the Junior Class Leader. I also think that more should be made of the Society Class from the Sunday-school desk. The syllabus should also deal with Methodist history and polity in order that the young lives might be led to realise more fully what a grand organisation is theirs. If membership of the Methodist Church were more highly prized by the nominal members, the average attendance at Class would everywhere largely increase.

How to Remove Class-meeting Indifference.

The Class-meeting apathy in some places is chiefly due to the fact that the young people have not been trained to value rightly the privileges of membership which the quarterly ticket confers. The syllabus should be framed in such a way that all the youths in our Sabbath-schools would be attracted into Class membership and onward into every sphere of work open to those who have received such a training.”

A FEW SUGGESTIVE NOTES FOR LEADERS OF JUNIOR CLASSES.

BY REV. J. A. CLAPPERTON, M.A.

Look for the Steps.

One of the first stories in the “Pilgrim's Progress” tells how Christian fell into the Slough of Despond. It was a great, muddy morass. He struggled through to the side nearer the Heavenly

City and then he found a high bank. He could have climbed it had it not been for the heavy burden on his back. But a good man called Help came and dragged him up the bank and set him safe and sound on the firm earth.

But when he got him*there Help asked him, "Why did you not look for the Steps?"

Christian said he had not seen any steps. But when he looked back there was a bridge of stepping-stones by which he could have crossed the Slough without getting wet at all or being in danger of being choked in the mud.

If you will look at the edge of the page of the "Pilgrim's Progress" you will find that Bunyan tells us there what he meant by the "Steps." He explains them by two words—the Promises.

If we wish to pass happily through all the bogs and difficulties of life we must use the Steps which God has kindly provided for us. There are two things I wish you to make up your minds to do. 1. You must look for the Steps or Promises. 2. You must use them.

Some years ago a minister preached about God's beautiful promises, and after the service there was a young girl about seven years old who said that she was going to search the Bible and when she found any promise she would write it out on a sheet of paper, and all these papers she would pin round the walls of her bedroom.

Now, that was very wise. She had made up her mind to look for the Steps. Will you ?

Use Them. People make great collections of paintings and pay hundreds of pounds for them. But you can make a collection of God's paintings. For every one of these promises is a painting of God's heart. It tells us how kind He is and how He wishes to help us. And this picture of God is in His own book, so that the promises are all God's own paintings of God. And you can make a collection of God's paintings. How delightful ! Will you begin to-night ?

But you must not only look for the Steps. You must also use them. It would have been of no use for poor Christian to have known where the steps were if he had not gone to them and walked across on them. And when you find a promise of God you have to put the foot of your faith upon it and to say, "This is God's promise to me. It is true for me, and I am going to expect God to do to me as this promise says he will."

There was a little girl who lost both her father and her mother. Some good people promised to take care of her, and the

first night she was in their home she asked if she might say her prayers.

They said they did not mind. So she knelt down and prayed the prayer that her poor dead mother had taught her. At the end she added a little bit of her own making. She said, "O Lord, make these people kind to me as my father and mother were." Then she paused a little. At last she raised her eyes upwards and said, "Of course, you will."

She knew that God had promised to answer prayer, for Jesus has said, "Ask and it shall be given." So she took God's promise as being true for her. So she put her foot of faith upon the step and used it.

Will you do this? Every day try to find a promise and put your trust in it, and God will make His love and His delivering power known to you.

THE CONVERSION OF ST. PAUL: A CATECHETICAL LESSON FOR VERY YOUNG SOCIETY CLASSES.

BY REV. J. A. CLAPPERTON, M.A.

[Have Acts xxvi. 9 to 16, read round. Then ask questions such as the following right round the Class and see if they have grasped, first, the facts mentioned; second, the general teaching of the facts.]

A.—The Facts.

- | | |
|---|--|
| <p>1. What city was Paul travelling to when he was converted?</p> | <p>1. Damascus.</p> |
| <p>2. Why did he wish to go to Damascus?</p> | <p>2. To imprison the Christians.</p> |
| <p>3. What appeared in the sky?</p> | <p>3. A light from heaven.</p> |
| <p>4. How bright was it?</p> | <p>4. "Above the brightness of the sun" (verse 13).</p> |
| <p>5. What shape did it take?</p> | <p>5. "Shone round about" Paul and those with him.</p> |
| <p>6. What effect had it on the travellers?</p> | <p>6. They all fell to the ground.</p> |
| <p>7. What happened next?</p> | <p>7. Paul heard a voice speaking.</p> |
| <p>8. In what language did it speak?</p> | <p>8. Hebrew.</p> |
| <p>9. What did it say?</p> | <p>9. "Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks."</p> |

[Get three children to repeat this one after the other.]

A.—The Facts.—Continued.

- | | |
|---|--|
| 10. Do you know what the pricks were? | 10. [If they do not know, tell them, they were goads—poles with sharp ends to “prick” the ploughing cattle with. Obstinate oxen, instead of immediately turning away from the sharp prick, would kick against it and wound themselves. So Paul had been resisting Christ’s voice.] |
| 11. What was Paul’s reply? | 11. He asked, “Who art thou, Lord?” |
| 12. What did Christ reply? | 12. “I am Jesus whom thou persecutest.” |
| 13. Why did Christ say Paul had been persecuting <i>Him</i> ? | 13. Because He loved the Christians so much that cruelty to them was cruelty to Himself. |
| 14. What did Christ say He was going to make Paul? | 14. “A minister and a witness.” |

B.—The Lessons.

(1.) *Christ knows us Singly and by Name.*

- | | |
|---|--|
| 1. What were the first two words Christ said to Paul? | 1. “Saul, Saul.” |
| 2. That was Paul’s first name. Why did Christ call him by name? | 2. To make him feel that Christ knew him personally. |
| 3. Does Christ know you? | 3. Yes. |
| 4. How do you know this? | 4. Because Peter said to Jesus, “Lord, Thou knowest all things.” |

(2.) *Christ has a Plan for our Life.*

- | | |
|--|--|
| 5. Why did Christ appear to Paul? (verse 16). | 5. “I have appeared unto Thee for <i>this purpose</i> , to make Thee . . . a witness.”
Christ wished Paul to follow out His plan. |
| 6. Does Christ think of you as He did of Paul? | 6. Yes. |
| 7. Tell me one or two of Christ’s sayings that teach this. | 7. (1) “The very hairs of your head are all numbered.”
(2) “Ye are the light of the world.”
(3) “To every man his work.” |

B.—The Lessons.—Continued.

- | | |
|--|--|
| 8. Christ then has something for you to do in the world. Will you read His words and try to find out His plan for you? | 8. Yes. |
| 9. Will you try to work out Christ's plan? | 9. Yes. |
| <i>(3.) Sin is a Hard Way.</i> | |
| 10. Christ told Paul that something was hard. What was it? | 10. To kick against the pricks. |
| 11. What wicked thing had Paul then been doing. | 11. He had been resisting the call of Christ. |
| 12. And what kind of life had it brought him? | 12. A "hard" life. |
| 13. Will you resist Christ's call? | 13. No. |
| <i>(4.) Consecration is the glorious Turning-point in a Self-willed Life.</i> | |
| 14. In another chapter we are told of a penitent reply given by St. Paul. What was it? | 14. "Lord, what wilt Thou have me to do?"
[If they do not know, ask them to turn up Acts ix. 6, and read it.] |
| 15. He thus yielded to Christ's will. What kind of life did it bring him to? | 15. One of the grandest and noblest in all history. |
| 16. Would you not like to make such a change in your life? | 16. Yes. |
| 17. Will you often pray this prayer—"Lord, what wilt Thou have me to do?" | 17. Yes. |

A JUNIOR SOCIETY CLASS-MEETING.

BY REV. GEORGE ALLEN, B.A.

Conditions of Success. "Hymn 17." It's on the stroke of seven: the Leader has been here some time, and has welcomed each boy in turn, seen that the seats are arranged in a homely circle, the books ready, and every possible preparation made for a good time. "Hymn 17" (Methodist Sunday-school Hymn Book, please—there's nothing like it), and off go the voices to a good rousing tune. Prayer next, by the Leader: not more than three minutes: it's wonderful what you can ask of God in three minutes, if it's all praying and no prayer-making.

“Chat on Prayer.”

Now another hymn—285—and we settle down for our evening’s chat on prayer. Last week the minister met us, and gave us the quarterly ticket with the motto “Pray without ceasing,” so our week’s work (we always have a week’s work set us) has been to get hold of the Bible teaching about prayer. As the Leader talks, we notice that he remembers all along the teacher’s axioms: “Never tell a boy anything he can tell you.” “It isn’t your words, but their own, that children remember best.” “Pray.” What part of speech? Yes. Verb. And the verb is often modified by —? Adverb. Define it. Good.

“How, When, Where, Why.”

Now for the “How, when, where, why” of prayer. (This will serve us for at least half-a-dozen evenings. *Pray—How!* All answers in adverbs, please. *Earnestly*. Yes. Let me put it down. (Blank sheet of paper is ready). Now another. *Humbly*. Quite so. Another. In faith. Right, but an adverb, please. That’s it—*trustfully*. Now another. No one can tell? What about the widow and the unjust judge? Praying and keeping on. Put it into one word, please, Perseveringly. Yes, or look at the chapter heading: you have it—*importunately*. Anyone else? Can’t you think of some favourite advice of Paul? “In everything by prayer and supplication with —?” Thanksgiving. Capital. Now make it into an adverb. Pray—*thankfully*. That will do for the present. Now Bibles.

I. Earnestly. Where can you find anything about this? (The boys will be often at a loss in this Bible-searching, but wise questioning, and making the most of every answer will work wonders. Of course the Leader has the subject well studied—but no notes!) Well look at 1 Thess. iii.—find the verse. Who has it first? Good, it’s verse 10. Read it. “Praying exceedingly.” Now turn to James v. Found the verse? That’s right, verse 17. Read it. Tell me something about the incident referred to. Any other example of earnest prayer? Elicit Daniel (look at Dan. ix.), Moses (Ex. xxxii. 32), Hezekiah (2 Kings xix.), etc. Now let us sing about prayer. Who has a hymn? “Come, my soul, thy suit prepare.” Right (Never sing sitting: never pass by a “half-sing.” Have it again). Now to work once more.

II. Humbly. Bible illustrations, please. The publican’s prayer. Yes. Can you find it? Read it. Now another. Abraham’s prayer for Sodom and Gomorrah. Certainly. Remember that chapter—Genesis xviii. —, we shall want it again. Any more? Turn the Class to 2 Chr. vii. 14, 2 Chr. xxxiii. 12.

Examples? Didn't Christ praise some for their trust? Whom? The Centurion. Yes. Matt. viii. The Syro-Phœnician woman. Matt. xv. And were there not promises to trustful prayer? Elicit and find Matt. xxi. 22. What a wonderful promise. It's worth learning by heart. Learn it now. Ready? Repeat together—and separately. What came next? *Importunately* and *thankfully*. We must do those next week. Think them out in the same way, and bring your answers. After that we will take "when," "where," and "why."

Closing Time. Now it's time to close. Shall we sing an evening prayer? Hymn 492. A few sentence-prayers from the boys, and the Leader closes. Before we leave the attendance is marked, and the Class-money paid in. (Train the boys to contribute: their own money, mind, as far as possible—not halfpence sent from home). Reasons for last week's absence are given, enquiries made about to-night's absentees, and a Class member told off to look up each of them. Now we separate, but though the meeting closes punctually, the boys know the Leader (friend as well as Leader) is at leisure for a little while yet, for quiet chat over anyone's troubles or perplexities.

This communication is published to show what may be accomplished by good shepherding:—

**Two
New Classes
and
Forty Recruits.**

Mr. W. A. Comisbee, of Walworth Road, writes:—
"On Children's Sunday our minister, Rev. Frederick Church (Mostyn Road Circuit), delivered a special address to the children in the Sunday-school. Booklets had been distributed amongst them on the previous Sunday, and teachers, elder scholars and others had engaged in much prayer for weeks previously that the young might be brought into the fold of Christ. I am gratified—and praise God for it!—to be able to record that between thirty and forty children, as an indication of their desire to follow Jesus, came out. Then all that were in earnest signed a card in the presence of the minister, superintendent, and teachers. Mr. Church then invited them to meet him on the following day, and in the meantime he endeavoured to form two Junior Classes, one for boys and the other for girls. To my surprise, I was asked to take the boys. This I hesitated to do, because I felt so unfitted for such a responsible position; but having made it a matter of prayer I felt, as I had the time and Mr. Church had failed to find another who could take the Class, that it was a Divine call. So I agreed to gather the

young boys into a Class. A lady teacher has also come forward to start a Junior Class for the girls. I am only twenty-six, but my eleven years of converted life have given me a great love for my Master, and for that reason I have never declined any offer of work for Him if I could possibly find time for it."

The following article was written in response to a request from a Junior Leader who asked for suggestions for novel meetings of a religious character. Her boys varied from thirteen to seventeen years old, and some of them were rather rough lads. They would not write papers, but were willing to give out hymns or to read the lessons.

NOVEL MEETINGS FOR JUNIOR CLASSES.

BY REV. J. A. CLAPPERTON, M.A.

The Use of the Blackboard. A series of interesting and profitable evenings might be spent in inviting the lads to read in alternative verses the accounts given of representatives of the various callings and trades in the Bible. Three or four lads should be selected each evening, provided with one of the cards described below; and when their turn comes, they should read out the passages as mentioned on these cards, and the class should turn up these passages and read them in rotation.

While the passages are being read, two questions are to be kept before them. (They might be written in bold letters on the blackboard, if there is one.)

A. WHICH DO YOU ADMIRE MOST?

B. WHAT GOOD POINTS DO YOU FIND IN EACH.

With these questions constantly in view, arrangements can easily be made for

A SHEPHERD NIGHT.	|	A PRIEST NIGHT.
A SAILOR NIGHT.	|	A FISHERMAN NIGHT.
TWO SOLDIER NIGHTS.	|	A SERVANT NIGHT.

Also, nights can be devoted to such subjects as Bible Sons, Bible Daughters, Bible Farmers. But at the end of each night's readings a conversation must be held, and the lads asked individually for their answers to the two great questions.

The Cards (in a Complete List).

Bible Shepherds.

- Card 1. Jacob—Gen. xxxii. 9-12.
- „ 2. Bethlehem—Luke ii. 8-19.
- „ 3. Abraham—Gen. xiii. 1-18.
- „ 4. Christ—John x. 1-11.

Bible Sailors.

- Card 1. Jonah i. 1-16.
 „ 2. At Malta—Acts xxvii. 27-32.
 „ 3. At Galilee—Luke v. 1-11.

Bible Soldiers: their Adventures and Virtues.

- Card 1. Gideon—Judges vi. 11 16; vii. 16-23.
 „ 2. Jonathan—I Sam. xiv. 1 14; xviii. 1; xxiii. 16-18; xxxi. 1-6.
 „ 3. Cornelius—Acts x. 1-8.

SECOND NIGHT.

- Card 4. At Bethlehem—2 Sam. xxiii. 13-17.
 „ 5. Barak—Judges iv. 1-15.
 „ 6. Christ's—2 Tim. ii. 3.

FOR BIBLE PRIESTS, passages can be easily selected describing Ezra, Aaron, Eli, Zacharias (Luke i.).

FOR BIBLE FISHERMEN, use Peter, James, John, Andrew.

FOR BIBLE SERVANTS, Abraham's (Gen. xxiv.); Naaman's, and Onesimus.

Such a course of evenings should do rough lads untold good, for they will be engaged night by night in a *study of heroic goodness*, and asked to analyse morally and appraise the characters and careers of those good and great men. But in particular it is to be noted that each evening concludes with a N.T. example, and thus the relation of spiritual life to ordinary callings is brought before the minds of the young.

The Junior Class an Antidote to Romanism.

Mr. P. A. Shaw, residing at "Carisbrooke," Warwick Road, New Barnet, writes—"I have recently started a Junior Class at New Barnet, and have about eight members at the present time. The enclosed is our syllabus. The Roman Catholics win the children over (in their way) without giving them time to grow older and stray away. The Junior Class is a means of winning the youths over (in our way); and thus won they bid fair to become the future strength of our Church."

Syllabus.

- "Our Class."
 "What is Christianity?"
 "Mohammedanism, Confucianism, and Buddhism."
 "Favourite Hymns."
 "St. Paul's Character." 1 Cor. xv. 9, 10.
 "God the Eternal." Jer. xxxii. 17-19.
 "Repentance and Forgiveness." 1 John i. 9.

Mr. Shaw's Syllabus continued—

- “John Wesley—Some Incidents in His Life.”
- “Sons of God.” Rom. viii. 14-17.
- “Foundations.” 1 Cor. iii. 9-14.
- “Daniel—Six Characteristics.” Dan. vi. 10.
- “The Four Evangelists.”
- “Faithfulness.” Josh. xiv. 14.
- “Christ our Example.” 1 Peter ii. 21-24.
- “Watchfulness.” Matt. xxiv. 42-44.
- “Martin Luther.”
- “Christ our Helper.” John xxi. 10-12.
- “Elijah—His Strength and Weakness.” 1 Kings xix. 4.
- “Prayer—Our Duty and Privilege.” John xiv. 13, 14.
- “Children's Sunday.”
- “Love.” 1 John iv. 7-11.
- “The First Christian Martyr.” Acts vii. 54-60.
- “Moses—Some Characteristics.” Duet. xxxiv. 1-7.
- “Friendship.” 1 Sam. xviii. 1-4.
- “Gifts of God.” James i. 17.
- “Go to the Ant.” Prov. vi. 6.
- “Oliver Cromwell.”
- “Christian Armour.” Eph. vi. 11-18.
- “All Things New.” Rev. xxi. 5.

The syllabus is neatly printed on pink cloth-lined card. On the front cover particulars are given of the name of the Church and Leader, also the time and place of meeting, whilst on the back cover appears the following—

This Junior Society Class meets every Wednesday evening in one of the vestries. A hearty welcome is given to every lad who sincerely desires to follow in the footsteps of Christ. The Meetings will also be of a helpful and interesting nature to all who wish to improve their knowledge of the Word of God and of the history of the Church of Christ. Hebrews x. 23-25.

After Seven Months.

Mr. Shaw, after an experience of seven months, says—“It has been stated that the ‘programme’ may divert the Class-meeting from its original purpose. My experience of the matter is this :—The programme—

“1. Is of *great assistance* to the Leader and members in their endeavours to adhere to the original purpose of the Class-meeting.

“2. It is of great assistance to a busy Leader, because he is sure of his subject for the next meeting, and has time to ponder thereon. How many Classes fail because of carelessly-chosen subjects thought out at the last moment!

“3. It helps the members to study the subject beforehand, and should therefore ensure profitable discussion and lead to the giving of testimonies.

“4. It is a tangible reminder (in each member’s pocket) of his duty to his Class, and it is something every member can show to any friend he might wish to introduce into the Class.

“I started with eight members in my Junior Class last June, and now have sixteen or eighteen on the register. I enclose our syllabus for the first half of this year, and you will notice that some of the members have kindly consented to open the subject on several occasions.”

Mr. Shaw’s Syllabus.

- The Old Year and the New. Leader.
- God’s Covenants. Leader.
- David Livingstone. J. Miller.
- Hope. 1 Peter i. 3.
- Favourite Hymns. Leader.
- Solomon’s Wise Choice. J. W. Allin.
- Humility. Math. xi. 29. Luke xxii. 26, etc. Leader.
- John Knox, the Galley Slave. Leader.
- Parables. H. Hayward.
- Ideals. Co’. iii. 1. Leader.
- Early Rising. John viii. 2. Leader.
- Samuel. E. Pike.
- Pilgrim’s Progress. Leader.
- Our Bible. 2 Tim. iii. 16. Leader.
- Jealousy. J. W. Allin.
- God’s Attributes. Leader.
- Steadfastness. 1 Cor. xv. 58. Leader.
- Life of Dr. Paton. Leader.
- Patience. Heb. x. 36. J. H. Martin.
- The Creation. Gen. i. and ii. Leader.
- Sin, Salvation, and Experience. Leader.
- Daniel’s Fidelity. John Miller.
- Summer Pleasures, and Deut. viii. 11. Leader.
- Rebuilding the Walls of Jerusalem. H. Hayward.

A Young Leader makes a Good Start.

Mr. J. Jessop, Dulwich Road, Herne Hill, says—
 “As a young Leader of a Society Class for boys in a small and poor mission, I started the Class in December last, and now have fifteen names on my book, and an average attendance of twelve. The following plan I have arranged and fixed up in the Classroom proves a source of interest to the boys”—

Boys' Society Class : Lessons, October to December.

Rejoicing.	God's Promises.
Insects of the Bible.	Flowers of the Bible.
Thankfulness.	Prayer.
Animals of the Bible.	Mountains of the Bible.
How to Make a Snow Man.	God's Greatest Gift.
Birds of the Bible.	Christmas.
Fighting.	

Search the Scriptures.

Wesleyan Church, Upper Tooting.

CLASS FOR BOYS ON WEDNESDAY EVENINGS AT 7-15.

Leader—Mr. ALFRED CRASKE, Noel House, St. James's Road.

Motto for 1901—"Hold fast that which is good."—1 Thess. v. 21.

Subject—"Our Motto."

Subject—"Khaki." Romans xiv. 16.

Lantern Service.

Leader—Mr. Lauder.

Subject—"Banners." Song of Solomon ii. 4.

Subject—"On being Hungry." Matthew v. 6.

Subject—"Footsteps in the Snow." Rev. iii. 4.

Leader—Mr. Tapp.

Lantern Service.

Subject—"Hold the Fort." Rev. ii. 25.

Quarterly Visitation. Rev. Charles Dawe.

Subject—"Dandelions." Ecclesiastes iii. 11.

Subject—"A Loaf of Bread." 2 Cor. vi. 1.

Subject—"A Frying Pan." Leviticus ii. 7.

Subject—"Apple Blossoms." 1 Timothy iv. 8.

Leader—Mr. Blight.

Subject—"The Oil of Kindness." Luke x. 34.

Subject—"The Lad and the Arrows." 1 Sam. xx. 39.

Subject—"The Leopard's Spots." Jer. xiii. 23.

Leader—Mr. Holloway.

Subject—"The Sling and the Stone." 1 Sam. xvii. 50.

Subject—"The Father of the Rain." Job xxxviii. 28.

On the back of the card appears the following notice—

"The object of this Class is to help and encourage those lads who have resolved, by the grace of God, to lead a good life by striving each day to follow the Lord Jesus, to keep His commandments, and to grow into His likeness. This should be seen in their daily lives, by their obedience to their parents, their diligence at school or business, and their kindness everywhere."

**For Leaders
of
Junior Classes**

Mr. B. Jones, of West Harptree, Bristol, writes—
"Leaders of Junior Classes will find the following plan very helpful to them; the study of the Bible is encouraged, and the young people are brought under religious instruction in a most interesting

manner; it affords the Leader opportunities of enforcing doctrinal teaching, and induces the members to take part naturally in the meeting. Each should be requested to look up a passage of Scripture giving the name of some common object, such as candle, water, chaff, wheat, wax, scarlet ribbon, white wool, etc., and to bring to the Class the article mentioned. The member at the same time reads out the text; for example, 'Neither do men light a candle,' etc., 'Whosoever shall drink of this water,' etc., 'The ungodly are like the chaff,' etc., 'Though your sins be as scarlet,' etc."

**A Practical
and Beautiful
Suggestion
for Leaders
of Junior
Classes.**

Mrs. L. Banjafield, Rosendale Road, West Dulwich, writes—"It may be a help to some to know that we have found a blessing in what is called 'The Prayer Chain of One Link Petition,' especially in getting young converts to pray. I thought this suggestion might be useful to Leaders of Junior Classes, as many of their members would be able and willing to offer one petition, such as 'O Lord, help me to do Thy will for Christ's sake,' or 'O Lord, give me faith,' etc. I have not yet used a programme for the Class, as I feared it might prevent that waiting upon God for the special message which, by His Holy Spirit, He gives, and which suits the need of the members week by week."

I am indebted to Mr. E. G. Barber, of Hendon, for the following Programmes, Notes, and Methods. The whole of them have been used by Mr. J. Dingley, of Sherborne, and by other successful Leaders in their Classes, the names of the latter have not been supplied. Nevertheless, we are in duty bound to express our obligations to them for the practical and really helpful object lessons they have supplied for the use of Junior Leaders.

Many of the following were issued in script writing, and at the back of some of them is a motto, such as "I set my face like a flint"—Is. l. 7. "He did it with all his heart and prospered"—2 Cor. xxxi. 21. "For the people had a mind to work"—Neh. iv. 6. "Do justly"—Micah. vi. 8. "And who is he that will harm you, if you be followers of that which is good"—1 Peter iii. 13. Whilst at the back of others there are various devices, on one an empty chair, with the question—What is it? Why, an empty chair. --Whose is it? Why yours, when

you are absent.—And then follows from 1 Samuel xx. 18, “And thou shall be missed, because thy seat will be empty.” On another a lighthouse is drawn, at sea, and at foot the words “Let your light so shine.”

It is very beautiful to notice what loving touches the cards display of the interest of the Leader in his members. Love is the key to unlock all hearts and to break down the stoutest resistance.

Programme.

Opening Night.
 The Bible Punchers.
 John Wesley's Journals.
 Reading. G. Herbert.
 An Object Lesson.
 “Peter Mackenzie.” A. Matthews.
 John Wesley's Journals.
 Reading. H. Stubbings.
 How? When? and Where?
 Destroyers and their Work. W. Crocker.
 John Wesley's Journals.
 Reading. F. Chant.
 Quarterly Meeting.

At the back of the above card is printed in bold type, “Our Boys' Own Class,” the year, and the motto “United we conquer,” also the names of secretary, organist, Leader, and visitors, with the time of meeting, 8 p.m.

Programme.

A good Start and a good Heart.	Herod's Temple.
With Christ at Sea.	The Children's Home Concert.
Deeds of the Empire.	With Christ at Sea.
The Home Missionary Meeting.	Great Temperance Meeting.
With Christ at Sea.	Deeds of the Empire.
Question Night.	Quarterly Meeting.
Deeds of the Empire.	

Programme.

What are we going to do?	The Look Out—“What's Behind.”
The Temple.	
The Look Out — “What's ahead.”	Brave Deeds of the Twentieth Century.
Brave Deeds of the Twentieth Century.	God in Nature.
Question Night.	Thrift.
Great Men.	Great Men.
Destruction of Jerusalem.	Our Quarterly Meeting.

Programme.

Only a Penny. Mr. Lee.	Great Deeds.	
Lecture on Palestine. Mr. Tams.		Lessons from Queer Times.
Win One. J. Dingley.		Wonderful Defeats.
Great Deeds.		Question Night. Members.
Lessons from Queer Times.		Great Deeds.
Wonderful Defeats.		Christmas Eves of Long Ago.
Wanted!		Our Quarterly Meeting.

Our Programme.

Reading—A Start.	Great Soldiers—Peter.	
Pack Monday—No Meeting.		God's Thought in our Dress.
Great Soldiers—Gideon.		Great Soldiers' and Sailors' Meeting.
School Prize Giving.		Gipsy Smith.
Gipsy Smith.		Great Builders—Nehemiah.
God's goodness in our Breakfast.		Christmas Gathering.
Foreign Missions—Wonderful Victories.		

Secretary: TOM WOOD. Organist: REG. CHANT.
 Leader: J. DINGLEY.

Programme.

Testimony Meeting. Members.	True Soldiers. G. Lowman ; E. Davis. Wild Flowers. Mr. Rodman. Prayer-meeting. Members. Bible Pictures—Prosperity. Is. 35. Life's Morning—Its Sunset. B. Shute. Thanksgiving Day. Quarterly Prayer-meeting.
Religious Epochs in English History. S. Budden.	
Rolling Stones. J. Dingley.	
The New Birth. A. H. Foot.	
Bible Pictures—Failure. Is. 34.	
Procrastination: Its dangers. F. Cox.	

Every Monday, at 8 p.m.

On another the headline is "A HAPPY NEW YEAR TO YOU," and a cordial invitation. On another a letter beginning "MY DEAR FELLOW."

At the back of another card the following appeal is made—

Boys!
 IF YOU DO belong to our Class,
 COME.
 IF YOU DON'T—and want to be better,
 COME.

You have
168 hours a week,
Give us one—We meet Monday, 8 to 9.

TREES.

Forty-six in Bible.

Many sorts—Useful, Ornamental, Hurtful.

Stinging. Queensland—Very beautiful—Injurious.

Sin—Attractive—Dangerous.

Sticky. Catches insects—Birds—N. Zealand.

Bad Companions—Bad Habits—Sin.

Musical. Nubian Forests—Holes—Insects—Music—West Indies.

Leaves—Sings.

Love God—Happiness—Pleasure to others.

Iron. Africa—Hard—File Leaves.

Bravo—Firm—Dare to be a Daniel.

Lamp Post. India, 7-ft.—Magic—Fright—Read Book.

Christ wants us to shine—help others, keep evil away.

Trees are useful—in life, in death. Evergreen—always looking up.

Let us get *roots* well in and grow up to Christ.

Sunday School Address, May 3rd, 1896.

KEYS.

What is this? A KEY.

First Key I had—small.

Nearly last Key I had—big.

Who has a Key? Nearly all.

Glad or vexed when you had it?

Are Keys ornaments or for *use*?

Keys are used to KEEP things safe.

ENTER locked places.

YIELD hidden secrets.

When are Keys useful?

When in company with the LOCK, no use if not.

To be useful Keys must be

STRONG—not to break or bend.

DIFFERENT—or no safety.

CLEAN—not full of dirt, or rusty.

Are all keys alike?

Simple Key—not do great things, give pleasure.

Trap Key—no use in round hole.

Latch Key—complicated.

Watch Key—small, but necessary.

Skeleton Key—Hypocritical—Satan's.

Master Key—Opens many different locks.

What is the use of talking about KEYS to-day?

Interest you—No. Pass time—No.

But to teach you that each one must have a Key, if you are to get all the good things that are waiting for you.

Key of Faith—Love and Prayer, kept clean by Work,
oiled by Service, will open Heaven's Treasure House,

What do we learn?

Each *must* have a *Key*.

That *Key*, whilst different in *Size* and *Style*, must be *Strong*
and *Clean*.

So with us, our *FAITH* must be *Strong*—a real trust—and *Clean*, no taint of sin about it, of a good type.

Then we shall be able to have all that *joy* and *happiness* and *comfort* which otherwise will be for ever locked away from us, by a lock which no skeleton key can open.

This House to Let.

Houses better occupied than empty.

Mr. IDLENESS. *Slouching—hands in pockets.*

You enquire :

Sleepy—wasteful—good for nothing—tattler—mischief-making.

Mr. ENVY. *Thin—queer-looking—green eyes.*

Ask previous landlords :

Spoiled Cain—put Joseph in pit—crucified Christ—Greek statue.

Mr. PRIDE. *Head up—stalks.*

Ask ?

Drove Nebuchadnezzar to field—Haman try kill Mordecai—People unkind—get in debt.

Mr. S. DRINK. *Stout—red-faced—rollicking.*

Ask ?

He says he's cheerful, jolly, etc.—many houses made wretched by him.

JESUS CHRIST. *Loving—kind—heroic—brave.*

Ask ? What a chorus in reply.

Gent gave girl 2s. 6d. for self—widow—knocked—no reply—disappointed—next day 10s. mother—let in—thought was man for rent.

KEEP WRONG PEOPLE OUT.

LET RIGHT PEOPLE IN.

**First
Meeting :
"Prayer."**

We hold a Prayer-meeting in the first week in each month. After the second hymn we have a little talk by the Leader on "Prayer" with illustrations, then another hymn, and afterwards a chain prayer by the members, after which the Leader closes the meeting by a special appeal for a blessing on the Class.

**Second
Meeting :
"Foreign
Missions."**

On the Missionary night we have the hymn "I often think of heathen lands," then a prayer by the Leader, the hymn "Jesus shall reign where'er the sun," afterwards a talk by the Leader on Christ's command "Go ye unto all the world," etc., then hymn "Father of heaven bless." The members are expected to bring a few lines of Missionary news or information. One tells of a strange custom, another something about the gods which are worshipped, another of the way the schools are conducted, another good news of work that has been done, etc. We have a hymn between, say, "From Greenland's icy mountains," closing with a prayer for Missions and Missionaries.

**Third
Meeting :
"Home
Missions."**

The Home Missionary Meeting is conducted on somewhat similar lines, only that the Leader gives an account of work done by our Missions, and mentions some of the specially interesting cases; then shows how all can be "Home Missioners." The members bring verses on "Working for Christ," and the meeting closes by singing hymn "Jesus bids us shine."

A little before Christmas we always have a "Cup of Cold Water" evening. We open with hymn and prayer, then have a talk by the Leader on "It is more blessed to give than to receive," and then the hymn "I cannot do great things for Him;" after which the members one by one as they give their verse on giving put their gift on the table. Some bring clothing, or tea, bacon, biscuits, etc. These are sent to one of the Missions. Hymn—

"Lamb of God, I look to Thee,
Thou shalt my example be."

In the closing prayer by the Leader special mention is made that each gift is just as acceptable to Christ if it cost little or much, and is offered in the right spirit to Jesus.

**First Week
in the
New Year.**

The first week in the new year we always have "New Year Mottoes." Each member brings a motto, and is expected to explain the reason why it should be our guide.

Friends of Jesus. Friends of Jesus. We open with the hymn, "Our dearest friend is Jesus."

Prayer.

Hymn—"I've found a friend."

A talk by Leader on "A true friend of Jesus Christ."

Hymn—"One there is above all others."

The members bring an account out of the Bible of one whom they consider a true friend of Christ, and their claim to the title.

Hymn—"Jesus, I so often need Thee."

Closing prayer.

A Hymn Evening. Another evening we have favourite hymns, and how they came to be written.

The Museum of the Bible. The museum of the Bible. At this meeting we open with the hymn "How Holy the Bible."

Prayer.

Hymn—"We love thee, good old Bible."

After which a talk by the Leader on—"The Lord shall open unto thee His good treasure."

Hymn—"Thy word is like a garden, Lord."

The members each bring some object which is mentioned in the Bible, giving the verse, and any lesson we should learn from it. Closing with hymn, "Holy Bible, Book Divine."

Open Meeting. We sing hymn, "I am trusting Thee, Lord Jesus," and then have a prayer, after which three or four members join in singing "The Gospel bells are ringing," and all join in the chorus. Then the first few verses in John xv. are read by a member. Prayer by two members. Hymn, "There is a green hill far away." Recitation by a member. Hymn by three or four members, after which a reading by a member. A hymn, closing with prayer. This meeting is open for all members to bring a visitor.

A Flower Evening. Another evening in spring or summer, we have a "Flower Evening," with hymns all bearing on the subject, and a talk on the flowers of the Bible, or the mission of flowers. Each member brings a bunch of flowers, and after the meeting sometimes we send them to the hospital, or at other times to sick and bedridden people whom we know.

N.B.—Before the first hymn in each meeting we have a minute of silent prayer. Every week the members sing the Books of the Bible through, to the tune "Hursley."

A Hymn Night. Use "Golden Bells" hymn book, which is much liked by the children, and a pleasant change to the S. S. Book. The Leader to practise two or three of the hymns over, on the instrument, with the children, ten minutes before the Class "Hour," counting all the members as belonging to the Class Choir.

When the meeting commences, call on different members to give out verses of the hymn or repeat all together.

Absolute reverence and silence enforced ; Leader stand to pray.

A Text Night. A small note-book be given each child, in which to write three texts during the week, on one subject, such as "Jesus," "Prayer," "Love," "Heaven," etc., occasionally verses of hymns—the Leader giving the subject the week before, thus having time to be "inspired" for giving a short talk on the same. The Leader to have a similar note-book for the same purpose, and reading them out in turn with members. Hymn before and after.

A Chain-Prayer Night. Another week (first in month) to have a Chain-prayer instead of Leader praying alone after the first hymn.

A Praise Meeting. Another week to have a "Praise" Meeting (with appropriate texts) when the members will thank God aloud for one or more "blessings" in their lives.

An Object Meeting. Once a month an Object Meeting is greatly enjoyed, all bringing some "object" mentioned in God's Word—"Nails," "Oil," "Salt," etc., the Leader, too, having one ; and *three verses* bearing on their objects. A few words then spoken on them.

A Flower Meeting. A Flower Service, occasionally in the summer, the bunches, to which texts are tied, afterwards distributed to invalids.

A Temperance Meeting. A Monthly Meeting on "Temperance," when sometimes it may be arranged for members to recite or give suitable readings.

A Foreign Missionary Meeting. A Foreign Missionary Meeting to come in as well. Texts on the subject. Leader bring interesting facts or thrilling incidents. If Leader has friends at a Mission Station, good for the members to write short letters to their dark little sisters.

N.B.—Visit members' homes. Continue to remind children to pray *daily* for the Class.

Prayer Circle. A prayer circle in a Class has a great influence for good. The most thoughtful members of the Class should be requested to promise to join you in prayer. Let it be in the morning or evening as seems best for the Leader and the members of the Class. From time to time let all try to get others to join. Each member of the Circle should be supplied with a list of the names of all the Class book.

Red Letter Ticket. The red letter ticket is a help to increased and regular attendance. This idea I have tried for a year. Any member who is present the whole of the quarter, or can give a good reason for absence, has his or her Class ticket written in red ink, and also their name in the book for the next quarter. This helps them to form the habit of coming every week.

Prayer Meeting. The first night of the month we have a Prayer-meeting. We then get as many as possible to bring requests for prayer, written on little slips of paper, which are to be put on the table before the Class begins. The members should be asked the week before to think about what they meant to ask God for at *Our Prayer-meeting*. Open the Class with a hymn on prayer. Then follow with a short opening prayer by the Leader. Then the texts on prayer are received from all the members, which is followed by a short Bible lesson on some well-known text such as "Ask and ye shall receive." After another hymn the requests are given to different members of the Class, and while all are kneeling *very quietly*, let them be read three or four at a time, the Leader offering the prayer until all have been read. While this is being done a well-known verse of a hymn is sung between the requests, and we then close with another hymn and benediction.

Missionary Class-meeting. On the second night of the month we have a Missionary Class. The opening hymn, "From Greenland's icy mountains" is sung, and in prayer we remember any on the Mission field the members may know. Also the children of missionaries at home. Texts from all are brought which bear on the subject. We then sing the hymn, "Hail to the Lord's anointed," and read one of the missionary Psalms, after which, hymn "Jesus shall reign." Then read or relate (the latter is better), any suitable *bright* account of mission work which might have come in your way, closing with the hymn, "From all that dwell below the skies," and prayer.

"Hymns." Get each member to bring a favourite hymn, and give the reason why they have chosen it, the Leader doing the same. This is a very interesting night. We have more singing than usual, and take the hymns from those selected by the members.

Testimony Texts. About once a month we have what may be called "Testimony Texts," which we have asked for the week before, so that the members may have plenty of time to get what they feel suits them. The Leader can then say a word about each text, and ask a few questions.

Bible Lessons. When a Bible lesson is given it is well to try to give it in such a way that it may be easily remembered, and as unlike a Sunday-school lesson as possible. For instance take the text "Let your light so shine." Fix the thoughts on the word *shine*, our light must

S teadily.

H onestly or truly.

I ndividually.

N ow.

E verywhere.

If possible get a text and

an illustration for each

word.

Get all to repeat "So we must shine, you in your small corner, and I in mine." Or "Five things Jesus is able to do—Save, Succour, Keep, Do, and Present." One for each finger of your right hand. Give the corresponding texts and explain.

Sometimes take a well-known Bible story like that of Zaccheus. Climbing up to see Jesus pass resulted in his coming down in haste to receive Him joyfully, and Jesus abiding at his house. Draw the contrast between Seeing, Receiving, and Abiding.

Now and then the Leader might take a hymn instead of a Bible lesson. "I belong to Jesus," "Father, lead me day by day," and "I love my precious Saviour" are all good ones. Take a little trouble to explain and illustrate the hymn, and the Leader will often have the request "Please may we sing our hymns."

Questions. Question night is another very favourite evening. All the members are asked the week before to bring a written question. After singing and prayer at the opening, the questions are read by the Leader, and answered as far as possible from the Bible.

Should any occur which cannot well be answered at first sight, hold them over until next week. When questions like these are asked—"Please tell me the best way to lead a Christian life?" "When I am feeling cross I forget to think of Jesus. What is the best way to remember Him?" "How can I best do something for Christ?" it gives the Leader an insight into the life and thoughts of the members not otherwise obtained, all of which is very helpful.

Be very particular always by *loving* firmness to have reverence in prayer time.

Visit the members as much as possible. If not at Class let them feel they are missed, and that you want to be their friend and helper in every way that you can.

DOCTRINAL TEACHING FOR OUR YOUNGER MEMBERS.

The Creed of the Early Church the Battle-Ground of Schismatics

The great truths of the mystery of godliness as revealed in the Gospel of the Christ have been the theme of endless controversies right down the centuries—violent attacks by priests and sceptics have been made upon “the solid basis of Christendom” as set forth by St. Paul in his Epistles, martyrs have perished at the stake for their faith: and now even in the enlightenment of the twentieth century we have need to stand on our defence against the blasphemous attacks of ritualistic and Romish priests on the faith as delivered to us by the saints. The Anglo-Catholic movement joins hands with Romanism in their demands that the rule of faith and life should be governed by the doctrines of the Church of antiquity. Evidences of their efforts in this direction are manifest on every hand. The following note was taken from a London daily, April 10, 1903:—“The clergy of St. Albans marched in cassocks through the principal streets bearing aloft a large crucifix and Catholic pictures.”

Aping the Roman Church

The attempts to ensnare the young of our and other Evangelical Churches were never more persistent and subtle than at present. It would be, unfortunately, only too easy to provide many illustrations in proof of this statement, but the following may suffice. A few weeks since I paid a visit to a relative in a northern village, and there being no service in our own chapel on the Sunday morning I attended the parish church. The vicar himself was not present, but the young curate and a colleague were in charge. The curate took as his text John xx. 23:—

“Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.”

It was at once evident that he intended to lay claim to sacerdotal authority and to preach the heretical doctrines of the Romish Church. It was with much self-restraint that I listened to this flippant fledgling curate teaching the full-blown dogmas of the Real Presence, Auricular Confession, Absolution and Baptismal Regeneration.

**Attempts to
Ensnare
the Young.**

I was not surprised to learn from one of our Class-Leaders in the village that the curate had that very week invited one of his young members to his room and tried to induce him to leave Methodism for "the true Church" (save the mark!). It ought to be added as an excuse for the villagers that they have no voice whatever in the selection of their vicar, for with them it is "shut your eyes and open your mouth, and see what the impropiator or owner of the living sends"—it is a pretty nice gift as those things go—for he receives the handsome solatium of £500 a year, the vicarage and glebe lands. Is it not time that this shameful condition of things should be ended? The time is approaching when the nation must rise to a sense of its duty in the matter and reassert the principles taught by our Saviour, who, when at Jerusalem, "began to cast out them that sold and bought in the Temple, and taught, saying unto them, Is it not written, My house shall be called the house of prayer, but ye have made it a den of thieves." The Class-Leader previously referred to told me of an incident which came within his own experience, and which were it not for the serious issues at stake would be perfectly ludicrous. The White Cross Church Mission sent a band into a parish where he lived. The vicar asked his curate to attend the first service, no doubt with the object of learning the kind of teaching which was to be given; the text of the missioner was, "Ye must be born again"—and from such an appropriate subject he preached a thorough Gospel sermon. At the close the leader of the band received a message from the vicar to the effect that, "as all his parishioners were born again at baptism there was no necessity for the band to remain any longer in the village." The band consequently departed, leaving the people, so far as the Church was concerned, in Popish darkness.

**The Free
Churches must
Defeat them.**

We thank God that in the face of all this the Free Churches are carrying the Gospel message to the people. On the Sunday night I attended the service at our little village chapel. My heart was greatly warmed as one of the lay preachers, out of the fulness of his heart, preached a soul-stirring sermon which compelled us, as we listened to him, to undergo a process of self-examination—humbling us to the dust as we were led to compare our lives with the high ideal he set before us. A prayer-meeting closed the day, and then our brother, without fee or reward other than the approval of his Master, travelled back to his home eight miles away, from which he had come, thus covering sixteen miles, and conducting the afternoon and evening services.

**Articles on
Doctrine for
Junior Leaders**

Everyone will admit that with such an active enemy at work it behoves us to teach and train those entrusted to our charge in the doctrines of our faith. To this end I am glad to include in this volume a series of articles on Doctrine by one of our ministers who feels it to be laid upon his heart, and who has, under the direction of the Holy Spirit, prepared a series of articles for the use of Leaders of Junior Classes. The doctrines of the Church are set out with great clearness and with copious illustrations, so that Leaders will have no difficulty in interesting their members in the subjects as they arise. The following note of introduction by the author will explain the objects he has in view—

“If these very brief ‘Notes’ help to revive the love of doctrine and doctrinal teaching their purpose will be served. Doctrine was dear to our fathers, and we are in need of the strong meat of the Gospel to-day. Any means that will serve to popularise doctrine and give it its place in our Church and Christian fellowship is to be welcomed.

**NOTES ON DOCTRINE FOR THE USE OF JUNIOR
LEADERS.**

BY REV. JOSEPH JOHNS, OF BARNARD CASTLE.

First.—On Sin.—I.

Sin is the transgression of the law—disobedience to God.

“Original sin is the corruption of the nature of every man.”—*Wesley*.

In the Old Testament it is :

1. *Guilt*, Heb. *asham*. “My sins are not hid from Thee.”—Ps. lxi. 5.

2. *Error*, or *failure*, Heb. *Chataah*; Greek *Hamartano*. “Whose sin is covered.”—Ps. xxxii. 1.

3. *Iniquity* or *wrong*. “To call my sin to remembrance.”—1 Kings xvii. 28.

In the New Testament it is :

1. “To miss the mark.”—Greek *Hamartano*.

2. “To step over the line,” to “transgress.”—*Parapipto*.

3. “Evil,” “pain,” “to be in a sorry plight.”—*Poneo*.

Sin in relation to God

“is a voluntary separation of the human will from the Divine, expressed in disobedience to the law.”

Sin in relation to Man

“is guilt—*i.e.*, sure obligation to punishment.”

*Its nature is mysterious:*1. *It is universal.*

“The coil of the serpent is over us all.”—*Holmes*.

“By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

2. *Total in its depravity.*

“The whole evil is in man, and the whole man is evil.”—*Trapp*.

“From the sole of the foot even unto the head there is no soundness.”—Isa. i. 6.

Yet if sin be a mystery “great is the mystery of godliness.”
The greater fact is not sin, but that Christ died for sinners.

The second Adam delivers from the “Fall” of the first.

This is a fallen, yet a redeemed world.

God provided for sin ere man fell.

“The Lamb slain from the foundation of the world.”

“Where sin abounded grace did much more abound.”

He took the suffering human race,
He read each want, each weakness, clear,
And struck His finger o'er the place
And said, “Thou ailest here and here.”

Christ is “*able to save to the uttermost.*”

The Thames receives all the filth of London, yet it is pure, carried into the sea.—So Christ cleanses from all sin. He forgets—“I will remember them against you no more for ever.”

The half-witted lad said he had no soul, he lost it and Christ found it; since then he has let Christ keep it.

“The only unpardonable sin is *refusing* the pardon that avails for all sin.”—*Dr. Maclaren*.

Second.—On Sin.—II.

The Need of our Age.

THE CONSCIENCE OF SIN—

Regarded as a misdemeanour, or misfortune, glossed over by—

- (i.) *Fine phrases*—as heredity, environment, our nature, “wild oats,” error, fault, peccadilloes.
- (ii.) *Society’s forgiveness*, or by it condoned. Witness the scandals as revealed in the Divorce Court and outside it.

“You can forgive the crime, you cannot forgive the sin. I have no jurisdiction in the province of sin.”—*Parker*.

Our age blind to its exceeding sinfulness.

Sound retained, hatred, horror of it gone. Blind—

1. *To its consequences.*

“The wages of sin is death.”

- (a) *Spiritual death*—moral depravity, *i.e.*, the departure of the Holy Spirit between God and the living soul.
- (b) *Physical death*—the penalty of sin—its doom. Death is dead to this generation. Does not hold men in fear as of old.
- (c) Insensible to “the wrath of God” and the “terrors of the Lord.”

Due, is this insensibility, in part—

1. To the *mammonism* of the age.
2. To the *competition and rush in life*.

Sin is due to want of thought and want of heart.

3. *Lack of doctrinal teaching*, and the unsettled state of the religious public as to sin, hell, etc., due to the influence of “Higher Criticism.”
4. *Eternal punishment* doubted or denied, hence the removal of sin’s deterrent. If hell is not eternal, sin is not eternal.

Sin is sin, that which God hates and must punish.

Not a sand in the foot, or a thorn in the flesh, or a cloud in the sky, but that which turns men to fiends, as it turned angels into devils.

“Sin is ‘beggars on horseback’ (and we know which way they ride) and princes walking.”—*Dr. Maclaren*.

“The error of a moment, the agony of a lifetime.”—*Chinese Proverb*.

“Sins are like lions’ cubs, and lions’ whelps do grow and increase.”—*George Eliot*.

Sin is (1) *deceitful*; (2) *selfish*. Ignorance the basis of selfishness. The *mother* of sin is *unbelief*.

The unbeliever is a double transgressor.

(1) Not only broken the law, but (2) he has rejected Christ.

“It were better for the sun and moon to drop from heaven, and for all the many millions on the earth to die of starvation . . . than that one soul should commit one single venial sin.—*J. H. Newman*.

Third.—On Repentance.

1. *Repentance of the Sinner*—

Denotes *sorrow for and hatred of sin* with a resolve to forsake it.

“I thought on my ways and turned my feet unto thy testaments.”

“I will arise and go to my father,” &c.

It is an “*inward change*” of thought and feeling that brings—

The “*conscience of sin*” that is more than sorrow for sin.

Such a conviction of sin leads to the inquiry—

“What must I do to be saved?”

1. *Be done with sin.*

Repairing the past so far as possible, and making restitution—*e.g.*, Zacchæus: “If I have taken anything,” &c. (Luke xix. 8).

2. *Be right with God.*

Repentance is

Saul, who saw a great light on the way to Damascus.

It is

David crying, “Create within me a clean heart. Have mercy upon me, O God.”—Psalm li. 1—4.

Peter weeping bitterly for his sins.

The beautiful girl weeping at the feet of Jesus.

Nothing in my hands I bring,
Simply to Thy Cross I cling.

Repentance leads to faith.

Having broken up the fallow ground, the seed of the Gospel may be sown.

“ Believe on the Lord Jesus Christ, and thou shalt be saved.”

Repentance looses your hold from sin.

Faith fixes it upon Jesus Christ.

The penitent becomes a penitent believer.

Like the dying thief crying, “ Have a thought of me when Thou comest in Thy Kingdom.”

O Thou who seest what I cannot see,

Thou who didst love us all so long ago,

O Thou who knowest what I must not know,

Remember all my hope, remember me.

Hymns 168, 317 (New Hymn Book), 799 (Old Hymn Book).

Fourth.—On Faith.

Faith is Trusting, “ the only instrument of salvation.” It is more than belief.

Belief is of the mind. It says, “ It is the truth.”

Faith is “ a disposition of the heart ” (Wesley). It says, “ I will act upon the truth.”

A consent of the will and heart. Believing that you have believed.

E.g., I believe there is such a country as China, yet I have no occasion to put faith in China.

Faith in God is “ *reason leaning on God.*”

“ It is a determination of the will to allow knowledge to take its proper course.”

E.g., I am told Christ died for my sins. I determine, &c. That is saving faith.

Faith is *imagination*—*i.e.*, “ the evidence of things not seen.” The seeing eye.

Faith *possesses*, *i.e.*, the “ substance of things not hoped for,” the receiving hand.

Taking God at his word and acting on it.

I. *Faith is a Divine Quality.* It may be said to be an attribute of God. By faith God created.

He “ called those things which be not as though they were.”—Rom. iv. 17; so also Heb. xi. 3.

“ Have the faith of God.”— Mark xi. 22. A faith that God possesses and exercises.

Paul’s life was the “ Faith of Christ.”

II. *Faith is a Human Necessity.*

1. Without faith it is impossible to please Him, &c.

Peter Böhler said to Wesley, "Preach faith till you have it, then because you have it you will preach it."

- 2.
- Faith is the medium between the soul and God*
- like the coupling-chain between the engine and the carriage. The coupling-chain does not draw, yet the carriage is not drawn without it. So

God has pledged His grace and power to our faith in Christ.

"According to your faith be it unto you."

"If you have faith as a grain of mustard seed," &c.

"All things are possible to him that believeth."

- 3.
- Faith is the attitude of receptivity.*

"Keep the pipes open that the flow of the Spirit's power in us may not be obstructed."

What faith does! This crowned queen has many victories.

- 1.
- The Means of Salvation.*
- "You are saved through faith."

No echo to this voice in Buddhism or Mohammedanism or any other religion.

Christ is the door. By faith "we enter in and are saved."

Hymn 166 (*Wesley's*).

- 2.
- Keeps and Sanctifies!*
- We walk by faith. Trusting fully God's Word and doing God's will. By faith ye shall go in and out and find pasture. One of the fruits of the Spirit. By it we calmly sit on tumult's wheel like the boy in his father's boat who felt no fear because his father was at the helm. "This is the victory that overcometh the world, even our faith."

Fifth.—On Justification.

The plain Scriptural meaning of justification is pardon.

The forensic or legal aspect of salvation.

Man stands arraigned by the eternal law of righteousness at the bar of God. He is condemned. "The soul that sinneth it shall die." We had nothing wherewith to pay (*Anselm*).

Guilty I stand before Thy face ;

"On me I feel Thy wrath abide ;

'Tis just the sentence should take place ;

'Tis just—but O Thy Son hath died !

Jesus. "who knew no sin, was made sin for us," etc.

He took our place. Pays our debt. The stripes that would have fallen on us fell on Him.

"He was wounded for our transgressions," etc. (Isa. liii. 3).

By faith we see our sins "on to" the tree.

Jesus died for me,
All to Him I owe;
Sin had left a crimson stain;
He washed it white as snow.

As Christ died for us in our stead, we are dead in the eyes of the law. The law has no claim on a dead man. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

"Being justified freely by His grace through the redemption that is in Christ Jesus . . . that He might be just and the justifier of him which believeth in Jesus" (Rom. iii. 24-26).

"*Justification* is that act of God the Father whereby for the sake of the propitiation made by the blood of His Son He showeth His righteousness by the remission of sins that are past" (*Wesley*).

It is not being made actually just and righteous, but rather what God does for us. Sanctification is what God does in us.

The ungodly are justified, not the holy.

The terms are by faith.

Justifying faith is a sure trust and confidence that Christ died for my sins, that He loved me and gave Himself for me.

"Thus being justified by faith let us have peace with God through our Lord Jesus Christ" (*Wesley*, Hymn 362).

Sixth.—On Repentance and Faith.

These necessary to salvation.

Repentance means quitting your favourite sins.

Faith means more than opinion. It is the act of accepting Christ, of putting your soul in His keeping and the act of doing what He bids you.

They are the currency of the Kingdom of God. With them we "buy wine and milk, without money and without price." Money bears no mastery in His Kingdom.

I. *Repentance and Faith are the complement of each other.*

They are wedded in the Gospel.

Repentance opens the door of the heart and casts out sin.

Faith welcomes Christ in. "I will come into him and will sup with him."

Repentance brings knowledge of self; faith—Christ.

Repentance is giving up of self; faith resting in Christ.

Repentance prepares the soil of the heart; faith receives the seed of the kingdom.

Repentance takes off the rags of self-righteousness; faith clothes the soul in Christ's garments of righteousness.

Repentance is putting off the old man so that faith may put on the New Man, Christ Jesus.

II. *They form the root of the Christian's life!*

Whence spring—

- (a) *Humility*, that low sweet root,
From which all heavenly virtues shoot.

From this tree grow the "fruits of the Spirit."

- (b) *A devoted and consecrated life.*

Repentance and faith are the mainspring of all Christian life; worship and service.

So the soul sings—

Lord, I have invited all, and shall still invite,
Still call to Thee;
For it seems but just and right,
In my sight, where is all,
There all should be.

In Boulouge Cathedral on the mosaic floor these words are put so as to attract attention—

Credo — Spero — Amo
(I believe). (I hope). (I love).

Seventh.—Repentance of Believers.

After conversion "Sin remains though it does not reign. There is a second repentance and faith."—*Wesley*.

Where sin is there need be also sorrow and repentance.

"Godly sorrow worketh repentance to salvation not to be repented of."—2 Cor. vii. 10.

"When sin warps the soul out of line . . . repentance springs it back again to its normal place."—*Drummond*.

This repentance is—

1. *Self-Knowledge.* The believer feels pride, self-will, love of the world, desire of the flesh, desire of the eyes, pride of life, etc.

He who fain would serve thee best
Is conscious most of wrong within.

II. *It leads to venturing fully in Christ.*

“Who shall deliver me. . . . I thank God through Jesus Christ our Lord.”—Rom. vii. 24, 25.

“He is able to save to the uttermost, etc.

“Then will I sprinkle clean water upon you, etc.”

A deep conviction of our sinfulness and demerit is necessary to our trusting in the saving merits of Christ.

Thus repentance and faith answer to each other.

The first says—

“Without Him I can do nothing.”

The second says—

“With Him I can do all things.”—*Wesley*.

This repentance is the gift of God.

“Breathe life! and lo! divinely stirred, I can repent; I will.”

A *Jewish Rabbi* pressing the practice of repentance upon his disciples exhorted them to be sure to repent the day before they died, when one of them replied that “the day of any man’s death was very uncertain.” “Repent, therefore, every day,” said the Rabbi, “and then you will be sure to repent the day before you die.”

Repentance, permanent and deep,
To thy poor suppliant give:
Indulge me at Thy feet to weep
When Thou has bid me live.

Hymns 93, 778, and 982 (Old Hymn Book.)

Eighth.—On Regeneration.—I. Its Necessity.

This is a fundamental doctrine of Scripture.

One of the central truths of Christianity that made Methodism.

Only this preached and experienced can enable her to fulfil her mission.

Its Necessity. “Ye must be born again.”

Each kingdom around us—animal, vegetable, mineral—is sealed in its own side. So is the Spiritual—the Kingdom of God.

The lower cannot enter the kingdom above it. So ye must be born “from above.” It is nature—it is God.

The best child is the most perfect environment and *the worst man* in the most evil surroundings needs to be “*born again*.” If Nicodemus, the God-fearing magistrate and strict Pharisee, “*marvel not, etc., etc.*”

1. *Christ says so.* He speaks with authority, knowing what is in man, and knowing what God requires.

2. *Reason demands a change of heart.*

“That which is born of the flesh is flesh.” Corrupt and temporal, “of the earth.”

“That which is born of the Spirit is spirit,” *i.e.*, breath-life.

By one man sin entered into the world, etc.—Rom. v. 12; and iii. 23.

“None righteous.”—You cannot bring a clean thing out of an unclean.

(a) *To please God and fulfil the law of righteousness.*

Blind men cannot see nor deaf men hear. Neither can unregenerate men keep God’s commandments.

(b) *To be meet for heaven.*

1. Heaven, a prepared place for a prepared people.

2. “Dives” (of the parable) could not feel at home with angels and saints.

Only the children of the Father gather there. They who call Jesus “Lord” and have His Spirit. Nothing can enter that worketh abomination, etc. “Then marvel not, ye must be born again.”

“Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.”

Ninth.—On the New Birth.—II. It’s Nature.

Christ declared it to be mysterious to us.

“The wind bloweth where it listeth, &c.”

The fact of the New Birth as clear as the blowing of the wind.

The phenomena of the New Life obvious as of the wind;

“thou hearest the sound thereof, &c.,” but

The life itself is beyond our understanding.

The Master here draws the veil! We know

1. Its source. “Of the Spirit.”

2. How we obtain it. “Become as little children.”

Its mysteriousness need not surprise us. "Marvel not." All life is mysterious! We are only familiar with its manifestations. If things "seen" are mysterious, much more the "Kingdom of God."

1. *Inanimate life a mystery!*

Who can explain a flower?

Could I understand thee I could understand all.—*Temyson.*

2. *Human life a mystery.*

Science treats of its laws, &c., but not life itself.

Life eludes man's keenest search.

God kept it to Himself! No man hath seen life.

It is ours to have eternal life and not to say "How can these things be!"

How little we know! But as a drop to the ocean compared to that which we know not!

Matter is a mystery, light a mystery, so

Force, gravitation, &c. No man knows how, he moves his fingers at will.

God is a mystery. He, the great circle that includes all.

Believe, accept Him, it is

Natural to accept all mysteries. Finite takes refuge in the Infinite.

Regeneration not the only mystery in religion!

Think of—Trinity in Unity, Incarnation, Resurrection. Great is the mystery of godliness, &c. Though we cannot explain, "we speak that we know, and testify that we have seen."

Tenth.—On the New Birth.—III. It's Evidences.

The marks by which it is known.

Life manifests itself. Its phenomena its true explanation.

The Divine life in us has its evidences.

1. *To the believer himself.*

"This is life eternal to know God," &c.

There is a twofold witness.

(a) *God's own Spirit.*

"The Spirit Himself beareth witness with our spirit that we are the children of God."

The prodigal on his return is not in doubt as to his welcome. The "banished one" is not only received but he sees the "King's face."

We have the spirit of adoption whereby we cry "Abba Father."

(b) *The witness of our own spirit.* The Divine impression is confirmed by our own spirit assuring us we are His.

God promises they are Christ's who have the Spirit of Christ. My spirit assures me that I have His Spirit. I conclude I am a child of God.

"To be spiritually-minded is life and peace."

Once I was blind, now I see.

2. *The new life evidences itself to the world!*

"By their fruits ye shall know them."

The fruit of the Spirit is love, joy, peace," &c. The marks are Faith in Jesus Christ; Hope—a living hope; and Love to God and our neighbour. The world knows these "grapes of Eschol" only grow in the "King's country." God's Word says, "He who has the fruit of the Spirit is a child of God."

Experience says "I have that fruit." I conclude I am a child of God.

The fruit of the Spirit is the Spirit's indirect witness. Let none rest in the witness of the Spirit, apart from the fruit of the Spirit.

This is the new life that follows the new birth. It is a new creation; "old things having passed away, all things becoming new."

Eleventh.—On the Witness of the Spirit.

We know not the manner. The fact is clear.

1. It is promised in Scripture (Rom. viii. 16; I John v. 10).
2. A matter of experience to believers (I John iv. 16, etc.).
3. To be expected that God would thus reveal to His children that they are accepted in the Beloved!

Not an *angel voice* to us, nor the voice of *imagination*, nor *presumption*.

It is, says Wesley—

"An impression implanted on the soul whereby the Spirit of God directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, and that all my sins are blotted out, that I am reconciled to God."



REV. HENRY J. POPE, D.D.

President, 1893.

I. IT IS PRECEDED BY—

1. *Repentance.*

(a) The giving up of all sin and a turning to God.

(b) A complete surrender of all we have and are to Christ.

2. *A justifying faith* which enables the believer to appropriate the merits of Christ's death as his own.

II. IT IS ACCOMPANIED BY—

1. *Regeneration.* As soon as the "great Transaction" is done and I am accepted of God and adopted into His family the Divine messenger is sent to attest to my spirit that I am accepted in the Beloved. In the order of thought justification, regeneration, sanctification go before the witness of the Spirit, but in reality they go together. They are aspects of conversion. Yet God does not accept the sinner until He has pardoned and regenerated him.

2. *A joyous consciousness of being His.*

"The Spirit Himself beareth witness with our spirit that we are the children of God."

We see "the King's face" and "rejoice with joy unspeakable."

III. IT IS FOLLOWED BY—

1. *The witness of our own spirit.*

"This," says Wesley, "is the consciousness of the fruit of the Spirit. Then we love Him, not till then.

Then, only then, we feel
Our interest in His blood,
And cry with joy unspeakable,
"Thou art my Lord, my God."

He that believeth hath the witness in himself."

God tells me I am His. To which my spirit replies, "Yea, Lord, Thou knowest all things. Thou knowest that I love Thee." The consciousness of being His is our spirit's witnessing, responding to, echoing His witness.

2. *"A great love, and much serving."*

Obedience, lowliness, growth in grace. These show that I am a child of God.

"The fruit of the Spirit which is a witness of the Spirit."

Twelve.—On Christian Perfection.—Entire Sanctification.

Conversion only the beginning of Christian life. “Babes in Christ.”
Sin cast down, not destroyed. It remains, though it does not reign. Strong man within is bound.

1. *Then sanctified, renewed, cleansed, but not altogether.*

Evil habits to be overcome, good ones to form. As prayer, loving all men, “watching,” doing all good possible.

“There is no condemnation, yet the lust of original sin—that corruption of the nature—lusteth against the spirit.”
“When I would do good evil is present with me.”

2. *“Not in the flesh, yet the flesh is in us.”*

“Mortify, therefore, your members, which are upon the earth.” To be crucified with Christ until we die to all sin.

Not yet freed from all sin so that there is no sin in the heart.

Hence the struggle. “The flesh and the spirit,” “old Adam and the new.”

Our calling is not from Egypt into the wilderness, but to the land of promise, the rest of God.”

Not to struggle ceaselessly, but to have the victory through Christ.

Christ will cut short the work in righteousness. By faith the victory comes when we make a full surrender. Die to self! Be fully Christ's!

Let anger and sloth, desire and pride,
This moment be subdued;
Be cast into the crimson tide
Of our Redeemer's blood.

This is Christian perfection—perfect love. “Thou shalt love the Lord thy God with all thy heart . . . thyself.”

If I *thus* love God and my neighbour I am perfect.

Definition. “If I am at this moment what God would have me be, I am perfect.

Entire sanctification admits—

1. *Of errors of judgment, mistakes, etc.* Such must accompany us here. *Humanum est errare.* Christian, not sinless perfection.

2. *Of progress.* Infinite degrees. A perfection that admits of no progress is not Christian whatever else it be!

3. *Perfection is not maturity!* Sapling perfect yet not a tree mature. Child perfect yet not a man.

“Be ye *perfect* as your Father in heaven is perfect.”

Then “go on to *perfection*” till we come . . . “unto a *perfect* man, unto the measure of the stature of the fulness of Christ.”

It is—

1. *Commanded* in Scripture: “Be ye holy,” “Be ye perfect.”
“Reckon ye also yourselves to be dead indeed unto sin.”

2. *Promised* in Scripture: Ezek. xxxvi. 25, 26, 27; 1 Cor. vi. 19, 20.

3. *Prayed for and enjoyed.* “This also we wish, even your perfection.”

4. *To be expected.* Time—death—does not sanctify. Christ does. “Be it according to Thy Word” (532. *Wesley*).

Thirteenth.—On Temptation.

Devil! Temptation! Mysterious existence and truth.

Why temptation? Easy to ask such questions!

Two contend for the mastery. The one we call “Tempter,” the other “Saviour.”

We know Temptation is discipline to promote security and growth.

Our great security against sin lies in our being shocked at it.

We owe the shadow to the light. Day implies night, virtue can only exist in the possibility of vice.

1. *No goodness without temptation!* He who takes the right road because he sees no wrong one gives no proof of his goodness.

2. *No freedom without temptation!* It implies choice, and choice means temptation.

3. *To be finite is to be tempted!* What the salt is to the sea, and winds to the air, temptation is to men.

“*Temptation is God’s factory for making men*”—whence comes our stamina, sympathy and ennoblement.

Bishop Butler says:—“Temptation, as it calls forth virtuous efforts additional to what would otherwise have been wanting,

cannot but be an additional discipline and improvement in virtue.

We must be tempted! A non-tempted life is weak and fruitless.

God pity the man who is not tempted. Of him, it may be said, the devil is sure of his man.

It is the devil's greatest compliment! Proves we have something heaven-born in us. Orchards are not visited in winter, nor slums by pick-pockets. The robber knows his man; the devil knows his man.

There was one good man in the East. The tempter went for Job!

"Count it all joy when ye fall into divers temptations"—James i. 2, 3.

Temptation is not sin!

Even Christ was tempted! "He was led up of the Spirit into the wilderness," etc. By His victory He regained Paradise and secured the "shield of faith whereby we may quench the fiery darts of the wicked."

Before the storm of temptation all have gone down save One. Christ, stood. His resistance saves the world.

He is "a hiding place from the wind," etc.—Isaiah xxxii. 2.

The root of temptation is in ourselves!

"The devil did not play in tempting me."—*Bunyan*.

Turn your greatest temptations into your greatest blessings!

A certain city, when besieged, melted down the shells thrown into the town and made them into bullets with which they repelled the invader.

The Red Indian believed the strength of the victim passed into the arm of the murderer.

"Each victory will help us some other to win."

Near the very poisonous Manchineel Tree in the West Indies grows a tree that heals of its poison.

Temptation, like the lion roaring on Samson, if overcome will yield, as it were, a nest of honey.

"Blessed is the man that endureth temptation," etc.—James i. 12.

"Then went pilgrim on his way rejoicing."—Hymn 451 (*Wesley*).

Fourteenth.—On the Sabbath.—Its Authority and Its Observance.

I. Its obligation rests on the "Word of God."

(a) *Part of the eternal law or moral law. The command is based on the Divine Character.*

1. It does not rest in *Church authority.*
2. *Its observance not a matter of expediency.*—"As the everlasting necessity of human nature."—*F. W. Robertson.*
A holy day—not a holiday.
3. *Not of temporary or ceremonial obligation*

Ten Commandments differ from any other part of the law of Moses.

It stands side by side with the law about idolatry, murder, adultery and theft.

Ceremonies ended by Christ's death, but not Sabbath.

(b) *Observed by our Lord.*

"Not a Jewish Institution."

"Remember the Sabbath." In existence before the Law was given. Patriarchs kept it. Seven days by far the oldest division of time."—Gen. viii. 10.

"God blessed the Sabbath Day and hallowed it."

1. *By an eternal rest.*

God is resting still. The Sabbath rest eternal.

Canaan a type. "They could not enter in because of their unbelief."

So God limiteth a certain day—"To-day if ye will hear my voice."

Still a type of the heavenly Canaan. "For if Jesus had given them rest, He would not have spoken of another rest." So "there remaineth a rest"—*i.e.*, in the heavenly Canaan—"Labour to enter into that rest" and share with God the glory of His eternal Sabbath.

II. How the Sabbath may be observed!

As New Testament Christians, we observe the first day of the week as the day of rest, because our Lord honoured that day by His resurrection and by His appearances.

The apostles and early Church so observed that day!

Christ changed the day to commemorate the greater work of redemption.

“The apostles inspired to make the change.”—*Bishop Ryle*.

To be observed as—

1. *A day of rest from secular toil of body and mind!*

Works of necessity and mercy must be done.

“The Sabbath made for man, not man for the Sabbath.”

The best way is to make it a *Holy Day*.

2. *Not a day of Recreation or Sightseeing—*

Which often enervates more than our calling. Museums, picture-galleries and trips are condemned by the facts. The poor do not use them. Wrong that such places be open on a Sunday—including the public-house—on moral and economic grounds.

Rome, Paris, Spain not helped by them! (Amos viii. 5; Matt. i. 13.)

Amusement for one class means toil for another class, but—

At work for God in loved employ
We lose the duty in the joy.

Fifteenth. — On the Christian Church.

“*The Church* is the sphere in which the Spirit administers all the offices of Christ—the Body of Saved Mankind out of every kindred, and people, and nation.”—*Pope*.

The whole Christian fellowship and community of believers irrespective of place or dispensation.

“*The household of God*.”—Paul—(Ephes. ii. 19, 20).

“*Where Christ is, there is the Church*.”—*Beugel*.

Its Foundation.

Christ came to set up His Kingdom on earth.

“I will found My Church.”

“Tell it unto the Church.”

He ordained institutions—Sacraments—for a lasting organisation.

The Kingdom wider than the Church!

The Kingdom is where His authority is acknowledged. It is one, and always coming.

The Church is His gathered ones “called out” under a Christocracy. “His Body” in time, in the world, of which Christ is “the Head” in heaven.

"The Church has two aspects—the heavenly and the earthly."
—*Pope*.

Usually the Church on earth is the *visible* Church; the Church in heaven the *Invisible Church*.

There are four great ideas of the Church—

1. *Unity*—One "in Christ," in the confession of Christ as the "one Lord."
2. *Diversity*.—Externally unity, yet not uniformity. There are Churches distinct as "The Church in thy house."—*Phil. 2*. The New Testament admits of latitude as to organisation, polity, etc. Silent as to uniformity.
3. *Sauctity*—ideally "saints" "separated" from the world with a partial internal holiness.
4. *Catholicity* embracing all nations.

The Church was founded under the Holy Ghost on the day of Pentecost. Our Lord left no particular form or organisation other than the rites of Baptism and the Lord's Supper. Even in these the form is not definitely prescribed.

Two facts appear in the early Church.

1. *A communism* with "doctrine" and "fellowship." "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Doctrines were:—Repentance and Faith in Christ, and Baptism and Confession of the Triune God.

Fellowship was:—Prayers and "breaking of bread," and actual loving fellowship.

"They had all things common."

2. *Only two orders in the Church*—(1) Presbyters (2) Deacons. "Bishop and priest synonymous terms."

"The two lower orders were firmly and widely established at the close of the Apostolic age, but traces of the third and highest order—the episcopate—are few and far between."
Lightfoot.

There is not a vestige of sacerdotal authority. Bishop only *primus inter pares*.

"Churches differ outwardly—according to conditions of time, place, circumstance.

"No ideal is shown in the New Testament."—*Rigg*.

Sixteenth.—On the Blood.

The life of religion. Its root idea—central truth ; because God saves by “the blood.”

“When I see the blood, I will pass over you.”—Ex. xii. 13.

As of Israel of old God saves still, He saves by the blood.”

The blood is the life.

1. *Of the Body.* This is death—the blood ceasing to be blood. “The pitcher broken at the fountain.”
2. *Of the Soul.* “He that hath the Son hath the life.” God’s love, grace and power are in His Son. “The blood of Jesus whispers peace within.”

Death and sin flee before the cleansing blood.

“Crossing out the *black* lines of your guilt with the red lines of His Son’s blood.”

God cannot see sin through the blood of Jesus.

Old legends tell of magic gates that resisted all attempts to force them, but upon which if one drop of a certain blood fell they flew open.

That is a kind of parable of the Gospel.

Here is a mystery. Here the wise men of the world are lost. “Let Thy blood be a propitiation for me.”

The blood is unique. More than words, kind deeds or sympathy. It is the life.

The Bible is “The Book of Life,” speaking with Divine authority, and holding the conscience of the world in every generation, because it is a Book of Blood.

Drain away the blood, take away the sacrifice—Calvary—you rob it of its vitality and power to teach and save.

See the crimson stream flowing from Eden on to Revelation where John saw the Lamb in the midst of the throne. It quickens law and prophecy, Psalmody and the Gospels. It is not the Bible’s age, or style, or history, or its imperishable precepts, but

The stream Thy flowing wounds supplied,
which makes it the Book that “liveth and abideth for ever.”

The Bible reveals God as holy, man unholy. The two made one by “the blood.”

The idea is divine, not "pagan." Men don't take a step towards God but by the blood.

"Without the shedding of blood there is no remission of sin." The idea was familiar to the Israelites. From Eden's Gates and Noah's Ark, by the tents of Patriarchs and the Tabernacle in the wilderness, and the Temple on to Calvary they saw neither mitre nor vestment, but the "blood of sprinkling."

The fact is stronger to us.

"Not possible that the blood of bulls and goats," etc. Our sacrifice is of "nobler name."

With His blood is "*the Life*." "I, a blood-bought man." "To sanctify." Hymn 160 (*Wesley*).

As we are thus redeemed, and are not our own, let us "glorify God," etc.

"We beseech Thee help Thy servants, whom Thou hast redeemed with Thy precious Blood."

TWO MEDITATIONS FOR THE LEADERS OF JUNIOR CLASSES.

BY REV. JAMES FEATHER.

I.

"What Shall He Become?" Let us have a true and adequate sense of the value of the organism upon which it is our privilege to work. Every boy and girl under our charge may become "a vessel unto honour." Do not let us be discouraged, nor unduly severe with our charges, if we find that a good deal of purification of materials is needed before the vessel is meet for use. Language, habits, sometimes strange and painful lack of principle in particular directions may meet us, and cause us disappointment. But if a boy falls, that is no reason why he should lie there; pick him up, and set him on his feet again, with words of warning and advice which will come with all the greater force, because the failure of his own strength will give point to them.

The Precious Amalgam. Would we find the precious amalgam of which the vessel is to be made? Then let us look into our receipt book. "Flee youthful lusts," that is dress out the base alloy. And make your vessel of the rich amalgam of "righteousness, faith, love, peace," along with all

your class-mates who "pray and seek after purity of heart" (II. Tim. ii. 22). None of us who have had much to do with children is under the pleasant delusion that they come into the world like sheets of white paper, upon which we can write anything we please. Every soul which comes into the world has written on it numberless inscriptions in invisible ink. All his ancestors have left some impression there. And it only needs exposure to the warmth of life for the writing to begin to show itself. Much erasure may be needed. Then fill the space with better "copy."

Cheer Up! If heredity counts for much, a bracing but kindly environment and Divine influences may count for much more. "Where sin abounds, grace may much more abound." We do not fight single-handed for the possession of Mansoul. Though we fight against principalities and powers, against spiritual wickedness in high places, yet "more are they that are with us than all that be with them." And this city is worth the fighting for. Think of its immense possibilities of loyal and long service, and then superadd to that, as the heavens are higher than the earth, the thought of its glorious destiny. So that, for these reasons, and at all times, let us "put a cheerful courage on."

• II.

Receptiveness. The age at which the boys and girls come to us is characterised by its great absorbency. "For the most part children accept in an unquestioning way the ideas taught in the church, Sunday-school, and home, and unconsciously conform to them." "The element of imitation is more noticeable among girls, and that of obedience among boys. Women especially mention the extent to which they have been influenced in their training by the example of those about them, or by the unselfishness of parents and teachers. Men, on the contrary, frequently mention the fact of religious observance simply because it was required by parents." In both cases receptiveness is shown, though in different ways, as might have been expected. How necessary, then, that example and teaching should be of the best!

Dr. Starbuck. The above quotations are from a book by Dr. Starbuck, published by Walter Scott, Limited, in their "Contemporary Science" Series. In the chapter dealing with "The Religion of Childhood" the author further says that the most important feature is the close rapport of the child with the supernatural world. God is almost never regarded as a Spirit, but as a concrete existence. Hence, the

relationship of the child with God or Christ is not one of fear or awe so much as of intimacy. The prominence of fear in childhood has doubtless been often over-estimated. According also to the numerous statistics which Dr. Starbuck collected, and examined and classified, the sense of right and wrong germinates early. This budding of conscience so early is an important point. It should be one of the principal lines along which the religious consciousness is to unfold. And the whole book is well worth carefully studying. Don't let its title, "The Psychology of Religion," frighten you."

**The Art of
Putting Things**

With such plastic material and such absorbent powers, ready to feed upon whatever is offered, one great point with us should be to so present the truth that it shall be seized upon with avidity, and absorbed with pleasure. Good food is worth making attractive by the serving. "The preacher sought out acceptable words." Can we not imagine the teacher, stern-eyed, solemn-faced, heavy-handed, the boy must have had who said that God was a big Man with a big, thick stick? Poor boy! Or, take the subject of the sufferings of Christ. They can be spoken of in such a way, and yet truly spoken of, that they shall rather repel than attract. Rightly spoken of, they are the most powerful magnet in our laboratory. In fact, we have our finger upon the very pulse of the machine. "Habits, feeling, reason, conscience, each acts upon the other, but what acts upon them all? It is," says Maurice, "a King that our spirits cry for, to guide them, to give them a victory over themselves and over the world. Christ's sacrifice is the one authentic testimony that He is both the Priest and the King of men." And it is our privilege to prepare the way for the enthronement of the King.

SECTION VII.

PROGRAMMES.

THE QUESTION OF PROGRAMMES IN THE CLASS-MEETING.

On the Use of Programmes. Many Leaders are strongly opposed to the introduction of programmes into the Class-meeting. They consider that by their use the meeting becomes more of a Bible Class than an experience meeting. On the other hand, there is no gainsaying the fact that many of our most effective and spiritually-minded Leaders are satisfied that by the introduction of suitable subjects for the consideration of their members the Classes are made more attractive and helpful; and not only is this the case, but under the guidance of the Leader the topics are made the basis of experimental and devotional consideration without the risk of the members getting into ruts and using stereotyped and hackneyed phrases. As so much can be said for both—the solution of the difficulty is in finding capable and spiritually-minded Leaders, and giving to each a free hand with a full sense of his personal responsibilities to his Master's guidance. He may thus be expected to adapt his methods according to the nature of his Class and the quality of his members.

The Making of a Programme. During recent years Leaders have vied with each other in the production of their programmes. They, by much prayerful thought, are led to select subjects which have a practical bearing on the development of the Christian life of their members.

They diligently search the Scriptures for texts and readings to appear on their programmes and throw light upon the subjects to be dealt with at each meeting.

By such means the members are enabled by previous prayer and meditation to join in the conversations, and to receive spiritual help and blessings. The unction of the Holy Spirit is at such meetings abundantly vouchsafed to Leader and members,

and they leave the room equipped with the whole armour of God to fight the good fight.

Dr. Dingley, of Wednesbury, who is elsewhere quoted in the book, has for many years past conducted his large and successful Class by means of programmes. He considers *a good Title* is of great importance in making an attractive programme, and has at my request supplied for this work the following list of Titles, which he thinks may prove helpful to other Leaders—

TITLES FOR PROGRAMMES.

Talks by the Way.	Once more 'tis Eventide and we
Grace to Help.	Draw Near.
Our Quiet Hour.	Not Forgetting the Assembling
Light at Eventide.	of Ourselves Together.
Cheery Chats for Winter Weeks.	Lift up your Hearts.
Strength for the Struggle.	Cheer by the Way.
In Pastures Green.	We would See Jesus.
Onward Christian Soldiers.	Goodness and Mercy.
Stepping Stones.	Marching Onward, Singing as
Prayer and Praise.	we Go.
Showers of Blessing.	Hours of Fellowship.
Girding on the Armour.	Fellow Helpers to the Truth.
Means of Grace.	Mountain Tops.
O come, all ye Faithful.	Our Helpful Hour.
Renewing our Strength.	Steps unto Heaven.
Fair Winds to Waft us Onward.	Redemption Ground.
At the Master's Feet.	Come ye that Love the Lord.
They that Feared the Lord	Living Waters.
Spoke Often One to Another	Near the Cross.
Nearer my God to Thee.	With Thee Conversing.
The Presence Chamber of the	Glory Begun Below.
King.	Pleasant Pastures.
Hours of Sweet Perfection.	Beside Still Waters.
Ring out the Darkness of the	Rests for Weary Wayfarers.
Land.	As Iron Sharpeneth Iron.
Ring in the Christ that is to be.	Havens of Rest.
Footpaths to Christ.	Celestial Fruit on Earthly
Here from the World we Turn	Ground.
Jesus to Seek.	Unto Him!
Let us Draw Near.	Rejoicing in Hope.

A One Night Programme.

The following programme of Mr. Frost, of Worsborough Dale, Barnsley, shews fertility of thought, and will, no doubt, prove a valuable suggestion to other Leaders who are endeavouring

to recruit their classes by means of the "OPEN NIGHT." Mr. Frost's programme is nicely written and well displayed, and is produced by means of a duplicator on an ordinary sheet of note-paper. On the outside, running lengthwise, is given the name of class, etc., as follows—

**WESLEYAN CHAPEL, WORSBOROUGH DALE,
BARNESLEY.**

WEDNESDAY EVENING SOCIETY CLASS.

Leader, T. FROST. Time of meeting, 7-15.

Programme of OPEN NIGHT, Oct. 5th, 1904.

Object: The Recruiting of NEW MEMBERS, who are seekers of Truth and Salvation.

All members are kindly requested to be present AND NOT TO COME ALONE.

STRANGERS CORDIALLY WELCOMED. *Please Pray much for this Meeting.*

Whilst the programme, as given below, covers the two inner pages—

Programme.

Hymn 224 (*Sankey*).

Short Prayers—

- (1) Thanks for God's great goodness.
- (2) For Forgiveness.
- (3) For the presence of the Spirit in this meeting.

Hymn 338 (*Sankey*).

Lesson—Heb. xi. 1-16, 32; also Heb. xii. 1, 2.

Solo and Chorus—"He's the One" (*Torrey*).

Ten minutes address.

Short Prayers.

- (1) For New Members and Visitors.
- (2) For a Revival in our Church.

Solo and Chorus—581 (*Sankey*).

Ten (one minute) testimonies.

Hymn 68 (*Sankey*).

Benediction.

Two or three copies are handed to each member for passing on to strangers, with an invitation.

Mr. Henry Bond, of the Borough Library, Woolwich, has a Young Men's Class in connection with the Woolwich Church, William Street. His syllabus is very attractive and suggestive, by its use he tells me "Experience" is not *dragged* from them but comes spontaneously. Stalker's "*Imago Christi*" is used

for the "Christ Subject." The card is green cloth lined, and the front reads—

You are Invited to Attend the

YOUNG MEN'S CLASS

Which meets on Tuesday Evenings from 8-30 prompt to 9-30 in the
Upper Vestry of the

Woolwich Wesleyan Church, William Street.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed."—2 Timothy ii. 15 (R.V.)

The following runs across the two inner pages—

Syllabus.

Testimony and Prayer.

Bible Study—St. Mark's Gospel.

"Christ in the State."

"A Plea for the Revised Version." Mr. Hobbins.

Prayer and Testimony.

Bible Study—St. Mark's Gospel.

"Obadiah." Mr. Crisp.

"Christ in the Church."

"The New Heaven." Mr. Honniball.

Testimony and Prayer.

Bible Study—St. Mark's Gospel.

"The New Hymn Book." Mr. J. Hall.

"Christ as a Friend."

Week of Prayer.

Prayer and Testimony.

Bible Study—St. Mark's Gospel.

"Gehazi." Mr. C. Rengert.

"Christ in Society."

Testimony and Prayer.

Bible Study—St. Mark's Gospel.

"Sin is Lawlessness." Mr. Owen Jones.

"Christ as a Man of Prayer."

Prayer and Testimony.

Bible Study—St. Mark's Gospel.

"Onesiphorus." Mr. Hobbins.

"Christ as a Student of Scripture."

Testimony and Prayer.

Bible Study—St. Mark's Gospel.

"The Incarnation." Mr. Tappenden.

"Christ as a Worker."

Prayer and Testimony.

Bible Study. Mr. H. Bond (Barrow-in-Furness).

"Mark." Mr. F. Dingle.

"Christ as a Sufferer."

Question Night.

Mr. Bond's Syllabus continued—

Testimony and Prayer.
 Bible Study—St. Mark's Gospel.
 Foreign Mission's Evening. Rev. D. Kemp.
 "Christ as a Philanthropist."
 Prayer and Testimony.
 Bible Study—St. Mark's Gospel.
 "Barnabas." Mr. E. H. Smith.
 "Christ as a Winner of Souls."
 Testimony and Prayer.
 Bible Study—St. Mark's Gospel.
 "The Atonement." Mr. George Rengert.
 "Christ as a Preacher."
 "Wesley's Journal." Mr. E. Pogson.
 Prayer and Testimony.
 Bible Study—St. Mark's Gospel.
 Preparation of New Syllabus.
 "Christ as a Teacher."

The following invitation and syllabus are issued on a four-page folding card with gilt edges, by Mr. T. J. Bisseker, of Birmingham. He is equally successful as a Leader and Local Preacher. It must, however, be remembered that however good the programme, it will be as "dry bones" in the hands of a Leader whose heart is not aglow with love and devotion to the Master, but with a good Syllabus and a Leader such as Mr. Bisseker, then the Class will be honoured of God, and be as the gate of heaven to its members.

ASTON VILLA WESLEYAN CHURCH.

SOCIETY CLASS.

TUESDAY, AT 8 P.M.

Leader - - - - - Mr. T. J. BISSEKER.

Dear Friend,—There is a great desire and much hope for a revival in Methodism.

It will come through the deepening of the spiritual life of the individual members, and few things will aid this more than the determination to share in the week-night meetings of the Church. The sacrifice to make regular attendance possible will in itself be a means of grace.

Please be present at the Class-meeting on September 6th, and let me again urge you to—

Pray daily for your fellow Class-members.
 Call upon any absent members you know.
 Try to secure new members.

Yours sincerely,

T. J. BISSEKER.

Syllabus.

Prayer for the Winter's Work.
 Sunday-school Evening. "Can more be done for Children's Day?"
 Bible Reading.
 Christ—His devotion to the Father.
 Experience Meeting.
 Sunday-school Evening. Prayer for Young People's Day.
 Bible Reading.
 Christ—His consciousness of the Eternal.
 Foreign Missions.
 Sunday-school Evening. "Can the Guild Devotional be made successful?"
 Renewal of Tickets.
 Prayer-meeting.
 Christ—His restfulness.
 Sunday-school Evening. Our Scholars above fifteen.
 Bible Reading.
 Praise Meeting.
 No Meeting.
 Consecration and Prayer.
 Sunday-school Evening. "Can Teachers be helped in their preparation?"
 Bible Reading.
 Experience Meeting.
 Christ—His Sinlessness.
 Sunday-school Evening. "What should we teach the Children?"
 Renewal of Tickets.
 Prayer-meeting.
 Christ—His Cross.

Mr. Barkla sends a programme well printed and attractive in style and matter. The front cover reads as follows—

UPPER KNOWLE WESLEYAN CHURCH.

SOCIETY CLASS, 1904.

EVERY THURSDAY EVENING AT 8 O'CLOCK.

Leader	-	-	-	JOSEPH BARKLA.
Assistant Leader	-	-	-	CHARLES AUSTIN.
Secretary	-	-	-	SIDNEY HIGGINSON.
Visitors	-	-	-	MISS MOLE and F. LEAT.

Class Motto—"Ebenezer," "Immanuel."

Each Member is expected to attend regularly and to take part in the meetings.

And on the two inner pages we find—

List of Subjects, etc.

Prayer-meeting. For the Class.	Bible Reading. S. Higginson.
Favourite Hymns. All the members.	Open Night. Visitors welcomed.
Experience Meeting. "Motto."	Prayer-meeting.
Conversation on Proverbs iii. 6.	Holiday Thoughts.
Prayer-meeting. For the Sunday-school.	Experience Meeting.
Pastoral Visitation.	"The Lord's Supper." W. Barkla.
The Promises.	Prayer-meeting.
Possible Impossibilities.	Bible Reading. F. Leat.
Prayer-Meeting. For Foreign Missions.	Experience Meeting.
The Bible Society Centenary.	Favourite Texts.
Experience Meeting.	Prayer-meeting.
"Enoch." Bible Study.	Pastoral Visitation.
Easter Thoughts.	"Peter." Bible Study.
Prayer-meeting. For the Church.	Experience Meeting.
Bible Reading. C. Austin.	Harvest Thoughts.
Experience Meeting. Mal. iii. 16-17.	Prayer-meeting.
Extracts from Wesley's Journal.	A Contast. Acts xvi. 14-40.
Prayer-meeting. For Band of Hope.	Experience Meeting.
Pastoral Visitation.	"Friendship."
Pentecost and its Lessons. G. White.	Prayer-meeting.
Thoughts on Sabbath-keeping.	Pastoral Visitation.
Prayer-meeting. For Home Missions.	Bible Reading. E. Hall.
"Count your Blessings."	No Meeting.
Experience Meeting.	Open Night. Visitors welcomed.

Mr. H. A. Treadgold, of the London Road Society, Derby, whose class has already been referred to, issues the following well thought-out and attractive syllabus.

WESLEYAN METHODIST CHURCH,

LONDON ROAD, DERBY.

PROGRAMME OF MEETINGS OF SOCIETY CLASS,

Conducted by Mr. H. A. TREADGOLD.

UPPER SCHOOL ROOM, MONDAY, 8 to 9 p.m.

OCTOBER, 1904, TO APRIL, 1905.

Mr. Treadgold's Programme.

Devotional Meeting.
 Special Prayer Meeting.
 United Fellowship Meeting.
 "Faith—a Shield." Mr. Treadgold.
 Bible Character: Joshua. Mr. E. Ford.
 Devotional Meeting.
 Visit of Pastor, Rev. W. C. J. Neville.
 Annual Foreign Missionary Meeting.
 Bible Character: Joseph. Mr. Baylis.
 Devotional meeting.
 "Advent Thoughts." Mr. Treadgold.
 Praise Meeting. Members.
 Devotional Meeting.
 Annual Tea and Gathering.
 Bible Character: Abraham. Mr. J. Gilbert.
 Thoughts on Hymn 461. Mr. Treadgold.
 Bible Reading: St. John xiv. 1-24. Members.
 "The Deceitfulness of Sin." Mr. Treadgold.
 Devotional Meeting.
 "The Guest Chamber." Mrs. Treadgold.
 Visit of Pastor, Rev. W. C. J. Neville.
 "Our New Hymn Book." Members.
 Devotional Meeting.
 Bible Character: Daniel.
 Messrs. G. Ascott and C. E. Marfleet.
 "A Rosary of Graces." Mr. Treadgold.
 "Precious Promises." Members.

Mr. Henry R. Wood, of the Sparkhill Church (Moseley Road Circuit) Birmingham, has a Class for business men. When he wrote there were thirty-six members and seven on trial, with an average attendance of over twenty. It meets at 10 o'clock on Sunday morning. The card is about 2 inches by 4½, salmon coloured outside, on the front of which reads—

SPARKHILL WESLEYAN METHODIST CHURCH.

Subjects for

BIBLE STUDY, CHRISTIAN FELLOWSHIP & PRAYER

In Mr. H. R. WOOD'S SOCIETY CLASS,

Which meets on Sunday Mornings, at 10 o'clock, in No. 8 Vestry.

JULY—DECEMBER, 1904.

You are cordially and affectionately invited, and will receive a very hearty and brotherly welcome.

Whilst across the two inner pages is the following

Programme.

Prayer—Our Class.
 Meditation—Sermon on the Mount. Matthew v. 6.
 Experience—Hymn 189.
 Bible Study—2 Timothy ii. 19-21.
 Conversation—Pure Religion. James i. 27.
 Prayer—Our Absent Members.
 Character Study—Noah.
 Pastoral Visitation. Rev. E. Wright Adcock.
 Meditation—Sermon on the Mount. Matthew v. 11, 12.
 Prayer—Our Church.
 Open Meeting.
 Testimony—Able to keep.
 Bible Study—Regeneration. John iii. 7.
 Prayer—Our Homes.
 Meditation—On 23rd Psalm.
 Children's Day—Matthew ix. 14.
 Experience—Hymn 198.
 Conversation—Sermon on the Mount. Matthew v. 13-16.
 Prayer—Foreign Missions.
 Bible Study—Hindrances to Prayer. James iv. 3.
 Pastoral Visitation. Rev. E. Wright Adcock.
 Conversation—Temperance Sunday.
 Prayer—For Peace.
 Meditation—Soul Winning. James v. 20.
 Testimony—Years' Mercies.
 Christmas Day—Christmas Thoughts.

Rev. T. G. Squire is evidently a warm-hearted and enthusiastic Leader—his programme betokens all this and will be studied carefully, and with profit by other Leaders who are on the lookout for ideas. The syllabus is printed on a three-fold grey card. On the front cover we find the following particulars—

BIDEFORD WESLEYAN METHODIST CHURCH.

SOCIETY CLASS FOR YOUNG WOMEN,

TUESDAY EVENINGS, AT 8 O'CLOCK.

Leader	-	-	-	-	-	Rev. T. G. SQUIRE.
Roll Secretary	-	-	-	-	-	Miss MABEL LEONARD.
Pence Secretary	-	-	-	-	-	Miss EMMA LANGBRIDGE.
Out-and-out Secretary	-	-	-	-	-	Miss ROSA COCK.
Flower Secretaries	-	-	-	-	-	{ Miss LIZZIE ANDREWS.
						{ Miss BLANCHE DURANT.
Absentee Visitor	-	-	-	-	-	Miss PEARL ALLEN.
Accompanist	-	-	-	-	-	Miss ADA HEYWOOD.

Whilst across the three inside pages is the programme headed—

Aids to Fellowship.

Companions.	Youthful Solomon.
The Praying of Jesus.	Whitefield.
Influence.	Anger.
Prayer-meeting.	Soul Rest.
The Liquid Serpent.	"Christ in the Home."
The Three Johns.	Perfect Love.
Pure though not mature.	Finney.
Bible Reading.	National Righteousness.
The Mother of Jesus.	The Sociability of Christ.
Kept by God.	William Carey.
The Twelve.	Loving our Enemies.
Sayings of Spurgeon.	Helen Keller.
Other Sayings of Spurgeon.	Prayer-meeting.
Thomas Cook's Experience.	Worldliness.
Our Class a Mission.	"Christ as a Sufferer."
Prayer-meeting.	"Apples of Gold."
The Ministry of John the Baptist.	Robert Morrison.
Saints in an Emperor's Household.	Unconditional Surrender.
Sifting Sayings.	"Christ as a Friend."
The Peace of God.	Ladies Disagree.
Bible Reading.	Bible Reading.
	Peter before and after Pentecost.

In the original card the names are printed of those who are expected to select hymns.

And on the back—

Striving.

1. To lead others to Christ.
2. To bring others to Class.
3. To serve our Lord.

Mr. Carr, of the Arclway Road Wesleyan Church, publishes a dainty oblong-shaped programme with cream-coloured cover lettered in gold, twelve pages in all. On the front cover, in addition to the usual particulars, is the name of the Deputy Leader. The first inner page quotes the motto, and on the following pages appear Class Statistics and the Programme.

ARCHWAY ROAD WESLEYAN CHURCH.

MR. CARR'S SOCIETY CLASS.

Deputy Leader, Mr. N. SARGANT.

Meets EVERY TUESDAY at 8 o'clock, in the MINISTER'S VESTRY.

"Then they that feared the Lord spake often one to another."

APRIL TO SEPTEMBER, 1903.

Our Class.

Number of Members on the book—42.

Members attending—27.

Average attendance last quarter—14.

Amount of Weekly Contributions—£8 17s. 8d.

M.....

Programme.

APRIL.

Prayer and Praise.

"What I believe!"

Henry Drummond's "The Greatest Thing in the World."

(I.) "Analysis of Love." I Cor. xiii.

Hungering and Thirsting after Righteousness." Matt. v. 6.

Mr. Oliver.

MAY.

Prayer and Testimony.

"Forgiveness."

Henry Drummond's "The Greatest Thing in the World."

(II.) "Defence of Love." I Cor. xiii.

"Ideals." Mr. Raithby.

JUNE.

Prayer Meeting—"Our Absent Members."

"Humility." Mr. Richardson.

Pastoral Visitation.

Experience.

Rev. F. W. Robertson's Sermon—"Baptism." I Peter iii. 21.

JULY.

Social Evening at Mr. Ralph Carr's, "Brooklyn," Hornsey Lane.

Modern Christianity and the Teaching of Christ and His

Apostles. Mr. Brazil.

Experience.

The Rules of the Methodist Society.

AUGUST.

Prayer and Praise—"Our Homes."

"Life as a Pilgrimage." Mr. Martin Williams.

"The Lord's Supper." Mr. A. J. Barry.

Rev. F. W. Robertson's Sermon—"Degrees in Glory." Matt. xx. 23.

SEPTEMBER.

Prayer Meeting—"Our New Minister."

The Millennium. Mr. Basil Hallett.

Experiences of a Country Curate. (I.)

Experiences of a Country Curate. (II.)

Open Night. James i. 27. Sister Margaret.

"Act—be merciful and gentle—honest; force yourself to abound in little services; try to do good to others; be true to the duty that you know. That must be right whatever else is uncertain."

"It is not belief about the Christ, but personal trust in the Christ of God that saves the soul."—F. W. Robertson.

On the back cover appears the following—

Please Remember—

—To pray daily for the Class.

—To attend whenever possible, for the good of your fellow members.

—To bring a friend whenever you like.

The programme of Miss Johnston, of the North Road Society, Preston, is a most creditable production, it shews much taste, the printing and pretty decorative card, its shape and diminutive size, all make it most attractive. On the front cover, in addition to the usual particulars, Miss Dobson is named as the organist.

WESLEY CHAPEL, NORTH ROAD, PRESTON.

YOUNG WOMEN'S SOCIETY CLASS.

STEWARD'S VESTRY,

EVERY THURSDAY EVENING, FROM 7-30 TO 8-30.

Leader Miss JOHNSTON.

Organist Miss DOBSON.

On the inside page of cover we read "Please do not forget," and then there are three injunctions—

1. To pray daily for our Class.
2. To invite others.
3. To attend as regularly as possible.

The particulars of each month's programme, as follows, is then given on separate pages—

Syllabus, from October to December.

OCTOBER.

Topic—"The Life of Faith." Hebrews xi. 1-10. Reader, Miss May Fisher.

Topic—"God's Freed Men." 1 Cor. vii. 20-23. Reader, Miss Bell.

Open Meeting. Address, Rev. J. W. Chappell (Minister, Saul Street P.M. Church).

Topic—"Transformation." 2 Cor. iii. Reader, Miss Edith Gore.

NOVEMBER.

Topic—"Living in readiness for the Coming of Christ." Luke xii. 31-40. Reader, Miss Ada Pilkington.

Topic—"Delight in God's House." Psalm lxxxiv. Reader, Miss Edith Green.

Topic—"Filled with all the fulness of God." Ephesians iii. 14-21. Reader, Miss S. Fisher.

Renewal of Tickets. Rev. J. R. Imission.

DECEMBER.

Topic—"The Testing Question." John xxi. 15-25. Reader, Miss F. Proctor.

Topic—"Fruit Bearing." John xv. 1-8. Reader, Miss F. Hartley.

Annual Tea Meeting.

Christmas Day. No Meeting.

On the next page we read—

ON DECEMBER 18TH

We hold our

Annual Tea Meeting.

Tea on the tables at 7-15.

After Tea a Bright Service will be held. Chair to be taken by the Rev. J. R. IMISSON.

Short Addresses by the Rev. E. D. JACKSON and others.

Motto Hunt for 1903, etc., etc.

On the inside of back cover is given a list of four ladies who form the—

Visiting Committee.

Miss SHAW.

Miss DOWBIGGIN.

Miss LIGHTFOOT.

Miss DOBSON.

And on the back cover the

Motto for 1902.

"Whatsoever ye do, do all to the glory of God."

Mrs. Edward Harrison, of the Wesley Church, Lincoln, conducts a Society Class for Young Women, and has for many years issued a programme such as the following, which, as will be seen, is intended to develop Christian experiences and character—

WESLEY CHURCH, LINCOLN.

SOCIETY CLASS FOR YOUNG WOMEN,

On THURSDAY EVENINGS, from 7-30 to 8-30, in No. 6 CLASS-ROOM.

Conducted by Mrs. EDWARD HARRISON.

Syllabus.

Experience Meeting.
 Bible Reading. St. John xvi. 1-15.
 Study in Character—Aaron.
 Experience Meeting.
 Bible Reading. St. Luke xxiv. 49-53.
 “Neglected People”—Obadiah.*
 Experience Meeting.
 Bible Reading. Acts ii. 1-13.
 “Neglected People”—Gehazi.*
 Experience Meeting.
 Bible Reading. Rom. viii. 14-28.
 “Neglected People”—Onesiphorus.*
 Experience Meeting.
 Bible Reading. 1 Cor. ii. 10-16.
 “Neglected People.” Mark.*
 Experience Meeting.
 Bible Reading. Gal. v. 14-26.
 “Neglected People”—Barnabas.*
 Experience Meeting.
 Bible Reading. Eph. iv. 20-32.
 “Neglected People”—Aquila and Priscilla.*
 Experience Meeting.
 Bible Reading. Heb. x. 15-24.
 “Neglected People”—Apollos.*
 Experience Meeting.
 Bible Reading. 1 John v. 1-10.

* These studies in character are taken from the Rev. Dinsdale T. Young's
 “Neglected People of the Bible.”

Mr. J. F. Burrows, Waterloo House, Ipswich, is Leader of
 “Our Class” for Young Men at Museum Street. As will be
 seen on the front cover, in addition to the title, a hearty welcome

is offered to those seeking salvation, and at the foot is the *Class Motto*. In reference to the programme, which appears on the inner pages, there is a special request on the back cover.

MUSEUM STREET.

OUR CLASS FOR YOUNG MEN,

For Praise and Prayer, Bible Reading, and Conversation.

INFANT SCHOOLROOM,

EVERY MONDAY, at 8-30 p.m.

A HEARTY WELCOME will be given to any seeking salvation, and to those who are desirous of friendly help and encouragement in the Christian life.

Motto—

"Quit you like men, be strong."—I Cor. xvi. 13.

Programme.

Praise and Prayer Meeting.

Renewal of Tickets. • Rev. J. Turner.

A Talk on Soul-Winning. The Leader.

The Baptist's Testimony to Christ. John i. 1-37; iii. 22-36.
W. Green.

Examples of Conversion:

"Saul of Tarsus." Acts ix. 1-22. J. P. Turner.

"Lydia." Acts xvi. 14-15. E. Brand.

"The Jailor." Acts xvi. 25-40. Alf. Coates.

Praise and Prayer Meeting.

The First Disciples. John i. 37-51. J. Foster.

Experiences.

Example of Faith—"Elijah."

"His First Appearance." Allan Coates.

"On Mount Carmel." W. G. Aldous.

"In the Wilderness." A. Sadler.

Praise and Prayer Meeting.

The Marriage in Cana. John ii. 1-11. E. Larn.

Experiences.

Address: The Lord's Supper. The Leader.

Praise and Prayer Meeting.

The Lord of the Temple. John ii. 12-25. C. Balhatchet.

Address: Meditation. The Leader.

Experiences.

The New Birth. John iii. 1-11. W. A. Bellamy.

Book for Study: "St. John's Gospel."

In order to preserve variety and freshness week by week, the Leader urges each member to prayerfully ponder each subject, and make an effort to contribute some part to each meeting.

Help us to help each other, Lord,
 Each other's cross to bear,
 Let each his friendly aid afford,
 And feel his brother's care.

Leader, Mr. J. F. BURROWS, Waterloo House, Ipswich.

Mr. J. E. Bates, of Queen Street, Wesleyan Chapel, Huddersfield, has a Young Men's Society Class and uses a programme. An invitation is offered on the front cover to young men who are desirous of living a Christian life, also particulars of the time of meeting, etc.; and on the back cover each member is asked to make resolutions daily for prayer, etc., and to actively associate himself with some branch of Christian work. The programme runs across the two inner pages, and is as follows—

**QUEEN STREET WESLEYAN CHAPEL,
 HUDDERSFIELD.**

YOUNG MEN'S SOCIETY CLASS.

Meetings every Thursday Evening, at 8 o'clock, in the Institute Room (under the Chapel).

All Young Men desiring to live a Christian life will be heartily welcomed to the Class.

June 4th to November 26th, 1903.

Leader

Mr. J. E. BATES

Wyvern, Sunny Bank Road, Edgerton.

Syllabus of Meetings.

United Prayer-meeting of Thursday Classes.

Bible Reading—"The Sower." Luke viii. 4-15. S. F. Osborne.

Seconded by E. J. Hartshorn.

Experience—"The Fruit of the Spirit—"Love." "

Paper—"Gleanings from the Life of George Müller." J. B. Brook.

United Prayer-meeting.

Bible Reading—"The Good Samaritan." Luke x. 25-37. Fred.

Taylor. Seconded by J. H. Johnson.

Experience—"The Fruit of the Spirit—"Joy." "

Paper—"The Rich Young Ruler and St. Paul—a Contrast." "

Frank Farrand.

"The Value of Christian Song." Scripture Quotations by Members.

United Prayer-meeting.

Bible Reading—"The Watchful Servant." Luke xii. 35-48. Henry

Barker. Seconded by J. H. Sykes.

Mr. Bates's Syllabus continued—

Pastoral Visit—"The Fruit of the Spirit—'Peace.'" Rev. H. H. Gower.

Paper—"The Decay of Religion—a Call to Prayer." Psalm xii. 1. Geo. H. Fawcett.

United Prayer-meeting.

Bible Reading—"The Great Supper." Luke xiv. 7-24. Robert Cardno. Seconded by Isaac Foster.

Experience—"The Fruit of the Spirit—'Long-suffering.'" "

Paper—"Obligations of Christian Brotherhood." James Farrand.

Open Meeting, when Visitors will be welcomed. Light Refreshments.

United Prayer-meeting.

Bible Reading—"The Prodigal Son." Luke xv. Stanley Chrispin. Seconded by John Grayson, jun.

Experience—"The Fruit of the Spirit—'Faith.'" "

Paper—"New Testament Testimony to the Free Agency of Man." Wm. J. Beal, B.A.

Conversation on the Work of the Class.

United Prayer-meeting.

Bible Reading—"Rich Man and Lazarus." Luke xvi. 19-31. Wm. Harpin. Seconded by Herbert Simpson.

Pastoral Visit—"The Fruit of the Spirit—'Temperance.'" "

Paper—"Some Aspects of the Resurrection." W. Lefevre.

Our members are particularly urged to PREPARE for each meeting, and thus help to realise the object of the Class, viz., Mutual Helpfulness.

It is desirable that Papers should not exceed twenty minutes in length, and eight minutes may be taken by the one who introduces the conversation. The exposition of a Bible Reading must not exceed fifteen minutes.

In order to help the work of the Class, let each member resolve—

1. To pray for the Class once a day.
2. To try and bring at least one member during the next six months.
3. To be present as regularly as possible.

The Leader hopes that every member of the Class will actively associate himself with some branch of the Church's work.

In connection with the "Mint" Wesleyan Church, Mr. A. T. Oliver issued an attractive and well thought out programme. It is quite original, and, as will be seen, supplies useful information to those who are not acquainted with the polity of the Methodist Church.

MINT WESLEYAN CHURCH COMMITTEE ROOM,

SUNDAY MORNING CLASS, 9-45 to 10-45.

Leader -	Mr. A. T. OLIVER.
Treasurer -	Mr. WEAVER.
Treasurer Century Fund	Mr. CHICK.

Class Century Fund, Cash in hand, 100 guineas.

Bring a Friend with you.

WHAT DOES "MEETING IN CLASS" MEAN?

1. That we have a sincere desire to follow Christ, and to lead a better life.

2. We meet once a week for Prayer, Bible Study, and conversation on Spiritual things.

3. Three months' probation is given to anyone wishing to join, after which, if they desire to continue they are admitted as full members.

4. Our Church having no tithes or endowments, each member contributes what he can towards the support of the ministry; this is usually 1/- per quarter for a ticket and 1d. per week. Some give more, some less; none are excluded on this account.

It is a pleasure to do this, for the privilege of sitting under a Ministry which is without doubt one of the most gifted and godly of modern times. We contribute about £4 10s. every quarter towards this.

5. Members also contribute 6d. a year towards the support of our aged Ministers, after long years of service. This is payable early in December.

6. Come as a Visitor, and if you wish to join, we give you a most hearty invitation to do so. Members can also bring a friend.

Subjects.

Pleasant Paths. Prov. iii. 13-17.

Power of Imagination. 1 Chron. xxix. 17-19.

Spiritual Sculptors. Ex. xxxi. 1-5.

A Morning Prayer. Ps. v. 1-5.

Accumulating Virtue. 1 Pet. i. 5-8.

Appetite Satisfied, Soul Lean. Ps. cvi. 10-15.

Knowledge and Truth. 2 Tim. i. 8-12.

Fidelity—Its Consequences. 1 King xxii. 26-29.

Willing Consecration. 1 Chron. xxix. 5.

Facing our Goliaths. 1 Sam. xvii. 43-47.

Conscious Power. Phill. iv. 10-14.

Self Knowledge. 1 Cor. ii. 11, 12.

Prayer for Missions. Isaiah ii. 1-4.

Motto—

"True worth is in being, not seeming, in doing each day that goes by some little good—not in dreaming of great things to do by-and-by."

Please hang this in your bedroom.

Mr. David Cairns, of Sunderland, is Leader of a Young Men's Class at the Herrington Street Church. His programme is bright, attractive, and must be greatly appreciated by his members. On the front cover is a portrait of the Leader, signed "Yours faithfully, David Cairns, Leader." The smile on his face betokens a warm welcome to any young men who may think of joining the Class, and will doubtless prove very useful to his members in helping them to obtain recruits for the Class.

HERRINGTON STREET WESLEYAN CHURCH.

MEETING FOR YOUNG MEN,

IN SCHOOL VESTRY,

MONDAY EVENING, 8-15 TO 9-15.

Leader - - - - - DAVID CAIRNS.

Programme for 1904.

No meeting.

Meeting at Leader's Home, 7-30.

"Was Thomas a Doubter?" John xx. 24-29.

"Apollyon." Bunyan, ch. 9. W. Woodruff.

What has helped you lately?

"Teach us to Pray." Rev. J. Edwards.

"Recorded and Unrecorded." John xx., 30, 31.

"The Valley of the Shadow of Death." Bunyan, ch. x. S. Paxton.

"How should we spend Sunday?" H. Taylor.

Local Preachers' Meeting. Mrs. Cairns.

What are your Temptations?

"Jesus and Material Success." John xxi. 1-7.

"Christian and Faithful." Bunyan, ch. xi. C. Thompson.

Easter Monday. No meeting.

"Jesus and Prayer." R. W. Roope.

How can we serve God?

"The Thoughtfulness of Jesus." John xxi. 8-14.

Meeting for Tickets.

"Talkative." Bunyan, ch. xii. W. H. Sparkes.

Thoughts for Whitsuntide.

Whit Monday. No meeting.

"Jesus and Peter." John xxi. 15-19.

Local Preacher's Meeting. H. Taylor.

"Vanity Fair." Bunyan, ch. xiii. J. J. Cuthbert.

How should we spend a Holiday?

"The purpose of the Sunday Service." G. B. Keeling.

Prayers written and sent to Leader.

Mr. Cairns' Programme continued—

“Mind your own Business.” John xxi. 20-23.
 “Christian and Hopeful.” Bunyan, ch. xiv. A. Forsyth.
 What are you reading?
 Bank Holiday. No meeting.
 What should we pray for?” G. Gibbs.
 Meeting for Tickets.
 Conclusion of St. John xxi. 24, 25.
 “Doubting Castle and Giant Despair.” Bunyan, ch. xv. T. W.
 Kersey.
 Local Preachers' Meeting. H. Taylor.
 Where are you?
 “The Delectable Mountains.” Bunyan, ch. xvi. W. Woodruff.
 Next Sunday's Lesson. 2 Kings ii. 12-22.
 “Prayer.”
 “Christ and Young People.”
 Romans xii.
 “The Enchanted Ground.” Bunyan, ch. xvii. S. Paxton.
 Your favourite Hymn and why.
 Meeting for Tickets.
 “Sin in Believers.” R. W. Roope.
 “The Sin of Intemperance.”
 “Ignorance.” Bunyan, ch. xviii. C. Thompson.
 Local Preachers' Meeting. Mrs. Cairns.
 Conclusion of Pilgrim's Progress, ch. xix.
 Review of Year.
 No meeting.

On the back cover we read—

Motto :

“ Help us to help each other, Lord.”

Pray for the Class, especially at the time of meeting, when absent.
 Helpful conversation, not debates, should be our method.
 Let each do what he can to promote a spiritual and friendly feeling,
 and add to our numbers.
 Regular attendance helps the member, the Leader, and the Class.
 The Leader will welcome any young man at his home, 4, Toward
 Terrace, for private conversation.

Mr. Arthur W. Hersee, of Streatham, S.W., has had an empty Class-book placed in his hands, and is endeavouring to form a Young Men's Class. With that object in view he has issued a most attractive four-page booklet, it is, so far as I know, quite original, and anyone perusing it will see at once that the writer

is thoroughly in earnest and most anxious to extend a helping hand to those who wish to travel on the heavenly road. The size is about $2\frac{1}{2}$ inches by 4.

On the front cover we read—

YOUNG PEOPLE'S MEETING
For Thought and Study on all Matters relating to
THE CHRISTIAN LIFE.

And on the back cover—

Be Strong !

We are not here to play—to dream—to drift ;
We have hard work to do, and loads to lift ;
SHUN NOT the struggle—FACE it, 'tis God's gift.

Whilst on the two inner pages is printed—

STREATHAM WESLEYAN CHURCH.

A MEETING FOR CHRISTIAN FELLOWSHIP

In Prayer, Praise, and Bible Study,

Led by Mr. ARTHUR W. HERSEE, will be held in the CHURCH
PARLOUR, ON THURSDAY EVENINGS, at 8-15 o'clock.

This Meeting is intended for all young people above 17 years of age.

A very hearty invitation is given to all young people to join this new Class. There are a large number who regularly gather with us in our Services and meetings who have not taken the decisive step of joining the Church.

Our simple purpose will be to help one another in our endeavours to live the Christian Life, and it is hoped that the whole atmosphere of the Class will be so home-like and friendly that all will find it easy and natural to take some part in our Meetings, but no one will be pressed in any way to do so.

It will not be a Debating Society, though all may take part if they wish.

It will not be a Bible Class simply, although we shall spend some considerable time around the Word of God.

It will not be a Prayer Meeting alone, although we know that if we are to be strong, we must wait upon God.

The Meetings will last for one hour, and the help of every member is invited in the effort to make it one of the brightest and happiest hours of the week.

Many varieties of Invitation Cards are used by Leaders in trying to lay hold of new members, the following examples may prove suggestive to others.

Mr. R. Robinson, of Heneage Street Wesleyan Chapel, Grimsby, sends out a four-page green cloth-covered card.

On the front we read—

HENEAGE STREET WESLEYAN CHAPEL.

CLASS-MEETING FOR CHRISTIAN FELLOWSHIP,

HELD EVERY TUESDAY EVENING AT 8 P.M.

Leader	R. ROBINSON, 151, Hainton Street.
Visitor	- - - Mrs. CLAYTON, 43, Tasburgh Street.

And across the two inner pages—

Dear Reader,

We invite you to join us in fellowship. Our endeavour is to enhearten and strengthen each other in Divine things. All the meetings will be of a thoroughly homely character, and it will be left entirely to each member as to whether they speak or not. What we hope for is your presence.

The meetings will be varied, consisting of Bible Readings, Prayer, Testimony, Conversation, Experience, etc.

“Beloved, if God loved us, we ought also to love one another.”

On the back—

You are lovingly requested to be present at each meeting, and bring a friend with you.

“Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him.”—Mal. iii. 16.

— — —

The following card has also been found useful in the hands of Leaders or members when offering a personal invitation, supplying as it does such good reasons for joining a Society Class.

REASONS WHY I SHOULD ATTEND A SOCIETY CLASS.

BECAUSE—

1. I want to be a disciple of JESUS. Mal. iii. 16.
2. I am not ashamed, by open act, to CONFESS it. Mark viii. 38; 2 Tim. i. 12-16.

3. I ought to practise some SELF-DENIAL. *One way of doing this is by putting aside, once a week, a little play, reading or other attractive occupation.* Matt. xvi. 24.

4. I want to LEARN more about GOD'S WORD. Psalm cxix. 105.

5. I need quiet time for PRAYER in a restless life. Phil. iv. 6, 7; 2 Cor. i. 11.

6. I shall be more likely to STAND FAST as a disciple if I get help from and give help to my companions in Christ. Phil. i. 27, and ii. 2.

Another useful method is the following, which is in the form of an oblong four-page circular, about 2½ inches by 1½.

First page—

**AN INVITATION
which we hope YOU will accept.**

Second page—

We beg to give you a very hearty invitation to the

MEN'S SOCIETY CLASS,

Conducted by

Third page—

Every.....

At.....o'clock,

In.....Vestry,

.....Wesleyan Church.

Fourth page—

If you are **not** attached to any other Church, and would like to join us in Church Membership, we shall be glad to welcome you to our FELLOWSHIP MEETINGS.

Mr. F. W. Dunkin, of the Marlborough Road Church, Banbury, conducts a Young Men's Society Class. It is only necessary to look at the appearance of his programme for 1905, and to examine its contents, to find that he is devotedly interested in his Class, and expends much prayerful thought and ingenuity in making his meetings profitable and attractive.

The programme is for the year, and consists of (including the stiff covers) sixteen pages. There are particulars of the meetings

for two months on each page, the Class Motto, Phil. iii. 13, 14, precedes the programme, which is as follows—

JANUARY.

Church Social.
Prayer Meeting.
Experience Meeting—"Retrospect and Prospect."
Conversion—"Pentecost."
Reading—"Life's Ministry." Dr. Miller's "Silent Times."
Chapters 13 and 14.

FEBRUARY.

Prayer Meeting—"Our Church."
Conversation—"Parable of the Labourers in the Vineyard." Mr. T. Ruddle.
Reading—"Christ's Friendship." Dr. Miller's "Silent Times."
Chapters 2 and 3.
Meeting for Tickets.

MARCH.

Prayer Meeting—"Foreign Missions."
Experience Meeting—"Our Experience at Christian Work."
Reading, "Sympathy." Dr. Miller's "Silent Times," Chapters 10 and 17.
Conversation—"God's Commission to Joshua." Mr. J. J. Humphris.

APRIL.

Prayer Meeting—"Our Sunday School."
Experience Meeting—"Our Experience at Prayer."
Conversation—"Prevailing Prayer." Mr. Barker.
Grimsbury Bazaar.

MAY.

Prayer Meeting—"Our Local Missions."
District Synod.
Reading—Dr. Miller's "Making the Most of Life." Chapters 1 and 2.
Conversation—"Hope." Mr. Percy Cherry.
Conversation—"Faith." Mr. Houseman.

JUNE.

Prayer Meeting—"Our Village Churches."
Meeting for Tickets.
Reading—"Conversation." Dr. Miller's "Silent Times." Chapters 20 and 21.
Conversation—"Our Privileges as Sons of God."

JULY.

Prayer Meeting—"Conference."
Experience Meeting—"The Influence of the Holy Spirit on my Life."
Sunday School Festival.
Conversation—"Relation of Doctrine to Ethics." Mr. E. Legge.

AUGUST.

Prayer Meeting—"Our Home Missions."
 Conversation—"The Cultivated Life."
 Experience Meeting—"My Experience of the Guidance of God."
 Reading—"Contentment." Dr. Miller's "Secrets of a Beautiful
 Life." Chapters 18 and 19.
 Conversation—The New Birth. Mr. G. W. Eaves.

SEPTEMBER.

Prayer Meeting—"Personal Holiness."
 Meeting for Tickets.
 Reading—"Praying." Dr. Miller's "Secrets of a Beautiful Life."
 Chapters 8, 14 and 23.
 Impromptu Addresses. Texts supplied by the Leader.

OCTOBER.

Prayer Meeting—"The Coming of the Kingdom."
 Experience Meeting—"Answers to Prayer in my Experience."
 Reading—"Christian Life." Dr. Miller's "Secrets of a Beautiful
 Life." Chapters 16 and 24.
 Conversation—The Lord's Prayer (1st part).
 Conversation—The Lord's Prayer (2nd part).

NOVEMBER.

Prayer Meeting—"Our Church."
 Experience Meeting—"My Experience when Reading the Bible."
 Conversation—"The 'I am's' of Jesus."
 Bazaar.

DECEMBER.

Prayer Meeting—"Our Sunday Schools."
 Conversation—"The 'I will's' of Jesus."
 Meeting for Tickets.
 No meeting.

On the opposite page to some of the bi-monthly programmes are some beautiful quotations, the first beginning—

"I would converse with Thee from day to day."

The second—

"God's plans, like lilies pure and white, unfold."

The third—

"A sacred burden is the life ye bear."

And the fourth

"If only we strive to be pure and true."

The covers have deckled edges and are light green in colour, whilst the inner pages are cream colour.

The following is a specimen of the quarterly programmes prepared by Mr. G. C. Turner, Leader of a Society Class in connection with the Bishop Street Church, Leicester. They are the usual folding cards; the front is as follows—

“I have prayed for thee, that thy faith fail not, and when thou art converted strengthen thy brethren.”—Luke xiii. 32.

BISHOP STREET, LEICESTER.

SOCIETY CLASS.

CHURCH PARLOUR, TUESDAYS, 8-15—9-15.

G. C. TURNER, Leader.

An earnest Invitation. Will you join us?

Across the two inner pages is the following

Programme.

P.M. Subject—“Our Sunday School.”

“The Government of our Thought.” Miss Frears.

“The Gift of Power.”

Whit-Tuesday. No Meeting.

P.M. Short Address. Mr. Crofts.

Pastoral Visitation.

Bible Study—“Galatians.” Sister Lucy.

“Woman’s Work.” Mrs. Brook.

P.M. Short Address. Miss Corah.

“The ‘I will’s’ of Christ.” Members.

Bible Reading—“Romans iv.”

Question Evening. Members.

“Day by Day.” Miss Watkinson.

At the back of the card the names of the members, about eighty in all, are printed.

Mr. Richard Aughton, of 13, Cedar Road, Aintree, supplies a well arranged programme, which must have cost much time and thought, it consists of four inner pages fastened in a folding outer card, making eight pages in all. On the front cover the usual particulars are given, also *Our Motto*—“*Christian Fellowship and Spiritual Profit*,” and across the cover, “*Society Class for Young Men and Women*,” whilst on the inside the “*Motto Text for 1905*,”—“*He shall give His angels charge over thee*,” etc. (Psalm xci. 11); then follows the list of officers—*Leader, two Assistant Leaders, Secretary, Organist, and a Visitation Committee of six members*. At the end of the programme the names of the seventy-nine members, and of the two on trial are given. Across the two centre pages is the following

Programme.

Conversation on the Welsh Revival.
 Social Evening.
 Prayer-meeting. "Our Class."
 Open Night. Programme arranged by Messrs. W. Forbes and F. Ridyard.
 Bunyan Characters. "Mr. Fearing."
 Questions—"Does denying self mean despising all earthly pleasure."
 Hymn Night. No. 503 (New Book).
 Impressions received at last Sunday Morning's Service.
 Paper by Mr. Thomas Davies.
 Attainment Night.
 Open Night. Programme arranged by Messrs. J. Hughes and J. Marsh.
 Prayer-meeting. "The Sunday Services."
 Books that have influenced me.
 Bunyan Characters. "Little Faith."
 Questions—"How can we pray without ceasing?"
 "The Open Secret."
 Open Night. Programme arranged by Misses M. Turner and L. Rigby.
 Paper by Mr. John Marsh.
 "Our Work for God."
 Persons whose lives have influenced me.
 Attainment Night.
 Impressions received at last Sunday Morning's Service.
 Hymn Night. Favourite Hymns.
 Open Night. Programme arranged by Misses Coxon and Swift.
 Prayer-meeting. "The Sunday-school."
 Paper by Mr. Austin Keenan.

Mrs. C. P. Penberthy, Rydal Lodge, Weston-super-Mare, issues a neat card with deckled edges. On the front the usual particulars, "*With compliments,*" and at the back are the words, "*Members of this Class are asked to invite any newcomer or visitor to the Church.*"

Across the inner pages is the

Programme (subject to revision).

- "Praise and Prayer."
- "Religion of Hope." Rom. viii. 24.
- "Adjusted Claims." Col. iii. 2.
- "Aids to Worship." Acts i. 14.
- "Tickets." Rev. J. Rodwell.
- "Sunbeams across the Path."
- "Latent Possibilities." Acts xvi. 14.
- "Unconscious Influence." Acts v. 15.
- "Restfulness—Endurance." Heb. xi. 27.

Mrs. C. P. Penberthy's Programme continued—

“Prayer and Praise.”

“Book of Job.”

“Work and Growth.” 1 Cor. iii. 14.

Injunction—Hebrews x. 23-25.

Motto—“*Be strong and of a good courage—for the Lord thy God is with thee whithersoever thou goest.*”—Joshua i. 9.

Mr. C. S. Denniss, of Wilmot Croft, Oswestry, announces on the front of his programme card that his Class is for men, “for helping and encouraging one another by conversation, prayer, and Bible study,” and on the back a cordial invitation is given to any desirous of joining them. The programme is as follows—

Praise and Prayer.		“The value of Church Member-
“Patience.” Mr. Burton.		ship.” The Leader.
Testimony.		Bible Study.
“Peter’s Idea of Christ.” Mr.		Praise and Prayer.
Catterall.		“Love.” Mr. Hayward.
Praise and Prayer.		Testimony.
Testimony.		Bible Study.
“How to study the Bible.” The		Praise and Prayer.
Leader.		The Titles of Christ. Mr.
Bible Study.		Dannatt.
Good Friday. No meeting.		Testimony.
Praise and Prayer.		Bible Study.
Testimony.		

“*Quit you like men, be strong.*”—1 Cor. xvi. 13.

Mr. Cowling, of 171, Eaves Lane, Chorley, a Leader in connection with Park Road, Chorley, issues his programme in a style of his own, which must add greatly to its interest.

The outer cover is headed by *Class Motto, 1905*—“*Here am I; send me,*” and in addition to name of Leader, etc., the following appear—

Our aims are :—Comradeship, Consecration, Culture, and Christian Service.

Our Membership :—28 Regular Attendants
6 Occasional Attendants
2 Honorary Members

TOTAL 36

Each Member is expected to read the enclosed Scripture passages daily.

It may be added that the booklet containing the “Prayer-meeting Topics” and Daily Readings, January to June, 1905,

Christian Endeavour, is inserted between the cards giving particulars of the programme. To those who may not have seen the Christian Endeavour Daily Readings, I may say that there is a Bible reading for every day and a weekly topic.

Mr. Cowling's programme extends over the half year, and, as will be seen under the various headings, *practically every member of the Class is engaged*—and that the subject is the topic of the Christian Endeavour series. The daily readings bear on the topics, hence the injunction that all the Leaders shall follow them. Here follows the particulars—

DATE.	HYMN.	PRAYER.	SCRIPTURE.	TOPIC.	SOLOIST.
January 5	Wilkinson	Wiggins	Aspden, E.	Turner	Pinder [A.
" 12	Gillibrand	Aspden	Jolly, M. [F.	Taylor	Worthington,
" 19	Stockley, M.	Hartley	Worthington,	McCarrol [A.	Gent
" 26	Jolly, M.	Miller	Walton	Worthington,	Pickup
Febry. 2	Holme, P.	McCarrol	Stockley, M.	Holme, H.	Cornwall, L.
" 9	Jolly, R.	Holme, H.	French	Gent	Turner
" 16	Cherry	Cornwall, J.	Wilkinson	Corns	Taylor
" 23	Wright	Gent	Stead	Pinder	McCarrol
March 2	Harrison	Crewe	Harling	Crewe	Holme
" 9	Taylor	Turner	Gillibrand	Hurst	Aspden
" 16	Stockley, A.	Hurst	Bennett	Hartley	Miller
" 23	Micheson	Taylor	Pickup	Aspden, A.	Cornwall, J.
" 30	Bolton	Aspden	Walton	Wiggins	Worthington F.
April 6	Jolly, R.	Wiggins	Aspden, E.	Taylor	Gent
" 13	Cherry	Aspden	Jolly, M. [A.	Hartley	Pickup
" 20	Wright	Hartley	Worthington,	Holme, H.	Cornwall, L.
" 27	Harrison	Miller	Walton	Gent	Turner
May 4	Taylor	McCarrol	Stockley, M.	Corns	Taylor
" 11	Stockley, A.	Holme, H.	French	Pinder	McCarrol
" 18	Micheson [A.	Cornwall, J.	Wilkinson	Crewe	Holme, H.
" 25	Worthington,	Gent	Harling	Hurst [F.	Aspden
June 1	Stead	Crewe	Holme, P.	Worthington,	Miller
" 8	Jolly, M.	Turner	Gillibrand	Holme, P.	Cornwall, J.
" 15	Bolton	Hurst	Cherry	McCarrol	Worthington, A.
" 22	Gillibrand	McCarrol	Stead	Stockley, M.	Pinder
" 29	French	Wiggins	Bennett	Worthington A.	Holme, P.

Mr. W. S. Mackay, of 7, Lawrence Street, Partick, has a Class in connection with the Claremont Street Church. On the front are the usual particulars, and at the back, passages from Heb. x. 24, 25, and Malachi iii. 16, and at foot a cordial invitation to strangers.

Across the inner pages is the following

Syllabus, 1903-1904.

Prayer and Praise.

"Risen with Christ." Col. iii. 1.

"Ebenezer." 1 Sam. vii. 12.

"Witnessing for Christ." Acts i. 8.

Pastoral Visitation.

Favourite Hymns.

"Peace! Perfect Peace!" Isa. xxvi. 3.

Mr. Mackay's Syllabus continued—

Ascension Sunday. Mr. Harrop.
 "Pentecostal Blessings." Acts ii. 1-4.
 Prayer and Praise.
 "Let." Phil. i. 27; ii. 5; iv. 5.
 "Bushel or Candlestick—which?" Matt. v. 14-16.
 "Not we cry in well-doing." Gal. vi. 9.
 Pastoral Visitation.
 "The Besetting God." Ps. cxxxix. 5.
 "Glorifying God." 1 Cor. x. 12.
 "Unsuspected Perils." 1 Cor. x. 12.
 "Growing in Grace." 2 Peter iii. 18.
 Prayer and Praise.
 "Don't Worry." Phil. iv. 6.
 Favourite Texts.
 Soul-Winning.
 Prayer and Praise.
 "The Witness of the Spirit." Rom. viii. 16.
 "Giving a Reason for our Hope." 1 Peter iii. 15.
 "Saved and kept Saved." Rom. v. 10.
 Pastoral Visitation.
 "What will your Crown be?" Rev. ii. 10.
 "Our unchanging Friend." Heb. xiii. 8.
 "Conscience." 1 Peter iii. 16.
 "Have Faith in God." Mark xi. 22.
 Prayer and Praise.
 Homely Virtues: 1—Courage.
 "A never failing Source of Supply." Phil. iv. 9.
 "Unto You." Luke ii. 11.
 Prayer and Praise.
 "Self-Testings." 2 Cor. xiii. 5. Gal. vi. 4.
 Homely Virtues: 2—Patience.
 "Why could not We?" Mark ix. 28.
 "Power of the Tongue." James iii. 1-13.
 Pastoral Visitation.
 Homely Virtues: 3—Good Temper.
 "But the Lord will be a Refuge." Ps. xlvi. 1.
 "Spiritual Declension." Hos. vii. 9.
 Prayer and Praise.
 Homely Virtues: 4—Thankfulness.
 Answers to Prayer.
 Family Religion.

Mr. Chas. Charter, 369, Beverley Road, Hull, an experienced and successful Leader, has expended much prayerful thought in connection with his Class. His programmes (as may be seen) have until recently been built upon altogether different lines, they

contained a number of Bible references, these have been dropped because he had reason to believe that possible members were kept away thinking that the time of the meeting would be largely occupied in turning up the portions referred to. His present syllabus is most attractive, it will be seen that it is the 30th Session. There is one thing that distinguishes this programme from *all others*—the designation of Class-meeting is changed to “WESLEY SPIRITUAL HELP CIRCLE,” Mr. Charter being of the opinion that many who keep away from the meeting when called a Class-meeting, will come if the name is changed to that he uses.

Syllabus, 30th Session.

- Conversation and Prayers. Circle.
 “How to promote a Revival.” Leader.
 Bible Reading. Fellowship. Renewal of Membership Tickets.
 Rev. H. Williams.
 “Concentration of Service.” Leader.
 Conversation and Prayers. Circle.
 “The Ups and Downs of Life.” Mr. W. H. Richardson.
 “Working In—Working Out.” Leader.
 “Divers Gifts.” Mr. J. P. Hanson.
 “The Sisters of Bethany.” Miss A. J. Charter.
 Conversation and Prayers. Circle.
 “The Reward of Virtuous Life.” Mr. H. Officer.
 Review. Addresses, Solos, etc. Circle.
 “The Antedated Change—‘Ye died.’” Leader.

On the front page the question is asked of visitors “Will you come to *Our Circle?*” and at foot it is stated, “*on the back of this card we tell you why,*” where some reasons are given which are full of affectionate zeal.

Mr. F. Braithwaite, of Bebington Wesleyan Church, issues the following very attractive programme, on the back of which is the verse beginning, “*Help us to help each other, Lord.*”

- Prayer and Praise.
 David the Model of Praise. Ps. cxix. 162.
 Jesus feeds Five Thousand. Matt. xiv. 13-22.
 Trust the Pilot. Ps. cvi. 6-12.
 Depths of Knowledge. Rom. xi. 33-36.
 Prayer for our Children.
 Stimulating Progress. 2 Tim. ii. 12-16.
 The Mission of the Seventy. Luke x. 1-16.
 Habit in Religious Life. Romans xii.
 Our Class Prayer-meeting.

Mr. Braithwaite's Programme continued—

Pleasant Ways. Prov. iii. 13-18.
 The Prodigal Son. Luke xv. 11-24.
 Kicking. 1 Samuel xv. 23.
 Sunday-school Prayer-meeting.
 David's Penitence. 2 Samuel xxiv. 17.
 Gifts. 1 Cor. xii. 4.
 Christ Risen. Matt. xxviii. 1-15.
 Light! Light! Ps. cxix. 17-19.
 Connexional Prayer-meeting.
 The Triumph of Continuance. 2 Cor. iv.
 Giving and Praying. Matt. vi. 1-8.
 Courage. Daniel vi. 10-12.
 Prayer and Praise.
 The Sin against the Holy Ghost. Matt. xii. 32.
 The Silence of Christ. John xix. 9.
 Elijah Discouraged. 1 Kings xix. 1-8.
 Sin by Success. 1 Kings xii. 30.
 Mission Prayer-meeting.
 The Forgiving Spirit. Matt. xviii.
 Elijah Encouraged. 1 Kings xix. 9-18.
 The Value of Time. Ps. xc. 12.
 Prayer and Praise.
 The Sinfulness of leaving Good undone. James iv. 17.
 Elisha and Naaman. 2 Kings v. 1-14.
 Your Favourite Text.
 Circuit Prayer-meeting.
 Worry. Phil. iv. 6-7.
 Occupy till I come. Luke xix. 13.
 The Curse of Intemperance. Is. xxviii. 1-13.
 The Mammon of Unrighteousness. Luke xvi. 9-12.
 Prayer and Praise.
 The Three Teachers. 1 Cor. xiii. 13.
 The Prince of Peace. Isa. ix. 1-7.
 A Reward of Humility. 2 Kings xxii. 19.
 Prayer and Praise.
 A Powerful Guide. Ps. xxxi. 1-5.
 The Easy Yoke. Matt. xi. 25-30.
 Our Good Angel. Ex. xxiii. 20-24.
 Danger Signals. 1 Cor. x. 11-13.
 Prayer and Praise.
 A Good Pursuit. Rom. xiv. 17-23.
 Moses' Noble Choice. Acts vii. 22-36; Heb. xi. 25.
 Our Perfect Example." Phil. ii. 5-8; 1 Peter ii. 19-25.

Rev. Thomas Moscrop, of the Hampstead Wesleyan Church,
 has compiled a most suggestive and helpful programme. At

the foot of the front cover is the line "*Let each his friendly aid afford,*" and across the two inner pages is the following syllabus, its appearance is rendered the more attractive by the alternate lines being in red and black ink on a yellow deckle edged card—

Syllabus.

United Meeting. Talk on our Work.
 Believers Rejoicing. Hymns 367, 389.
 Questions and Answers.
 Topic: A talk about the Lord's Supper.
 Bible Help: The Christian Hope. Col. i. 27.
 Believers Trusting. Hymns 390, 413.
 Prayer and Testimony (Missionary).
 Tickets of Membership and Review.
 Topic: A talk about Baptism.
 Believers in Fellowship. Hymns 414, 432.
 Paper: Mr. T. C. Boden.
 Topic: The Incarnation.
 Topic: Looking Backward.
 Topic: Looking Forward.
 Bible Help: The Blessed Life. Matt. v. 1-12.
 Believers in Conflict. Hymns 433, 466.
 Prayer and Testimony.
 Bible Help: The three 'whats.' Eph. i. 18, 19.
 Paper: Miss Marshall.
 Tickets of Membership and Review.
 Topic: Some Customs of the Perfect Man.
 Believers Suffering. Hymns 467, 497.
 Prayer and Testimony (Missionary).
 Bible Help: Fasting. Matt. vi. 16-18.
 Questions and Answers.
 Believers Praying. Hymns 498, 525.
 Paper: Mr. H. Lawton.
 Bible Help: The Spirit Life. Rom. viii.
 Topic: The Cross and its Meaning.
 Believers and Holiness. Hymns 526, 569.
 Prayer and Testimony (Missionary).
 Tickets of Membership and Review.
 Topic: What "Methodism" Means.
 Bible Help: The Way of Love. 1 Cor. xiii.
 Questions and Answers.
 Believers Working. Hymns 580, 609.
 Topic: The Holy Spirit.
 Bible Help: The God of Glory. Ps. xxix.
 Paper: Mr. W. Scherf.
 Believers Steadfast. Hymns 610, 633.
 Prayer and Testimony (Missionary).
 Tickets of Membership and Review.
 Topic: What "Protestantism" Means.

Mr. T. A. Reed, of the London Road Church, Derby, has a Society Class for Young Men, his programme extends over twelve months, he quotes at the foot of the front cover the lines from *Lewis Morris*—

*“Keep innocence; be all a true man ought;
Let neither pleasure tempt, nor pain appal.”*

and at the foot of the back cover the following by *Coventry Patmore*—

*“Live greatly; so shalt thou acquire
Unknown capacities of joy.”*

Syllabus for 1904.

- “New Year Meditation.” Leader.
- “The Christian’s Aim.” Leader.
- “Self-restraint.” Leader.
- “Personal Influence.” Mr. A. Greatorex.
- “Temptation and Sin.” Leader.
- “The Nature of Worship.” Mr. G. W. Tipping.
- “Clean Heart and Right Spirit.” Leader.
- “A Start on the Way.” Mr. T. Brooks.
- “Whatsoever” (1 Cor. x. 31). Leader.
- “Some Wonders of God and Man.” Mr. W. Paulson.
- Visit of Pastor, Rev. W. F. Mayer.
- “The Race of Life” (Phil. iii. 12-21). Mr. W. Ward.
- “Easter Meditation.” Leader.
- Easter Monday—no Meeting.
- “Christ’s Willing Sacrifice.” Mr. F. Webber.
- “Thoughtfulness and Tact.” Leader.
- “St. Peter.” Mr. W. Marfleet.
- “Spiritual Growth.” Leader.
- “Joshua.” Mr. J. Branson.
- “Pentecost.” Leader.
- Whit-Monday—no Meeting.
- “The Power and the Glory for ever and ever.” Mr. G. W. Tipping.
- Visit of Pastor, Rev. W. F. Mayer.
- “Quit you like Men”—in Christ. Leader.
- — — — — Mr. W. Spokes.
- “Quit you like Men”—in Duty. Leader.
- “Quit you like Men”—in Business. Leader.
- — — — — Mr. G. Thacker.
- “Quit you like men”—in Society. Leader.
- — — — — Mr. W. Paulson.
- Bank Holiday—no meeting.
- “New Testament Morality.” Mr. A. Greatorex.
- Visit of Pastor, Rev. W. F. Mayer.
- — — — — Mr. C. Birkinshaw.
- “Good Soldiers of Jesus Christ.” Mr. T. Brooks.
- “God Enthroned within.” Leader.

Mr. Reed's Syllabus continued—

- "The Upright Man." Mr. W. Ward.
 "Bypath Meadow" (1 Sam. xii. 21). Leader.
 Sunday School Annual Meeting.
 "St. Paul." Mr. W. Marfleet.
 Special Prayer Meeting.
 United Fellowship Meeting.
 "Christian Perfection." Leader.
 _____ Mr. W. Spokes.
 "St. Paul's Saints" (Rom. i. 7). Leader.
 _____ Mr. J. Branson.
 Quarterly Pastoral Visitation.
 "A Living Sacrifice." Leader.
 _____ Mr. G. Thacker.
 "Living Peaceably" (Rom. xii. 18). Leader.
 "God's Choicest Gift." Leader.
 Bank Holiday—no Meeting.

Class Motto, 1904:—"Lo, I am with you alway."—Matt. xxviii. 30.

ANLABY ROAD WESLEYAN CHURCH.

Resident Minister - - Rev. ARTHUR J. JOHNSON.

FELLOWSHIP AND BIBLE CLASS.

EVERY WEDNESDAY EVENING, FROM 8-30 TO 9-30.

Conducted by the Minister. Mr. W. COPELAND, Sec.

Programme, January to June, 1904.

- Anticipations and Resolutions.
 Biblical and Religious Questions.
 Heroes of Faith—Robertson of Brighton.
 Israel in the Wilderness.
 A Sabbath in Capernaum. Mark i. 21-34.
 Renewal of Quarterly Tickets.
 Heroes of Faith—Kingsley.
 Hearers and Doers of the Word. Matt. vii. 21-29.
 Home Missionary Meeting.
 Prayer-meeting and Address.
 Heroes of Faith—Ruskin.
 Christianity and Amusements.
 Jesus and Mary Magdalene. John xx. 11-18.
 Easter Meditations.
 Biblical and Religious Questions.
 The Mission of the Seventy. Luke x. 1-16.
 Prayer and Promise. Luke xi. 1-13.
 Watchfulness. Luke xii. 35-48.
 Prayer-meeting and Address.
 Renewal of Quarterly Tickets.
 The Methodist Church and Others.—I.

Rev. A. J. Johnson's Programme continued—

The Methodist Church and Others.—II.
 Personal Testimony.
 Heroes of Faith—Tennyson.
 Prayer-meeting and Address.
 Christianity in Relation to the Home.

All desirous of joining the Church are invited to attend.

N.B.—Preaching Service every Wednesday Evening from 7-30 to 8-30.

Mr. Ernest J. Burrow, of Southampton, has a Men's Society Class which meets on Sunday mornings, and issues the following most appropriate programme—

Plan of Subjects.

*“ Like as the waves make towards the pebbled shore,
 So do our minutes hasten towards their end.”*

The whole Armour of God. Eph. vi. 11. Leader.
 Prayer, Praise and Testimony.
 God's purpose in Chastening. Duet. vii. 5. J. Aldridge.
 Christ our Example. 1 Peter ii. 21. E. Beale.
 Special Prayer for our Sunday School.
 Prayer, Praise and Testimony.
 Christ the Rock. Acts iv. 11, 12. A. J. Bate.
 Fatherhood of God. Matt. vi. 9. C. Callanan.
 Special Prayer for our Ministers.
 Gifts of God. James i. 17. E. D. Burrow.
 Prayer, Praise and Testimony.
 What will you do with Christ. Matt. xxvii. 22. J. Knight.
 Special Harvest Thanksgiving.
 Running the Race. 1 Cor. ix. 24. Geo. Pearce.
 Pure Religion. James i. 27. T. Barnes.
 Prayer, Praise and Testimony.
 Marvellous Magnet. John xii. 32. W. Pomeroy.
 Liberty for Captives. Luke iv. 18. W. Webber.
 Special Prayer for our Church Work.
 Infinite Love and Power. Eph. iii. 12-21. C. Harding.
 Home Above. John xiv. 2. J. Aldridge.
 Prayer, Praise and Testimony.
 Why did Christ die? Rom. v. 6. W. Aldridge.
 Special Prayer for our Missions.
 Why did Christ rise? Rom. iv. 25. E. D. Burrow.
 The Triumph of the Cross. 1 Cor. xv. 24-26. Leader.

Will every member do their best to bring at least one new member during the Session, and make a point of attending as often as possible.

On the back cover is printed three verses of the hymn—
“ When the Roll is called up Yonder.”

BLANK SYLLABUS FORMS;

Also Provision for Recording Hymns and Tunes,
and Personal Memoranda.

“The Class-Leader at Work” will be found helpful to Leaders when drafting their Programmes, as it will on such occasions prove to be a perfect store-house for their use. The blank perforated syllabus forms supplied may either be filled up and afterwards torn out as copy for the printer, or removed for private reference by those who do not issue Programmes to their members. Some Leaders will, doubtless, leave their Programmes in the book as a record of past work.

It is of considerable advantage to Leaders to keep a record of the hymns and tunes used in the Class, for in that way repetition is prevented, and the Leader is enabled to see at a glance what tunes and hymns were associated on such special occasions as Easter, Whitsuntide, Christmas, etc.

Moreover, when any particular tune has been sung to certain words at a time of special interest in the Class, such as a rich and unexpected experience meeting, or the departure, return visit, or death of one of the members, it can thus be recalled, and the instance brought to the memory of the members by the same combination on other occasions. Then again in large Classes in which they hold an annual Social Meeting or a Class Pic-nic, it is often found that the Class like to keep a special combination of hymn and tune to signalise the occasion. To illustrate this point, I may mention that in a large Men's Society Class which I know well, for some years past it has been customary at their annual social meeting, etc., to begin with “Oh, for a thousand tongues to sing,” to *Lyngham*, and it is impossible to describe in words the enthusiasm which is aroused when that hymn is announced. The combination is, therefore, kept sacred for great occasions, and is now looked upon as the Class “Anthem.”

But perhaps the most important object to be attained by keeping a record of hymns and tunes used in the Class is that the non-musical Leader is able to see at a glance on reference to the list which of the known tunes are best adapted to the various hymns he has selected.

Blank pages are, therefore, provided for the purpose of keeping this record. They are divided into sets of three columns, which give space for the date, number of hymn, and number of tune.

Some blank pages are also added for general memoranda, which will doubtless be found useful by the Leader for making personal notes.

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