## 

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| "None other Name." $\qquad$ <br> * None other name but Thine Redeemer, King divine <br> Exult and tre glad acclaim, And bow the knee faith's adoring, meek humility? |  |  |  | Look up! |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |
|  | and many other requirements, are constanyly de |  |  |  |  |  |
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|  |  |  |  | That all may understand. |  |  |
| None other name but Thine <br> The weary-hearted pine <br> In vain for solace: bid them trust in Thee ! <br> The sad, the sever'd, whither should they flee, <br> But to Thy breast : <br> There, there alone the sorrowful have rest. |  |  |  |  | The Art of Life. |  |
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|  |  | Means for Spiritual P1 |  |  |  |  |
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|  |  |  |  |  |  |  |
| And stricken-hearted now Upon thy pallid brow Hath lost its melordy, and joy is mute ; Hath lost its melody, Yet gaze above, <br> Thy Saviour liveth, and His name is Love! |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | 寺, iif thy |  |  |
|  |  |  |  |  |  |  |
| None other name but Thine <br> Far off where brightly shine In the blue heavens the Aitar and the Cross, There bend deluded ones to earthly dross, And idol-deities in fear, $\qquad$ |  |  |  |  |  |  |
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| 's darkest chidren in their agony <br> Thou lov'st to <br> Anl rescue from the midnight of the grave. |  |  |  |  |  |  |
|  | Wesley and her Children. |  |  |  |  |  |
| And rescue from the midnight of the grave. <br> None other name but Thine, <br> Redeemer, King divine! <br> Thy love the wide earth circle, and its might Tritmphant chase the gloom of error's night, <br> Bright conqueror of the world, and death, and <br> hell. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | or |  |  | The Ends of Astronomy. |  |  |
|  |  |  |  | And now, when we have named (not ex- |  |  |
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| The following excellent and appropriate remarks on the benefits of Class Mertings are taken from the Western Christian Advo- |  |  |  |  |  |  |
|  | how they should be managed, and edu- |  | " |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | den Beauty in a Word. |  |  |  |
| When professed Christians become luke warm in their feelings, or are deficient in |  |  |  |  |  |  |
| Christian attainments they will not cordially relish those ordinances of religion which de-mand the existence and exereise of the live- |  |  |  |  |  |  |
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| mand the existence and exercise of the live- ly Christian graces, and which can not be |  |  |  |  |  |  |
| performed with coumfort without the posesesclass meetings. This institution looks to the |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| possession of the true Christian spirit or the earness to fre to pursue it. If it be even a cross to frequent these meetings, the bene |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| up the demand of our holy religion.isThene measeand |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| for the yonng and inexperienced. Even the young who have been brought up in the nur |  |  |  |  |  |  |
| yure and admonition of the Lord, will need such weekly exhortations and devotional ex |  | somm |  |  |  |  |
|  |  |  |  |  |  | , |
| ercises as constitute the services of the classroom, and those who have been destitute o |  |  |  | ber |  |  |
| adequate Christian instruction, till they were <br> induced to become religious, will learn much |  |  |  |  |  | To a Mother. |
| in this way. This is a school of experience, and of experience in all the stages of Chris- |  |  |  |  |  | have a clikl on your knee. |
| tian attainment, from conviction to conver-sion, from conversion to sanctification, and |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| onward in this to full maturity. And then here are those of all ages and of all conhere are those of all ages and of all con- ditions, each furnishing bis lesson of teach- |  |  |  |  |  |  |
| ing, whether it be warning, or encouragement, or reproof, or any other needful part of the | bei |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Christian's progress. <br> It is, also, a wonderful aid to self-examin- |  |  |  |  |  |  |
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|  |  |  |  |  |  | - |
|  |  |  |  |  | . Exery thing that man desires may be lád |  |
| examination. The singing and prayer are calculate to lead the mind inward. The | e thi |  |  |  |  |  |
| simple narrative of each, in reference to his own state, is a mere exercise growing out of | $f$ |  | And tuss, wher we are rain and haughy |  |  | with an evil memory berlimid and dtread be |
| self-knowledge. In short, from the time he members of the class enter their wonted |  |  |  |  | cunsabies mill. If any man fail in the thing |  |
| place of prayer, and proceed through its devotional duties, there is a constant reference |  |  |  | will |  |  |
|  |  |  | lation. He esubmits ns to temporary pain |  |  |  |
| it to be right before God; and this self-examiation is necessary to progress in reli- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| gion. Many Christians have found this to be so from happy experience. |  |  |  |  |  |  |
| Besidesen this meening ore prayer and ree igious eulure act wonderfly in prevent: |  |  |  |  |  |  |
| ing defection in religion. Here pure minds are sifred up by way of remembracce. The tardy are urged on, oso as to keep pace with |  |  |  |  |  | 4 |
| tardy are urged on, so as to keep pace with those that precede them. When sloth would | h ${ }^{\text {som }}$ |  |  |  |  |  |
|  |  | The Imperishable. |  |  |  |  |
|  |  | chitects |  |  |  |  |
| thy or fellowship connected wilh active lifethat counteracts the native or accuired that counteracts the native or accuurecindolence of human nature. There is some |  |  |  |  |  |  |
|  | e- | existence, when compared with | mious young man toda |  |  |  |
| inderg in the association of fellowsoldiers, fellow-labourers, fellow-travellers, |  |  |  |  | wheth |  |
| by which those banded together catch, as it were, the spirit of the body with which they |  |  |  |  | Much, that he has been accustomed to |  |
|  |  | 隹 | on his knees at prayer. The boy lis |  |  | Conscience. |
| are united :so that if one suffer the others suffer; ; if one rejoices the others rejoice. |  |  |  |  |  |  |
| Now, the services of the class are of the stirring, active, and vivifying sort, and an- |  |  |  |  |  |  |
| ${ }^{\text {swer admirably to deter from defection. }}$ We have barely called attention to class |  |  |  |  |  |  |
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|  |  | 1ood |  |  |  |  |
| does not reish his class, has just reason to suspect himself. For those who neglect class |  |  |  |  |  | $y$ |
| suspect himself. For those who neglect class will e found, for the most part, itber greatiy wanting in Christian experience, or they |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | thing-oonly an un |  |  |  |
|  | ill |  |  |  |  |  |
|  |  |  | your modives are beneorenent 1 |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | roward of my labors to know that I live |  |  |  |

