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## "None other Name."

There is no other name under heaven given among men, whereby we must be saved.

BY ADELINA.

None other name but Thine, Redeemer, King divine!

Shall not the earth, with loud and glad acclaim, Exult and triumph in a Saviour's name?

And how the knee In faith's adoring, meek humility?

None other name but Thine! The weary-hearted pine In vain for solace: bid them true in Thee!

The sad, the sorrowful, whither should they flee, But to Thy breast?

There, there alone the sorrowful have rest.

None other name but Thine! Kneel, mourner, at that shrine:

Perchance thine heart is desolate and lone. The loved, the cherished family,—all are gone!

The light that shone Around thine home calm radiance it hath fled.

And stricken-hearted now Upon thy path and bow Are traced deep lines of suffering; thy soul's lute Hath lost its melody, and joy is mute;

Yet gaze above, Thy Saviour liveth, and His name is Love!

None other name but Thine! Far off where brightly shine In the blue heavens the Altar and the Cross, There bend deluded ones to earth's dust, And in vain pursue, And idolatry in fear adore.

Yet these are Thine,—the lost,— The erring temptest-ward!

The weak who suffer, and the wrong'd who sigh: Earth's darkest children in their agony Thou lovest to save, And rescue from the midnight of the grave.

None other name but Thine, Redeemer, King divine!

Thy love the wide earth circle, and its night Triumphant chase the gloom of error's night;

But truth prevail,— Bright conqueror of the world, and death, and hell.

—Christina McClellan.

## Benefits of Class Meetings.

The following excellent and appropriate remarks on the benefits of Class Meetings are taken from the *Western Christian Advocate*:

When professed Christians become lukewarm in their feelings, or are deficient in Christian attainments, they will not cordially relish those ordinances of religion which demand the existence and exercise of the lively Christian graces, and which can not be performed with comfort without the possession of living faith. This is the case with class meetings. This institution looks to the possession of the true Christian spirit or the earnest resolve to pursue it. If he is even a cross to frequent these meetings, the benefits of them are such as to justify our taking up our cross; for profit, not always pleasure, is the demand of our holy religion.

These meetings furnish proper training for the young and inexperienced. Even the young who have been brought up in the nurture and admonition of the Lord, will need such weekly exhortations and devotional exercises as constitute the services of the classroom, and those who have been destitute of adequate Christian instruction, till they were induced to become religious, will learn much in this way. This is a school of experience, and of experience in all the stages of Christian attainment, from conviction to conversion, from conversion to sanctification, and onward in this to full maturity. Any of them here are those of all ages and of all conditions, each furnishing his lesson of teaching, whether it be warning, or encouragement, or reproof, or any other needful part of the Christian's progress.

It is, also, a wonderful aid to self-examination; for its exercises all lead to this, or are closely connected with it. The secluded classroom, away from the noise and observation of the crowd, is an incentive to self-examination. The things that are done are calculated to lead the mind inward. The simple narrative of each, in reference to his own state, is a mere exercise growing out of self-knowledge. In short, from the time the members of the class enter their wonted duties, and proceed through its discipline to the state of the heart, urging and leading it to be right before God; and this self-examination is necessary to progress in religion. Many Christians have found this to be so from happy experience.

Besides, this meeting for prayer and religious culture acts wonderfully in preventing defection in religion. Here pure minds are stirred up by way of remembrance. The tardy are urged on, so as to keep pace with those that precede them. When sloth would introduce its killing stillness, the activity of living Christians around removes this contagion from the soul; for there is a sympathy or fellowship connected with active life, that counteracts the native or acquired indolence of human nature. There is something moving in the association of fellow-soldiers, fellow-labourers, fellow-travellers, by which those banded together catch, as it were, the spirit of the body with which they are united; so that if one suffers the others suffer; if one rejoices the others rejoice. Now, the services of the class are of the stirring, active, and vivifying sort, and answer admirably to deter from defection.

We have barely called attention to class meetings, at this time, not just to discuss their merits, but merely to stir up preachers and members to a proper observance of them. The Methodist who neglects, or who does not relish his class, has just reason to suspect himself. For those who neglect class meetings, for the most part, either greatly wanting in Christian experience, or they have already fallen into a state of lukewarmness, or are negligent in acknowledged Christian duties, or something is defective in heart or life in some way. These remarks will not apply to members of other Churches, among whom class meetings do not formally exist. Yet, in all well-regulated Churches, institutions exist among the members that maintain substantially, if not so efficiently, all the elements of class meetings. In all

## Churches of Christ, exhortation, watching over one another, seeking out the wanderer, and many other requirements, are constantly employed to build up the members in faith and holiness. The mere form of the class meeting seems, as a wise, prudent man, to be admirably calculated to promote the spirit of piety, and to insure the observance of all those means of grace which all good Christians find it necessary to observe. The Methodist, therefore, who neglects his class, will mostly be led to neglect those vital matters which the formalities of the class so well secure, and which all devout Christians look upon as necessary, and they do in part observe them. An whole Methodist is excluded the Church for neglect of his class, he is excluded because he, in fact, neglects what is expressly enjoined by the word of God, "Forget not the assembling of yourselves together," etc.

## Means for Spiritual Prosperity.

The following article is extracted from a Circular Letter of the Central Baptist Association of Nova Scotia, published in the *Christian Messenger*:

"Whatever may be the degree of piety in our Churches, or personal holiness among our members, one consideration is evident; God, in infinite wisdom and love, has graciously provided a remedy for all our spiritual diseases, and in His Word, most distinctly the vast extent of our depraved and revolted souls, the influences of those learning and piety, will bless mankind to the latest posterity.

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## Wanderers these eighteen hundred years.

Mount Zion still stands, though the mosque of the Mahometan desecrates its summit. The pyramids of Egypt, the most ancient and perhaps some of the most wonderful monuments of human skill—crumble and decay, through time and the elements; but the Nile flows at their base, in the same calm and unruffled bosom as it did hundreds of ages before, when the children of Israel were in captivity in Egypt. Sculptures and ecclesiastical antiquities may be destroyed, but the sea is the same in its majesty, in calm and in storm, in its ebb and its flow, as when Cesar bore his banner into Britain; and, by the prowess of his legions, added another colony to Rome. The and his three friends have long since departed; but the stars on which they gazed continue to shine. We feel, as they felt, the swift influence of the Pleiades; we gaze, as they gazed, on the band of Orion; but the thousand years have passed away since the patience and the end of God vindicated the righteousness of God. But, if these things show the littleness of man, there is one thing in which he is superior to all material creation, in the vast extent of his mind, and in the range of his thought, and in affection. Let human thought once find utterance, let it be clothed in human language, and nothing can destroy its power: it shall last in its influence forever. Let it be printed, and published, and circulated, and, if it has been read, and studied, you may buy up every book, burn every copy, erase its name from the catalogue of every library, but you cannot destroy its influence. How often has a single expression changed a young man's conduct for life! How often has the application of a promise of Scripture brightened the countenance and cheered the heart of the afflicted; while the word uttered by envy, and repeated in malice, has proved the seed of all uncharitableness.

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