Christian Union.

BY E. P. PHINNEY.

[The following paper was read before the Annapolis County Ministerial and Missionary Conference, Feb. 8th, and published by request of that body.]

Union is the basis of prosperity in all conditions and circumstances of life, and is even necessary to the existence and perpetuation of different forms of society, and especially so, of organizations for the well-being and prosperity of man; and this necessity is so manifest that it needs no argument to establish its truthfulness. But union, in order to be permanent, effective and useful, must have a solid foundation to rest upon, and a coherent, unselfish principle permeating it, and holding its parts together in indissoluble ties. No Christian union can possibly be successful at the present, or even pushing into the background, any of the vital principles of christianity, or of the manifest doctrines of the Bible; and any union entered into at the expense, or sinking out of sight, of a "Thus saith the Lord" must be false, spurious, and disastrous to the best interests of religion.

In the brief space allotted to a paper of this kind, I cannot enter upon a discussion of a "denominational union," which is agitating our churches, and is being so fully discussed by them at the present time; and though the subject is very inviting, I will confine my present remarks to the more practical, and to us, the more important part, viz., the necessity of Christian union in our individual churches.

I have said that effective union requires a proper basis, and a just, coherent principle binding it, and, in order to the existence and perpetuity of a church, the foundation must be supreme love to God, and the ligaments binding it together unselfish love to one another. Among the last utterances of our Saviour to his disciples was this: "A new commandment I give unto you, that ye love one another," and so impressed was the apostle John with the importance of this element, that, with a heart overflowing with love to God and man, we find him pathetically reiterating, "Little children, love one another."

When supreme love to God exists, love to one another must of necessity follow; and when the latter is not a manifested fact in our lives, we have grave cause to examine ourselves to know if the love of God dwells in our hearts; and the apostle makes this our test of our conversion when he says, "We know that we have passed from death unto life, because we love the brethren." Now, if Christian union is the outgrowth of Christian love, that union must of necessity be manifested in various ways in our daily lives. The Psalmist says, "*Behold* how good and how pleasant it is for brethren to dwell together in unity."

I will briefly consider a few of the ways in which this union should manifest itself.

1st. In our business relations. If we recognize each other as brethren, as children of the same Heavenly Father, then a fraternal regard should run through all our intercourse and pervade all our actions, and, whilst honesty and integrity should characterize our business relations with all men, we should be *particularly careful* that, in our intercourse with our brethren, nothing should occur by which our weak brother should be made to stumble, or have cause for offence; and, whilst unfaithfulness in this respect will bring reproach upon the cause, vastly more injury may be done by weakening the faith of a brother, and causing stumbling-blocks to be placed in his way. We should not unnecessarily wound a brother's feelings, but rather sympathize with him in his trials, and cheer him on in the path of duty. If the voice of calumny or slander assail him, instead of giving it apparent sanction by lending it a ready ear, or joining our voice to waft it still further on its deadly course; let us express our disbelief, and manifest our sympathy with the brother, until we become fully convinced of his unworthiness. How much do we require to guard ourselves in this respect, and to live in the constant exercise of that charity "which thinketh no evil."

2nd. This union should manifest itself in our social and public gatherings for worship. If we love one another, we will love to meet together to worship our common Father, to share each other's joys, sorrows, and Christian experience, and to cheer each other in the endeavor to walk in the narrow way. We all need this Christian sympathy, the outcome of true Christian union, and we are scarcely realize, and may never know in this world, the amount of good which may thus be done.

3rd. In the support of the Gospel, is there not much need in most of our churches of the exercise of a broader spirit of union? If every Christian would feel that when he became one of the great brotherhood, he was morally and religiously obligated to share, according to his means, in the maintenance of religious worship, in the spread of the gospel, and in the support of those who go forth to proclaim it, what grand strides towards the millennium would be made, and what a glorious victory for the gospel of the Son of God achieved. Is not the command, "Go ye into all the world and preach the gospel to every creature," as binding upon *us to day* as it was upon the disciples when uttered? "How can they hear without a preacher, and how can they preach except they be sent?" and how can they be sent unless we contribute of our means for that purpose? But, here, I would dwell more particularly upon the matter of *pastoral support*.

The apostle Paul in writing to the Corinthian church, says: "For God hath so ordained, that those who preach the gospel should live of the gospel," and it would seem that very many of us at the present day are inclined to place too literal a construction upon that passage, and think that it means that the minister must live on the sermons which he preaches. I do not mean to say that our churches are inclined to let their ministers starve, or even suffer; but I do say, that if their support were left in the hands of too many of our brethren, suffer they must; and they would be compelled either to leave or starve. Whilst I do not believe it is the duty of our ministers, at Associations and Conventions, to formulate and vote resolutions naming the minimum sum which churches should pay their pastors, I do believe that it is the duty of every church to adequately support their minister according to their means, and that every individual member should proportionally contribute to that support. Is it a manifestation of union, when a few must contribute *largely*, if not beyond their means, to make up the deficiency of those who grudgingly *give one*, when they might and should give *five* dollars, and are finally forced to the unscriptural method of bazaars, entertainments, and such like devices; thereby turning the house of the Lord into a house of merchandize, in order to raise a few dollars for some religious purpose, or to make up a deficiency in the stipulated salary of the minister.

I will not now enter into a discussion of these methods and devices, but, with all seriousness will ask, Brethren, are these things right? Are they necessary? Do we manifest union with our Great Head and with one another, when we allow such things to exist? Nay, when by our withholding, we force their adoption almost as a necessity! Are we not as much bound by covenant obligations to mutually contribute of our means, and according to our ability, to the support of the gospel, as we are to the performance of any other Christian duty?

There are very many to whom these remarks will not apply, and for whom they are not intended; but is it not a fact that there are too many amongst us to whom they *do* apply; and would it not be more conducive to our own christian happiness and prosperity, if every one adopted the suggestion of the Apostle Paul—"Upon the first day of the week let *every one of you* lay by him in store as God hath prospered him."

4th. The relation of the Church to the Pastor.—We have already spoken of the duty of united giving for the support of the minister; but, when the requisite arrangements have been made for his support, and he has been settled in the pastorate, the duty of the church has but begun, for, whilst this is an important and necessary element in the union of pastor and people, it is not the only, nor by any means, the most important one; for if this union should rest on a purely pecuniary or monetary basis, it would be most unsatisfactory and transient. The union, to be such as would be blessed to the glory of God and the prosperity of the church, should be one of sympathy, heartfelt co-operation, and christian affection. The hands of the minister should be upheld, not only by the Aarons and the Hurs, but by the whole church.

Sympathy should not only be felt, but manifested; appreciation not only expressed by words, but by deeds. Every individual member of the church should feel that he is called upon to be a co-worker with the minister in upholding the services of the sanctuary, and should gladden his heart by his presence at, and participation in the social religious exercises of the church. What a saddening effect it must have on the heart of the devoted pastor, to meet but a half a dozen or so in the prayer and conference room, and to feel the lack of the flowing of love from heart to heart which characterizes the united, earnest services, when the whole church as one man unites to come up to the help of the Lord against the mighty. Of course it is not expected that every individual could attend every meeting, or participate in its duties; but how different the usual attendance from what it might and ought to be!

Why is it that at the time of a revival, the house is filled with those eager for the opportunity to manifest their union with their Divine Head and with one another, whilst, on ordinary occasions, the meetings are characterized by the *twos* and the *threes*? Is it not because the bonds of that union have become loosened, by the neglect of those duties which have a tendency to strengthen and tighten them?

But there are *negative*, as well as *positive* duties and ways of sustaining a minister: by refusing to listen to anything which may have a tendency to detract from the effects of his labors, or to lessen his influence. The reputation of our minister should be even dearer to us than our own, and we should shield it with equal care. If we see anything in him with which we cannot entirely agree, or which we may think to be blameworthy—for ministers are but mortals like ourselves—instead of going about and talking of his faults or his foibles to others, and especially to those who are not christians, we should talk kindly to the brother himself; who, if he be imbued with the proper Spirit, will not only thank us for our candour and discretion, but will also profit by it. Why is the union of pastor and people so frequently disturbed and broken, and so many of our churches laid under the necessity of a change? Is it not, too frequently, because some one or other of the brethren, having some fancied grievance with the minister, or some unfounded prejudice against him, adopts the unwise and unchristian course of talking of it to others, even to those who may scoff at religion itself, until the leaven of dissaffection shall have so sufficiently worked as to cause his resignation or dismissal. Under the smart of discontent we are too apt to neglect the injunction—"Touch not mine anointed and do my prophets no harm."

But, are *ministers* always free from blame in this respect? Whilst endeavoring to be wise as serpents, are they, at the same time, harmless as doves? Are no words unguardedly spoken, and in the wrong places? Are they and the church mutually bearing and forbearing? Is selfishness buried beneath Divine Love—is human will held in subjection by the will of the Master—and is the glory of God sought, even if at the expense of extreme personal humiliation? Could not pastor and people experience a higher and stronger union, by more closely copying the pattern of Him who emptied Himself of His glory, and abased Himself, that we might be exalted?

May the bond of christian union on earth become more and more perfected, until it shall be finally consummated in the Great Head in glory.

Baptism and Faith.

[At the request of a friend we publish the conclusion of Mr. Spurgeon's famous sermon on "Baptismal Regeneration," delivered twenty-six years ago. It bears upon a question that has received a little attention in the MESSENGER AND VISITOR.]

But now to close, there are some who say, "Ah! but baptism is in the text: where do you put that?" That shall be another point, and then we have done.

The baptism in the text is one evidently connected with faith. "He that believeth and is baptized shall be saved." It strikes me there is no supposition here, that anybody would be baptized who did not believe; or if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptised or not, unless he believes. The baptism of the text seems to me—my brethren, if you differ from me I am sorry for it, but I must hold my opinion and out with it—it seems to me that baptism is connected with, nay, directly follows belief. I would not insist too much upon the order of the words, but for other reasons, I think that baptism should follow believing. At any rate it effectually avoids the error we have been combating. A man who knows he is saved by believing in Christ does not, when he is baptised, lift his baptism into a saving ordinance. In fact, he is the very best protester against that mistake, because he holds that he has no right to be baptised until he is saved, he bears a testimony against baptismal regeneration in his being baptised as professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this baptism I will admit there is very much ascribed in Scripture. Into that question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly, I find this—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere; I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said: "This is my body," when it was not his body, but bread; yet inasmuch as it represented his body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin—it may be called the washing of sin—not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit, in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this: baptism is the avowal of faith; the man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in Christ, but his faith remained between God and his own soul. In baptism he says to the baptiser, "I believe in Jesus Christ," he says to the Church, "I unite with you as a believer in the common truths of Christianity;" he saith to the onlooker, "Whatever you may do, as for me, I will serve the Lord." It is the avowal of his faith.

Next, we think baptism is also to the believer a testimony of his faith; he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptised in suffering; I believe he was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ. There is a showing forth in the Lord's Supper of Christ's death, and there is a showing forth in baptism of Christ's burial and resurrection. It is a type, a sign, a symbol, a mirror to the world; a looking-glass in which religion is as it were reflected. We say to the onlooker, when he asks what is the meaning of the ordinance, "We mean to set forth our faith that Christ was buried and that he rose again from the dead, and we avow this death and resurrection to be the ground of our trust."

Again, baptism is also Faith's taking her proper place, it is, or should be, one of her first acts of obedience. Reason looks at baptism, and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore will I observe it. If it did me some good, my selfishness would make me do it, but inasmuch as to my sense there is no good in it, since I am bidden by the Lord thus to fulfil all righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable being commanded by God, is law, is law to me. If my Master had told me to pick up six stones and lay them in a row, I would do it, without demanding of him, 'What good will it do?' *Cui bono?* is no fit question for soldiers of Jesus. The very simplicity and apparent uselessness of the ordinance should make the believer say, 'Therefore I do it because it becomes the better test to me of my obedience to my Master.'" When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, "Please, sir, what for?" you are quite clear that he hardly understands the relation between master and servant, so when God tells me to do a thing, if I say, "What for?" I cannot have taken the place which Faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded and Faith obeys because it is commanded, and thus takes her proper place.

Once more, baptism is a refreshment to Faith. While we are made up of body and soul as we are, we shall need some means by which the body shall sometimes be stirred up to co-work with the soul. In the Lord's Supper my faith is assisted by the outward and visible sign. In the bread and in the wine I see no superstitious mystery, I see nothing but bread and wine, but in that bread and wine, I do see to my faith an assistant. Through the sigh my faith sees the thing signified. So in baptism there is no mysterious efficacy in the baptistry or the water. We attach no reverence to the one or to the other, but we do see in the water and in the baptism such an assistance as brings home to our faith most manifestly our being buried with Christ, and our rising again in newness of life with him. Explain baptism thus, dear friends, and there is no fear of Popery rising out of it. Explain it thus, and we cannot suppose any soul will be led to trust to it; but it takes its proper place among the ordinances of God's house. To lift it up in the other way and say men are saved by it—ah! my friends, how much of mischief that one falsehood has done and may do, eternity alone will disclose. Would to God another George Fox would spring up in all his quaint simplicity and rude honesty to rebuke the idol worship of this age; to rail at their holy bricks and mortar, holy lecterns, holy altars, holy surplices, right reverend fathers, and I know not what. These things are not holy. God is holy; his truth is holy, holiness belongs not to the carnal and the material, but to the spiritual. O that a trumpet tongue would cry out against the superstition of the age. I cannot, as George Fox did, give up baptism and the Lord's Supper, but I would infinitely sooner do it, counting it the smaller mistake of the two than perpetrate and assist in perpetrating the spitting of baptism and the Lord's Supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the salvation of priests. If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed, or else dishonest; who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing time is coming to God's saints, and we shall be clearer one of those days than we now are from union with those who are upholding Popery, under the pretence of teaching Protestantism. We shall be clear, I say, of those who teach salvation by baptism, instead of salvation by the blood of our blessed Master, Jesus Christ. O may the Lord gird up your loins. Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and his saints on the one hand, and the world, and forms, and ceremonies, on the other. If we are overcome here, there may be years of blood and persecution, and tossing too and fro between darkness and light; but if we are brave and bold and flinch not here, but stand in God's truth, the future of England may be bright and glorious. O for a truly reformed Church in England, and a godly race to maintain it. The world's future depends on it under God, for in proportion as truth is marred at home, truth is maimed abroad. Out of any system which teaches salvation by baptism must spring infidelity, an infidelity which the false Church already seems willing to nourish and foster beneath her wing. God save this favored land from the brood of her own established religion. Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh, for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last, "Well done, good and faithful servant, enter thou into the joy of the Lord." May the Lord bless this word for Christ's sake.

An Inspiring Woman.

BY MISS ANNA BREED.

If you had chanced to call at the cosy parsonage of the thriving village of A—— on a certain winter morning, you might have seen Emma Davis, the bright, lovable wife of the pastor, sitting by the cradle, rocking her baby, and diligently reading a book. Her morning work was finished, baby was asleep, and she was reading the last chapter of a volume of lectures on woman's work. The subject of this concluding chapter was, "Woman the Inspirer"; and you could not fail to notice the uplifted, thoughtful expression on the face of this dear little woman as she read.

Presently she closed the volume, and remained absorbed in reflection for some moments, and then murmured aloud to herself: "How stirring it is to read of these rare women! What an inspiration the wife of Sir James MacIntosh was to him! How intelligently Mrs. Hawthorne ministered to her husband! And that noble man, Mr. Fawcett, the blind Postmaster General of England, could never have occupied the high position he did had it not been for the unceasing devotion of his beautiful wife! Well, I must endeavor to learn all I can from these ideal women!"

The bright face became more thoughtful, and after further reflection Emma suddenly exclaimed: "Now I know what I am to do! Of course I am aware my husband can never be a great genius, and I can never be like Mrs. Hawthorne or Mrs. Fawcett; but I can inspire him to perform his daily work in such a loyal, unselfish spirit, that his life may be a continual inspiration and comfort in his parish. Yes, I will begin immediately. He has his pastoral calls to make this afternoon. After dinner I will ask him to tell me where he intends visiting, and I will try to explain to him how he may bring sunshine and an exalting influence into every home he enters."

The dinner hour was unusually enjoyable to the tired man who had been engaged in hard study all the morning. Emma was too wise to discuss church work when her husband was already wearied with planning next Sunday's sermon. She related in her own fascinating way school-day stories, and some ludicrous incidents that had come to her notice, in the parish, and soon the tired pastor had forgotten his cares and was laughing with all the abandon of a school-boy.

After dinner, as usual, Howard Davis seated himself in his comfortable armchair to rest before making his pastoral calls. The baby climbed up in his lap, and soon both were engaged in a delightful frolic. Emma noiselessly entered the room, stepped behind the chair, laid her warm, soft hand on her husband's head, began smoothing his forehead, and asked in her cheerful way,—

"And now, what are your plans for this afternoon?"

"Oh, these everlasting calls! To tell the truth, Emma, I am becoming tired of them. If I could visit congenial people, I should not object, but there are so many I meet who are not in the least interesting."

"And whom do you think of visiting this afternoon, dear?"

"Well, there is Mrs. Hood, the wife of that miserable, good-for-nothing drunkard!"

"Oh, Howard, wait, please, before you say more! Let me tell you how you can help her. When this poor woman comes to the door to greet you, lift your hat as gracefully as you would to a lady in the higher walks of life. Dear Mrs. Hood! She will appreciate such a mark of respect from a true gentleman. Then sit down by her and listen reverently while she tells her sad story. Give her strong, manly counsel, and don't leave without reading her some of the richest promises of Christ and praying with her. Pray as though you considered it a blessed privilege to plead with God to strengthen a discouraged wife and mother to patiently and even cheerfully fill her hard place in life; and when you bid her good-by, remember to assure her that she shall not want for food and clothing this cold weather. Now, where will you call next?"

"I thought I had better visit the Waltons."

"I should think you would enjoy calling at that elegant home."

"Well, I do. But the family are so worldly, they seem to have no interest in any one but themselves."

"Perhaps so; but I have been watching Helen Walton at church. She certainly has a lovely face and charming manners. If you could induce her to become interested in some one besides herself, she might bring gladness to many a sad heart. There is Miss Richards, that intelligent schoolteacher who is now a helpless invalid. How charmed she would be with this attractive girl; and I think Helen would be greatly improved by associating with a person of such a keen mind and disciplined character. Can't you influence her to visit this lady?"

"Why, yes, dear, I suppose I can. You are taking all the drudgery out of my work, and I am beginning to long to make my calls. But the next visit I have to make will be all pleasure. I am going into the high school to see Roberts, the new teacher."

"Well, don't forget to mention the encouraging compliment the chairman of the school board gave you on his efficient services, and ask him to tea Saturday evening. Tell him we shall be very happy to enjoy his company. Have you another call to make?"

"Yes, one. I promised Miss Reynolds I would come to see Willie this afternoon."

"And you don't think that will be a tiresome call, Howard—that dear, little, helpless cripple, with his bright mind and wonderfully patient spirit? Take him in your arms as you would baby Charlie, if he was helpless. Let him see you love him, and are as glad to sit with him as though you were his papa. Tell him stories to amuse and instruct him, and when you leave say to him that you always feel like being a more patient man for coming to see him. Be sure you give him a good-by kiss."

"Well, you wise little counselor, I will try to be the unselfish, sympathetic man you wish me to be, this afternoon. But I must be off. It is now three o'clock," and kissing his wife and baby, Howard Davis started forth on his pastoral work.

Entering the sitting-room, Howard Davis drew up his arm-chair before the fire, and began: "First, I called at Mrs. Hood's. Found her sad and disheartened. Listened to her sorrowful story, and comforted and strengthened her. Then I visited Walton's, and met Helen. The dear girl was only too happy to visit Miss Richards. Said she had felt for some time that she ought to be a blessing to those less fortunately situated than herself. I am mistaken if Miss Richard's life is not greatly brightened by the charming presence of this refined girl! And I had a royal time with Roberts! He was desperately homesick for his old home, but I cheered him up. We had a grand time talking over college days and recent literature, and succeeded in securing his promise to stand by me in church work. I tell you, Emma, his help will be invaluable. You know the minister and school-master in these country villages ought to labor together to elevate the community. He was only too thankful to accept our invitation to tea, and I cordially invited him to feel free to call any time."

"And how about Willie Reynolds?"

"You should have seen him! He was sitting by the window, and when he saw me his face became radiant with joy. I held him in my arms, told him stories, and while I was sitting in an old rocking-chair, with his sweet, patient face resting on my shoulder, there came to me a wonderful conception of the meaning of the word 'minister.' To spend one's days ministering to one's fellow-men, sharing their joys and sorrows, bearing their burdens, and working to enrich and elevate their lives, does appear to me the noblest occupation a man can be engaged in."

"And I must tell you, darling, my thoughts as I came near home. I saw in the distance this plain little parsonage, and said to myself, 'There is my home, and in that home is the dear girl who, on that lovely June day two years ago, consecrated her life to me.' Now there never was a time when the ministry demanded so much of a man as it does to-day. He must be devoutedly spiritual, must possess a vigorous, cultivated intellect and a warm, unselfish heart. He must also excel in all those finer graces of character that help to make the ideal man. By the grace of God and your inspiring assistance, I am determined to be this style of a minister. No, dear," Howard added mischievously, looking at his wife, "I can never be an eminent historian or a remarkable romance writer, but I can become a consecrated, intelligent, wide-awake preacher, spending my life to serve others."

While Emma had been listening to her husband, her face had shone with loving admiration, and when he ceased speaking, she exclaimed: "Howard, I am so happy with my place in life! Oh, I mean to devote myself more completely to helping you! Why should I desire nobler work than to be your inspiration in all those ways that will make you, in the finest and deepest meaning of the words, 'a minister in the church of Christ?'"—*Zion's Herald.*

Obedience—The Fruit of Faith.

The depreciatory way in which obedience is regarded in much revivalistic teaching is out of harmony with the whole spirit of the New Testament, and tends to make the religion it fosters a thing of mere sentiment. On a bill announcing some mission services, we once saw the verse,

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay
Jesus has done in his own blessed way

Now that is both true and false. True in that our Lord's work is complete: false in that it leads men to think that faith may "abide alone." Christ lays equal stress on believing and doing. Indeed, he tells us that certainty concerning God can only be reached by willingness to obey. Where faith remains without obedience, like seed that does not send up its stem to the light, it dies. Where men seek to obey without faith in their heart they try to bring forth fruit as from a tree without root in the soil. We protest against any teaching which slights the words of Christ either as to faith or obedience. The end must be barren. Without faith we become dry and hard moralists; without obedience we become mere religionists. Those who slight obedience never Christ from his precepts; those who slight faith take the precepts and lose sight of Christ. We have no right to do either. We take either course at our peril. Without Christ as the object of faith, the glow, the enthusiasm, the dynamic force of Christianity are wanting, and it becomes a mere system of morals, superior it, but not differing in kind from, that of other religions of the world. Without obedience, growing out of faith in him, our religion becomes more erotic than spiritual, more hysterical than practical.

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Debentures issued with Coupons, from one to five years, interest five per centum per annum, payable half-yearly.
Debentures issued with Coupons, from five to ten years. Interest six per centum per annum, payable half-yearly.
FOR SALE: Capital Stock, and four years Stock, dividends on each payable half yearly. Dividends pan...on Capital Stock for half-year ending Dec. 31st, 1881, four per cent., on four-year Stock three per cent.
THOMAS REED,
aph19 tf Secretary-Treasurer.

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PAIN-KILLER
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CURE FOR
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