

that His Death upon the Cross has made atonement for our sins, because they do not believe that either. These things must be left as open questions that don't matter much to anybody, whether true or not. Then we must leave out Baptism and the Holy Communion, because all Sacraments are rejected by the Quakers; and for the same reason we must have no ministry of any kind. We cannot believe in a visible Church as the Kingdom of God on earth, because while one party says it consists of all the baptized, another says it means only those true Christians whom God knows will be saved at the last. Even if we leave out the Quakers as too few to count for much, we still must give up Infant Baptism to please the Baptists—and Bishops, Priests, and Deacons to please Dissenters generally. We must not tell our children that they belong to the family of God, because many think that this cannot be true till they have been converted. We must not call our Lord the Saviour of the world, because the Calvinists say He only died for a chosen few. Nor must we insist upon the necessity of repentance and amendment of life, because some tell us that all the sinner has to do is to believe that he is already saved. It will hardly do to speak much about duty and good works, because some think that faith does not need these things, and faith itself must not be spoken of, because there are three or four different opinions as to what faith really is. We must not say that the souls of the faithful rest in Paradise between the hour of their death and the Day of Judgment, because Romanists say they go to Purgatory and Dissenters that they go to heaven. Indeed, we dare not even say that we must all appear before the Judgment-Seat of Christ, because there are many now-a-days who tell us that true believers will never be judged at all.

We might make this list a great deal longer, for there is not one single truth of the Christian religion which is not denied by some one or other of the 200 sects which call themselves Christians. But without going any further, what is this new-fangled religion to be made up of when we have taken away all these things? When there is neither a Christ to worship nor a Holy Ghost to make us good; nor a Cross to trust in, nor Sacraments to help us with power from on high; nor a Divinely-founded Church to dwell in, nor Christ-sent ministers to guide and teach, nor a Creed to set our faith by, as we set our watches by railway time. I don't think there will be much religion left worth disputing about or caring to stand up for either. If once we begin to throw away principles—not because we think them untrue, but because all are not agreed about them—we cannot stop at any line of our own choosing. In common fairness we are bound to go on till we have done away with everything that distinguishes the Church from the Nonconformists and each sect from every other. Nothing disbelieved in by anybody must be admitted. Then we shall have this newly-patented religion. There will not be much of it; what there is of it will be very foggy and have no backbone in it; it will be a poor sort of help to live by and a poor thing to trust to when we come to die. It will be very like a map with no towns marked, no rivers, no roads, and no mountains, and only the very faintest outlines to tell us it is a map at all. It may be very well to look at, but it is of no use to travel by. No, unity is a thing most earnestly to be sought after, but we had better disagree and be in earnest, than unite by throwing away all our principles to invent a religion that nobody can love, or trust to, or use in time of need. Our "Common Christianity" may be a fine thing to talk about, but it is a flabby, shapeless thing after all, and it is not the "Faith once delivered to the Saints."

#### USE OF WEALTH.

Wealth is a blessing if used aright. It is a trust God has committed unto some, to be used not for selfish gratifications, but for the good of the holder and as well for the good of his fellowmen. Nothing will prevent wealth from being a curse to the wealthy save constant giving in proportion to his wealth. His giving yesterday is the reason why

he must give to-day, and his giving to-day another reason why he must give to-morrow, and keep on giving as the only plan in his power to prevent wealth from being a curse which will drown men in destruction and perdition.

"We brought nothing into this world and it is certain we can carry nothing out." We must leave all, oftenest to prove a curse to the children who come after us. Had we not better reflect about this stewardship of wealth? Had we not better be generous and charitable now, lest that comes upon us of which Job makes mention, "They spend their days in wealth, and in a moment go down to the grave?"

#### NOBLE GIFTS.

There are many instances of liberal giving to missions on the part of wealthy men and women in England. Mr. Arthington, of Leeds, has again and again given \$25,000 at a time. Mr. C. W. Jones, of Brighton, has been equally liberal. Miss Baxter, of Dundee, has given a missionary steamer and large sums of money. Lady Burdett Coutts, now Mrs. Bartlett, has endowed three foreign missionary bishoprics, besides giving largely to various home missions and charities.

Not long since a gentleman, who does not allow his name to be known, contributed \$24,000 in one sum for the evangelization of China. A few years ago another gentleman gave to missions one guinea a day throughout the year. The year following he advanced his contribution to seven guineas a day. He found himself so blessed in his resources, and so happy in the "luxury of doing good," that the next year he made his subscription a daily one of fifty guineas; more than \$90,000 in one year. These are but a few of the many similar cases which might be given.

#### FAMILY PRAYER.

The old-fashioned family prayer is an exercise that it is a pity to neglect. It is true that the head of the family, who conducts them, may often say the same words, and that the whole thing may become a little monotonous. The children are apt to desire more haste in regard to it, for in the morning they are anxious to get away to play or work, and in the evening they are tired and sleepy, but they are on the whole better, and not worse, for the prayers. It brings a little acceptable variety into the service to vary them by occasionally using some one else's words—those of the Prayer-book, or any other collection suitable for family worship should not be omitted for the children's sake, where it can be carried on. They sometimes appear to pay very little attention; but a deeper impression is made than the parents think. Many years after, the words they have heard repeated will come back to them with new meaning, and will have greater weight than those who uttered them ever expected. Life reveals the answer to many prayers that are heard in our childhood. There was once a little girl who had neither face nor manners likely to prove attractive, but who had good health and was likely to grow up to womanhood, whose father always asked for this child that God would specially give her the favor of the people among whom her life should be passed. The prayer was unheeded and not understood at the time; but its abundant answer in after years has recalled the old home prayers again and again. There was once a family of children who joined, because they were compelled, in the externals of family worship, but never prayed themselves, but who, when attending the funeral of their father, were moved to love and grief as they remembered the days of childhood. "Now that there is no one to pray for us, had we not better pray for ourselves?" asked one; and the others responded with a longing that they had never felt before, Home prayers are not in vain; the great Father listens if no one else does, and his blessing is sure to follow. "I do not pray with my family," said one, "because my children and servants would see the discrepancy between my devotions and life." But that was surely the greatest possible reason that could be found.—*Marianne Farningham.*

"WHAT WILT THOU HAVE ME TO DO?"

Hast Thou, my Master, aught for me to do  
To honor Thee to-day?  
Hast Thou a word of love to some poor soul  
That mine may say?  
For, see this world that Thou hast made so fair,  
Within its heart is sad;  
Thousands are lonely, thousands sigh and weep,  
But few are glad.

But which among them all is mine to-day?  
Oh! guide my willing feet  
To some poor soul that, fainting on the way,  
Needs counsel sweet;  
Or into some sick room, where I may speak  
(With tenderness of Thee;  
And, showing who and what Thou art, O Christ!  
Bid sorrow flee!

Or, unto one whose straits call not for words—  
To one in want—in need;  
Who will not counsel, but would take from me  
A loving deed.  
Surely, Thou hast some work for me to do;  
Oh! open Thou mine eyes,  
To see how Thou wouldst have it done,  
And where it lies.

#### A MODEL PARISH.

The Bishop of Liverpool, in his recent speech before the English Church Congress, said:

"I know at this moment a parish of 4,500 people in Liverpool with not a rich man in it, but only small shop-keepers, artisans, and poor. There are only thirty families in it who keep a servant, and not one family who keeps two. There are 195 houses with more than one family each. There are 183 families living in cellars. Many of these cellars are within a few yards of the church, and under its shadow. In short, this is a thoroughly poor, working-class parish, which I think no one can deny. Now, what does the Church of England do in this parish? Listen, and I will tell you.

"In a plain brick church, holding 1,000, built thirteen years ago, there is a simple hearty service, and an average attendance of 700 on Sunday morning, 300 in the afternoon, and 950 in the evening. About half the sittings are rented and half free. In three mission rooms there is an average attendance of about 350 in the morning and 450 in the evening.

"The total number of communicants is over 800, almost all of the working classes, and nearly half men. I myself helped once to administer the consecrated elements to 395, and I saw the hands that received them, and I know by those hands that many of them were dock laborers and foundrymen.

"The worthy minister of this parish began his work alone about fourteen years ago with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid Scripture reader, one paid Bible woman, and one paid organist. But he has 82 voluntary Sunday school teachers, 120 Church workers, 17 Bible classes, with 600 adults on the register, and 1,700 Sunday scholars.

"The practical and moral results of the Church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises £800 a year for the cause of God. There are 1,100 pledged abstainers in the district. There is not a single house of ill-fame or a single known infidel in the parish.

"These are facts, simple facts, which any one who visits Liverpool may, if he likes, verify for himself. The incumbent of this parish is a quiet, unpretending man, who perhaps would not gather a congregation in the Temple, Westminster Abbey, or St. Paul's, or fascinate an Oxford or Cambridge University audience. But of one thing I am certain, he is a man who tries to preach Christ in the pulpit, and to visit his people in a Christ-like, sympathizing way, and to these two things I attribute his success."

—Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*