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A little while ago it was as common for actresses and prima donnas to float into popularity on a foam-crested wave of somebody's soap as for Governments to get stranded on the still water of somebody else's beer. The thing that was matchless for the complexion was also the best recipe for social and professional success. At present the fashion is slightly different; but it still consists in publishing facts of an entirely domestic character. As people were once interested in knowing that Mrs. Langtry washed herself with Pear's Soap, they are now, it would appear, gratified to learn that Miss Puffy, for instance lives with her mother. A startling fact, isn't it?—her very own mother. We lived with our mother for a while ourselves, though we never thought of making a fuss about it; but then, we never did know how to make the most of our advantage.

If Tot Fay Rothschild Vere de Vere
And Bessie Bellwood you
Would make the beak your name revere
Or get them raise your screw:

If you, ye bookmakers would pose
As angels in disguise,
Or cabby'd have his fare suppose
He "wouldn't tell no lies:"

If company-promoters long
To gain the public trust,
If preachers wish to draw a throng
Until their chapels bust:

If politicians out of place
Are dying to be in;
If lawyers want to gain their case
And turn their brass to tin:

All ye who wish to raise your charge
Or rival quacks to smother,
Go out and tell the world at large
You're living with your mother!

Mr. Spurgeon and several other influential clergymen have thought it advisable to publish the following:—

A CONFESSION OF FAITH.

"We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us, the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accom-

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panied by scepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all prophets' in preference to any of the supposed discoveries of so-called higher criticism. We hold and maintain the truths generally known as 'the doctrines of grace.' The Electing Love of God the Father, the Propitiatory and Substitutionary Sacrifice of His Son Jesus Christ, Regeneration by the Holy Ghost, the Imputation of Christ's Righteousness, the Justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the Priestly Intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matt. xxv. 46, 'These shall go away into eternal punishment,' are, in our judgment, revealed the fundamental truths. Our hope is the Personal Pre-millennial Return of the Lord Jesus in glory."

The object of this declaration is evident, and it will do far more good to the cause of the Christian Church than any amount of pulpit oratory. The points touched on are just those on which the mediocrity are most shaky; and this bold statement will do much to strengthen their faith.

It will do more than this; it will go far to protect the shaky members against the attacks of pronounced sceptics. For years it had been a point of great vantage to the sceptics that they could say, especially with reference to eternal punishment:—"Your clergy do not believe these things themselves; they say so from the pulpit, as in duty bound; but very few will tell you so in private, man to man."

And though this may sometimes be said with perfect truth, it will not count for much against such a confession of faith as the above, written over the signatures of men of the highest education and ability.

Every Churchman will recognize at once that this is the main point at issue in the Church of to-day, and indeed in each sect of it.

It is becoming more and more urgent that the Church should adopt one of two courses; either to stand firm on the old articles of faith, and force those who cannot heartily subscribe to them to secede altogether; or else to revise its creed and broaden its limits so far as to include all those whom it deems worthy of the name of Christians.

But unless it can clearly show that it believes all that it professes, it can never be safe against the attacks of modern scepticism.

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