

behold the Sun of Righteousness, and to know that He is our own.

We must strive after the Belief which is the condition of so much blessedness. Lord, "I believe, help Thou mine unbelief," should be the constant cry of our souls, acknowledging our utter weakness, our proneness to be led away from light and peace by the passing joys, and cares, and littlenesses, and sins of this life. Thou Source of all Life, awaken our dead hearts that we may live in Thee !

"I LOVE THEE, LORD, but with no love of mine,

For I have none to give ;  
I love Thee, LORD, but all the love is Thine,

For by Thy love I live.  
I am as nothing, and rejoice to be  
Emptied, and lost, and swallowed up in  
Thee."

### THE EARL OF DEVON ON THE PRAYER BOOK.

"THERE were three principal reasons why it seemed to him that we should cling to the Prayer Book. First, it was an embodiment of sound, Scriptural truth, and, therefore, a safe manual for Churchmen. Secondly, it was a bond of union amongst members of the Church of England who, though differing upon certain points, clung to it as to one standard under which they were prepared to fight. Thirdly, it was a link between ourselves and the Primitive Church, to which we should cling as an evidence of that continuity of which we were so proud. But there were other reasons. There was the danger that it might be made the symbol of one set of opinions only. Again, if sound doctrines were eliminated

from the Prayer-book, there would, he believed, be a very serious interruption to the connection between the English Church and the Church of the first ages, which it was our glory to maintain. Under these circumstances, he thought it the safest, as it was the right and prudent course, to protest against any endeavour to touch the Prayer-book."

### THE CHURCH'S POSITION.

THE secret of the Church's strength lies in the fact that Her loyal children believe that She is a true branch of the One, Holy, Catholic and Apostolic Church, the Bride of Christ, a Divine institution, not a mere religious club; that the Holy Ghost is guiding Her, and that sooner or later She will be the great defence of Christianity against rationalism and infidelity. Doubtless this branch of the Church Catholic is by no means perfect; She is not doing all the work which she might do and ought to do; but the ground which She takes is too well taken, and She is destined to become too important a factor in the future of Christianity to allow any weak, and, after all, sentimental theories of expediency to draw Her into a compromise.

If it be asked what that ground is, the reply must be this: She appeals to history, to the ancient order and discipline, to that continuity of doctrine touching our Lord's person and His work which has been received always, everywhere, and by all. She appeals to that phenomena, the Church which He founded, the pillar and ground of the truth, against which the gates of Hell should not prevail; to those Mys-