

*Leading Truths* — "The leading truths which are proclaimed and enforced in the Scriptures are incorporated in our national Liturgy. There are two very important respects, among others, in which the public services of our Church accord with the Scriptures, and which show that the former are a pure stream issuing from the fountain of the latter. The first of these is the use which is made of Christ in our Liturgy. He is 'All in all' throughout; 'the Alpha and Omega, the Beginning and the End, the First and the Last' in all its confessions of faith, its supplications and thanksgivings. The second point of resemblance is the end for which Christ is introduced. He is introduced for practical purposes. In both these volumes an intimate connection is constantly maintained between doctrine and experience, faith and holiness, justification and sanctification."—*The Rev. T. T. Biddulph.*

*Christ in the Prayer Book.*—"Our Lord Jesus Christ is presented as the grand centre of all Christian worship, the Alpha and Omega of all Christian doctrine, in the arrangement of the Prayer-Book. Advent, which marks the beginning of the Church's year, points us back to the first coming of Christ in humiliation, and bids us prepare for His second coming in glory. Christmas tells us that Christ took upon Him our nature and dwelt among men. The Epiphany teaches us that Christ's work was not for the Jews only, but that He was also a Light to lighten the Gentiles. In the solemn season of lent we are bidden to contemplate our Lord amid the darkness of sorrow, as He is about to be betrayed, and given into the hands of wicked men. On Good Friday we survey 'the wondrous cross,' and glory in the truth that there, by His one oblation of Himself once offered, He made a 'full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.' At Easter, we rejoice in the glad fact—the keystone of Christianity—that 'Christ is risen from the dead, and become the first fruits of them that sleep.' On Ascen-

siontide, as we gaze by faith upon Christ 'exalted with great triumph unto His kingdom in heaven,' we pray that we 'may also in heart and mind thither ascend and with him continually dwell.'"

—*The Rev. W. Odum.*

#### A GRAVE, SWEET MUSING,

*While the Christmas fire burns.*

EVE OF BIRTH.

*There was no room for them in the inn.*

EVE OF DEATH.

*"I go to prepare a place for you."*

No room for Thee, the Holy Child,  
So lowly, needing little room.  
No place on earth prepared for Thee  
Save manger-crib and tomb.

In fondest joy the mother made  
Thy first bed soft as it could be,  
And fain had fondest sorrow kept  
Thy last bed sweet for Thee.

But hard beneath Thy pilgrim feet  
The bitter way Thou hadst to go:  
The Saviour born to bear our sins,  
Our sorest need must know.

On that appointed path of Thine,  
That led through dolorous years to  
doom,  
For Thee, a lone, wayfaring man,  
The inn had still no room.

No place for Thee to lay Thy head!  
Thou, resting in Thy love, did'st see  
Room in Thy Father's house for all:  
And that was joy to Thee.

Be ours Thy joy—our feast to-day,  
A feast we share with Thee and Thine;  
Make warm and wide our hearts with love,  
And come Thou in, and dine.

—*A. C. Alexander.*

#### GIVE PLACE.

*Matt. 9: 24.*

This utterance is within the precincts of the family. God claims a place in the family, it is His right, for it is His institution. He is here not as a Master or a Magistrate, but as a comforter and saviour. In every house there is sorrow, or soon will be. Christ came to console the wretched, to commune with weakness and sorrow, by methods all His own. Sorrow was in His eyes, the most sacred thing He found on earth, and the attention with which He honoured it, and the sympathetic terms in which He addressed it have made it hallowed. The cup of sorrow is passed from hand to hand, and every individual has surely to

drink a portion. Men speak frequently and feelingly of sorrow, but somehow not a few do not hear the voice of One so near, saying: Give place! Here is life in contact with death. Here is a living power mastering the grave, and it is the power of voice. He fights with the word of His mouth.

Three times in His earthly life Jesus invades death: 1. The only son of a widow. 2. The only daughter of sorrowing parents. 3. The only brother of two sisters. In the bewilderment of bereavement think of One who is always near. He sheds light on the shadow of death, pours balm on the wounded heart, weeping over the young, the tender and the precious.

Life is ever fighting death. Death takes away, but Jesus brings back, and these three illustrations are symbols of His power. He is ever giving back, but not here. He gives us our loved ones in a higher, holier, sweeter, endless life, for He is the resurrection!

Give place! Death is temporary. Give place! Light is stronger than darkness. Give place! Christ is our only friend; near, willing, and mighty.

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#### MRS. "BUT."

Mrs. "But" is our next-door neighbour. Her real name is Green, but Jonas, whenever he sees her marching up the walk, remarks, "My dear, here comes Mrs. 'But.'" He is not given to calling people names; he says it merely to put me on my guard, for he knows our neighbour's failing. She is a bright, breezy little woman, and as long as the conversation is confined to the weather and household affairs I quite enjoy chatting with her, but the moment that a human being, living or dead, chances to be mentioned, I begin to quake.

The first time she called—it was soon after we moved into the neighbourhood—I happened to say that Mrs. Goodwin, from the opposite side of the street, had