

Christmas.

Christmas.
Came as first in David's city.
In the ages long gone by.
Angels brought the blessed tidings.
From the glorious realms on high.

so long. I'm afraid you're all dread-
fully tired waiting for breakfast, though
I see you have got the table set. Where
are the children?" she asked, as she
walked on to the kitchen without wait-
ing for him to answer.

TEMPERANCE.

One of our warm-hearted Temperance
friends has sent us the following report
of a Committee on Temperance appoint-
ed at the recent Free Christian Baptist
Conference of New Brunswick. It was
submitted by the Rev. J. McLeod. It
has the right tone, and is a fine testi-
mony of the views of that body on this
vital matter. Never was it so necessary
as now, that clear utterances should be
given on this great question:

That the use of alcoholic wines for
sacramental purposes is inconsistent with
the principles of christian men; and that
church officers be requested to furnish
for communion something that shall be
free from alcohol.

CORRESPONDENCE.

For the Christian Messenger.
Job's Wife.
Mr. Editor,—
I am greatly obliged to the Rev. Dr.
Tupper for his critique on my Notes on
Job's wife. And I shall be equally
thankful to any brother who may think
me in error in any matter to point it
out, for "He is thy friend who tells thee
of thy faults." All the Notes were "re-
spectfully submitted" to the consider-
ation, criticism, and correction of your
readers, and if in any case an error is
pointed out I will thankfully acknowl-
edge it as a rock truth. If I am not
convinced I shall defend. The latter
course I have to pursue in the present
case. The venerable Dr. (whom I
tremble to come into collision with, as I
well remember when crossing the Bay
of Fundy, in August, 1874, how he with
another equally venerable Dr. effectually
crushed some who were contending
for Infant Sprinkling and Open Com-
munion) does not agree with my first
reason for rendering *barak*, *bless*, in
Job ii. 9, viz. "It is not likely that the
best man in the world (Job i. 8) would
have chosen for a wife, a woman who,
if our version be correct, proves herself
to be the worst woman in the world."
This argument I drew simply from
reason, and am willing to withdraw it,
as the Dr. does not like the expression
"the worst woman in the world" and I
leave your readers to describe a woman
who would tell her husband who had
been so highly blessed and prospered of
God, of which she of course was a part-
aker, to curse that God, with the hope
(according to the Dr.) that by so doing,
his Maker would strike him dead, and
risk the same calamity on herself.
(Compare Gen. iii. 16.) There's her
picture, who will give a name to it?

have been wicked enough to have de-
stroyed Naboth upon the false accusa-
tion of blessing the heathen Astarte and
Moloch which subjected him to death
according to Deut. xiii. 6-11, and xviii.
2-7." In Isaiah viii. 21. (which see)
are the words "and curse their king
and their God;" very similar to I. Kings
21. 10. "Naboth did curse God and
the king?" In Isaiah the word rendered
*curse* is not *barak* but *kalat*, the ordi-
nary word for *curse*, while in Kings it is
*barak* the ordinary word for *bless*. In
both verses (I. Kings 21, 10, 13) the
LXX. have *eulogeo*, to *bless*.
2nd Job i. 5. Here too the Dr. con-
siders *barak* rightly rendered *curse*.
Even here the LXX. while not render-
ing it *eulogeo*, translate it by words
meaning "think evil of," which is a
wide remove from cursing God, and
what good men may be in danger of
doing sometimes even now. It is pos-
sible and probable that Job's sons bleesed
or thought well of the false gods, as
*elohim* which is plural is applied to them
as well as to the true. And this possi-
bility the Dr. seems to have in his mind
when he quotes the Rev. Thomas Scott,
that "there is no mention of false gods
in the book of Job." But silence is no
argument, and that no more proves
there were none, than the absence of
the name of God in the book of Esther
proves there was no true God. The Dr.
adds, "Job's sons might very probably
have indulged unhalloved feelings to-
wards their Maker in seasons of hilarity,
on account of the restraints imposed by
true godliness." This (see above) is
quite in keeping with the LXX., and it
is equally probable that while they
thought evil of the true God on account
of the restraints of godliness, they
would think well of and (*barak elohim*)
blees the false gods, who would be much
less stringent.
3rd Job ii. 11. "Put forth thy hand
now, and touch his bone and his flesh,
and he will curse thee to thy face."
The Dr. considers this also a proper ren-
dering. I beg again to differ and hope
to shew that it should be *bless* here.
I may note first that the LXX. have
*eulogeo*, to *bless* the German *segnen*, of
the same meaning. Satan evidently
charges Job with hypocrisy, ch. i. v. 9,
10, 11. "Dost thou serve God for
nought, &c.?" "But put forth thy
hand and touch all that he hath and
(such is his hypocrisy that even then)
he will blees thee to thy face." The
Lord knows Job's heart, and allows
Satan to try him, v. 11; and he proves
himself to be as free from hypocrisy,
as the Devil was from godliness. Job
says: "The Lord gave, the Lord hath
taken away, bleesed be the name of the
Lord." He did blees the Lord, as Satan
said, but not as Satan meant. He
bleesed him sincerely not hypocritically.
And as if to shew the genuineness of
Job in opposition to the charge of Satan,
it follows "In all this (see vs. 20, 21.)
Job sinned not, nor charged God foolish-
ly." Satan brings the charge a second
time, ch. ii. 5, and the Lord again allows
him to test Job, when we find again v.
10, "In all this did not Job sin with
his lips."
In Job iii. 1. where it reads, "Job
curst his day," and where the context
leaves no doubt whatever as to his in-
tention the word is *kalat*, as in Isaiah
viii. 21. The same word too is found
in Gen. viii. 21 where the Lord says, "I
will not again curse the ground," and in
ch. xii. 13 we have both words, where
the meaning cannot possibly be mis-
taken, "And I will blees (*barak*) them
that blees thee, and curse (*kalat*) them
that curse thee."
If it would not take up too much
space and time I would send the com-
plete list of words in the Old Testa-
ment, and I think it could be shewn
that in every case where *barak* is joined
to Jehovah or Elohim it should be trans-
lated *blees*.
I cannot suppose that the Dr. places
any weight on the note from the Douay
Bible, on Job i. 6. "For greater horror of
the very thought of blaspheming the
Scripture, both here and in verse 11, and
in the following chapter, verses 5, and 9,
uses the word *blees* to signify its con-
trary." By this mode of interpretation
we may hope that the curses of the
Pope on the Dr. and all other heretics,
may yet prove to be blessings in dis-
guise. And yet he quotes with ap-
parent approval. If the Doctor accepts
such an explanation he commits him-
self to this, at least, that the Scripture