ent of minimumber Les bedroets our Curise was form in David's city, in the ages long gone by;
Angels brought the blessed tidings, From the glorious realms on high.

allelujah, hallelujah,
For the Saviour's wondrous birth,"
Sang the heavenly messengers,
As they brought the news to earth.

Rouse ye shepherds, from your slumber, Hie away to Bethlehem,
For the Prince of Life and Glory,
Has come down to dwell with men."

In a manger in a stable,
Where the humble cattle stay,
You will find the blessed stranger, Lying on a bed of hay."

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Straightway the astonished shepherds,
Rose and each forsook his fold,
Went and found the infant Saviour,
As the blessed angels told.

hen they went out in the city, Of the coming of the Lord.

Magi on the plains of Babylon,
Looking westward, saw a star.
Then they knew that Prince Messiah,
Had appeared in land afar,
And they journeyed to Jerusalem,
And to Herod went straightway,
To inquire about King Jesus.
That they might their homage pay,

So at length the wise men found him,
Found the mother with her boy!
Then they bowed in holy worship,
And their hearts were filled with joy.

ato remembrance the birth of our Lord. LINILE SOWER, TOTAL VICTORIAL ENGLISH AND

The Ramma who slept Fifteen Years.

""O dear I dear I" sighed Mamma Graham. "what a dreadful noise. I'm glad mas doesn't come any oftener."

No wonder the poor mamma said this, for Harry was standing close by the bed sting his new drum, Charley was just behind him blowing his new red trumpet, and the baby sat up in bed sucking stick of candy, and pounding his se bead with a fin rattle dest of these little folks, was trying the cry in her now dolly, and ging the boys just to stop their nise a minute and hear what a beautiful ory it had. Altogether it wasn't a ery good time to catch a comfortable morning nap, although Mamma Graham es just as tired as she could be. Bridset had left the day before, leaving her everything to do, and the Christ linner to get. Presently papa, who had ly given up trying to sleep, finished and said he would take the children down stairs so that man could have a good rest.

"L wish I could sleep about fifteen s," said she, as she turned over and ucked the pillow snugly? She entirely rgot that it was Christmas morning, nd that Santa Claus was abroad, and as full of mad pranks as a Christmas puding is full of plums. Papa and the hildren were away down stairs, with the loors all shut between. Nobody was there to hinder, for mamma herself was already in a doze. So what should anta Claus do but whisk Mamma Graam away through the roof after the emer of fairies, and putting her into his fairly sleigh drive off with her to the amous Sleepy Hollow in the White Cotton Night Cap Country.

"If she wants to sleep fifteen years let her try it wis said he, nodding his long, pointed red flamel cap in a wicked sort of way. "Those youngsters will look out for themselves, I'll be bound, and I'll make it all right with the father. And she'll have a good nap," he added and rolling up his eyes and

Bless me! How stiff Mamma Graham did feel when she woke at last in her own bed at home, for Santa Claus had faithfully brought her back at the right time. As if anybody wouldn't feel stiff who had slept fifteen years straight hrough. But then she didn't know, of course, what a trick that wicked old Saint Nick had played on her, and that this wasn't the very same Christmas morning on which she had gone to leep. So she only said, as she got slowly out of bed and began to dress as fast as possible with such stiff hands

"I wonder how long I have slept. It must be very late. Poor papa must be dreadfully tired of taking care of the children, and hungry, too, waiting for his breakfast." Bellin in violenti

When she opened the dining-room loor there sat papa reading the morning paper. The children must have tired him, for he certainly seemed a good deal older as he looked up and said with a smile "Well, mamma, have you had a good nap ?"

so long. I'm afraid you are all dreadfully 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 waiting for him to answer.

How strange! There was the turkey, all stuffed and trussed on the kitchen table, the cranberries picked and in the kettle ready to be set on the stove, and the plum pudding all made!

The coffee for breakfast was on the stove, while before it stood a tall lady in a handsome brown merino dress and pretty white apron, broiling a beef-steak.

Mamma began to feel rather bewildered. Was this fine young lady a new girl whom papa had engaged while she was asleep? Just then the "new girl " turned around and saw her. Throwing down the knife and fork she had in her hand, she ran to her, and

threw her arms around her neck. "Why, mamma, darling, is that you? Santa Claus said this was the morning for you to wake up, and I've been getting everything ready. Do you feel

"Rested? To be sure I do," said mamma, staring at the fine young lady, who acted so queerly. "But where are the children?"

"Here's Harry," said the young lady as a tall young fellow of about twenty

"Hello | if there isn't mamma," he exclaimed, going up and giving her a dod hugurt ban seriod amenud only

"Charley, here, say !" he called to woke up," and then another great hand ome fellow, who seemed to be about sighteen years old; came up and kissed rather bashfully.

What does all this mean? and there are the children?" asked mamma ting her hand up to her head, and feeling ready to ery. "Where's my ng house, and had been deep

"O, he's out snowballing," said one o

"My baby! Good gracious, he'll atch his death of cold," said the di acted mother rushing to the door bout sixteen years old.

asked the young lady. 115 1 harmd as "Mr. Graham, will you tell me wha this means?" said the mamma, to to her husband, who stood in the doo

behind her. "Who are all these young people kissing me, and where are my

"Well, Mary, this is Alice, twenty two last month, all her flummeries made up; Will Topliff impatient, and both only waiting for you to wake up and say you're willing. (The young lady in brown merino blushed dreadfully.) This is Harry, just twenty, in the junior class, top of his class, too. This one is Charlie, eighteen, and a sophomore studying like a beaver; and this is your sixteen-year-old baby, Frank, almos through the preparatory. Aren't they a fine lot?" our denodals time anis or

But mamma only looked from one to another in hopeless bewilderment. At last she said, "Well, Paul, you'll have to explain all this, for I don't under stand a bit of it."

"Well, my dear, don't you remember saying, when you went to sleep, that you wished you could sleep fifteen years? Well, old Santa Claus took you at your word and you have been asleep in the White, Cotton Night Cap Country all

"Fifteen years! children all grown up, no little girl, no dear little boys, no baby ?" repeated poor mamma, sitting down in a chair, and looking around on the young people. "And I'll never see my little children again, all grown up without me! O papa, how could you let me sleep so?" she asked, beginning

"Bekkus weddy, mamma," said a little voice close by the bed, "Alice an' papa det it all by they lonesomes, an they sent me up to see if you was weddy.'

It was little Harry, not an inch taller than when she went to sleep, suckin the last leg of a sugar horse.

Mamma dressed as quickly as possible. "Well, I'm glad I didn't sleep fifteen years, after all," she said to herself, as she took Harry's hand to go down stairs. The door knobs were all sticky, and there was everything in the world to do, but she didn't mind it one bit. It was so much better than that dreadful dream of waking up to find everything in order,

TEMPERANCE.

One of our warm-hearted Temperance friends has sent us the following report of a Committee on Temperance appointed 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 testimony 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:

Report of Committee on Temperance,

Among the many moral reforms, great and important, which engage attention, none has a stronger claim on christain men and christian ministers than the work of saving society from the crime and curse of drunkenness. Intemperance never will be checked, the liquor traffic never will be overthrown, until the members of the Christian Church feel that they are also members of Christ's great emperance society. If the Church does not save the world from sin, then this sir will sink the Church. The bottle is the deadliest foe to vital godliness in our Churches and communities. More souls are ruined by the intoxicating cup than by any other single vice. Every proed christian who gives his example countenance to the drinking usages i partner in the tremendous havoc which those evil customs produce. Ever church member should make temp ance a part of his religion. A friend of Christ must be the enemy of the bottle These things have ever been recognized by this Conference, and its voice ha from the very first been most distinctly and emphatically pronounced on the subject of temperance. Year after year its protest has been made against the use of and traffic in intoxicants, and its pleading has been uttered in favor of total abstinence. Its Churches are virtually temperance societies, the coven ant insisting on total abstinence as condition of membership, and its minis sters and other prominent member have always been, and now are, amongst the sternest and most uncompromisin ents of the rum traffic in view of these facts, your Committee

hinks the conference may well rejoic being made. That there is a broader in the country to-day than ever before must be plain to every caudid unpreju diced observer. What has been don by the various temperance organization everywhere-notably by the "Woman' Crusade"-is most cheering. In spite of all opposition, and the oft-repeated declaration to the contrary, the work has told powerfully on the public mind. To say nothing of the thousands rescued from drunkenness, much has been achieved in directing public attention to the hor rors of a monstrous vice, and in quick ening the public conscience on the que tion. Nor is the effect of the work done evanescent—a thing of an hour, as some are pleased to persuade themselves.

That Parliament has been moved to give serious thought to the question o prohibition is most significant and not little encouraging. The Dominion Pro hibitory Convention, held in Montreal was one result of the Parliamentary dis cussion of the question. The discu sions of the Convention were spirited and intelligent, and the conclusion reached will doubtless give a great im petus to the agitation in favor of Dominion prohibition—an agitation that must eventually be crowned with success. In all that has been and is being done, the hand of God is recognizable and we thank Him for it. May He speed the hour of our country's emancipation from the rum power.

Your Committee submit the following as the expression of this Conference.

1. Resolved, That the traffic in intoxicating liquors is a crime, and, as such, should be punished as any other crime, against human right, peace, purity, and life. That to derive a revenue from the liquor traffic is a deep reproach to the government of a christian country, as it is the price of the life, reputation, and eternal welfare of numberless thousands of human beings. A law prohibiting the importation, manufacture, and sale of intoxicants is an urgent and absolute necessity; and that to secure this to the Dominion we re-pledge our ourselves to talk, work, vote, and pray, ceasing not to agitate till the thing desired is won.

2. That our ministers and church offi

ture, sale, and use of intoxicating liquor y church members; winning if possible to consistency any that have lapsed into the sin of tippling; failing in that, removing them from membership, that our ranks may be purged and thereby be

3. 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.

4. That our ministers will continue to preach temperance sermons, and our churches will continue to pray, and we all will in every way do all we can, that by the blessing of God (without whose blessing our efforts must fail) our country may be delivered from the giant curse of the age, and our homes be saved from the threatening of its terrible blight. Desertement but W. Kinghorn,

of min world amodding. R. SHAW, D hultonia (dated) J. McErob.

CORRESPONDENCE.

For the Christian Messenger. Job's Wife and to m

the releasion on the Presiden 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 "respectfully submitted" to the consideration, criticism, and correction of your readers, and if in any case an error is pointed out I will thankfully acknow- wards their Maker in seasons of hilarity, ledge it, as I seek truth. If I am not convinced I shall defend. The latter course lihave to pursue in the present case. The venerable Dr. (whom tremble to come into collision with, as well remember when crossing the Bay of Fundy, in August, 1874, how he with another equally venerable Dr. effectual ly 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 men 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 "the worst woman in the world," and I

picture, who will give a name to it? The Dr. argues for ourse from Job's reply to his wife, Thou speakest as one of the foolish women speaketh." "He evidently considered her advice as unwise and reprehensible. This he could not have done had she advised him to Job sinned not, nor charged God foolishbless God." Here the Dr. meets with ly." Satan brings the charge a second the same difficulty as Enquirer."

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 par

taker, to curse that God, with the hope

(according to the Dr.) that by so doing

(Compare Gen. iii. 16.) There's her

Now, supposing she had simply said by way of reproof, "Dost thou still re tain thine integrity," omitting what the IXX, represent her as saying. (See Messenger, Sep. 6.) Job's answer even then would have been appropriate. She is according to the E. V. finding fault with tention the word is kalal, as in Isaiah Job for his patience, resignation and viii 21. The same word too is found integrity. The Dr himself says that in Gen. viii. 21 where the Lord says, "I her words " plainly implied that she will not again curse the ground," and in deemed it useless and unwise in him to ch. xii. 13. we have both words, where persevere in a course of piety," which the meaning cannot possibly be miswas not wise of her, and her folly Job taken, "And I will bless (barak) them reproves. I think it will now be seen that bless thee and curse (kalal) them that if the words rendered 'curse God and die were not spoken at all, Job's reply would be appropriate.

to bless," and from two or three cases lated bless. where it is rendered blaspheme, or curse in our version, and these I hope any weight on the note from the Dougy to shew are doubtfully rendered, the Bible, on Job i. 6. " For greater horror of Dr. claims that it should be rendered the very thought of blaspheming the

curse God and the king." The Dr. uses the word bless to signify its conseems to have no doubt but that barak trary." By this mode of interpretation is properly rendered curse in these we may hope that the curses of the verses. Will the reader please turn to Pope on the Dr. and all other heretics, the above and read carefully the con. may yet prove to be blessings in distext, and then the following quotation, guise. And yet he quotes with appar-"Though Jezebel was herself an abom- ent approval. If the Doctor accepts "Oh yes, indeed," said mamma, her children all grown up, and not even cers will firmly enforce the rule of our inable idelatress, yet as the law of Moses such an explanation he commits him only you oughtn't to have let me sleep a baby to be petted.—Christian Union. Church Covenant against the manufacture still continued in force, she seems to self to this, at least, that the Scripture inable idolatress, yet as the law of Moses such an explanation he commits him-

have been wicked enough to have destroyed Naboth upon the false accusation of blessing the heathen Aleim 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 kalal, the ordinary 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 rendering 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 possible and probable that Job's sons blessed or thought well of the false gods, as clohim 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 Scotts 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 unhallowed feelings to 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 clohim) bless the false gods who would be much less stringent. Iband () (1) () ()

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 rendering. I beg again to differ and hop 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 10. Il. "Doth Job serve God fo nought, &c. 2" "But put forth thy hand and touch all that he hath and (such is his hypocrisy that even then) he will bless 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, his Maker would strike him dead, and as the Devil was from godliness. Job snys : "The Lord gave, the Lord hath risk the same calamity on herself. taken away, blessed be the name of the Lord." He did bless the Lord, as Satan said, but not as Satan meant. He blessed 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.) 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 dips."on amounted this on noti-

In Job iii. 1. where it reads, "Job cursed his day," and where the context leaves no doubt whatever as to his inthat curse thee."

If it would not take up too much space and time I would send the com-The Dr's second objection rests on plete list of words in the Old Testathe supposed variable meaning of the ment, and I think it could be shewn word barak. He says, "Undoubtedly that in every case where barak is joined the usual meaning of the word barak is to Jehovah or Elohim it should be trans-

I cannot suppose that the Dr. places Scripture, both here and in verse 11, and 1st. 1 Kings xxi. 10, 13, "Naboth did in the following chapter, verses 5, and 9,