

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 22, 1871.

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Fredericton, April 22, 1870.

CHURNS! CHURNS! CHURNS! HEALTH! TIME! MONEY! WHYSHOULD IBUY KITCHEN'S PATENT CHURN?

BECAUSE they preserve health, save time, save money, and the churning is all done in 5 or 10 minutes. You will then believe what I assure you is true, viz.; That I have for sale the best churn ever invented—Kitchen's Patent Rotary Double Dasher. This churn has two useless to attempt a description of this churn in an advertisement, it has to be seen to be appreciated. It is estimated by practical farmers that it will produce one-tenth more butter from the same quantity of cream than any other churn now in use. The public are respectfully requested to call at my store, examine the article, and select for themselves.

We have therefore been at some pains to make artable people in which so many falsehoods are table people in which so many falsehoods are told as in public prayers. Loving words are liberal inducement:

To each new subscriber sending one year's produced in the following told as in public prayers. To each new subscriber sending one year's produced in the following told as in public prayers. To each new subscriber sending one years are no equal number of utterances by reputations are not equal number of ut ELY PERKINS,

NEW BOOK STORE, FREDERICTON. DSALMODY, Sunday School Libraries, Packages Sunday School Cards, Theological Books. For sale by Fredericton, July 31.

M. S. HALL.

McLEOD & BEVERIDGE, ATTORNEYS-AT-LYW, NOTARIES, CONVEYANCERS, &C Office-6, Ritchie's Building, Princess street, SAINT JOHN, N. B. JAS. BEVERIDGE, E. McLEOD, October 25.-tf.

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OCTOBER, 87.

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Socks, Mitts, Yarn and Homespun wanted in exchange for Goods.

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Fredericton, Oct. 27, 1871.

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THE NATIONAL Life Insurance Company

UNITED STATES OF AMERICA which was paid in before commencing bus This capital is four times as large as that of any American Company doing a Life Insurance business exclusively. to receive them. hundred and sixty-six thousand dollars, making their total some churches is a deep, broad channel of mudollars assets for every dollar of liabilities. This success own duties, they grow censorious towards gospel to every creature." The elergyman is owing to the facts that their business is conducted upon each other. As love declines, the critical tem- oon perceived that the principal object of the the only common sense plan-"so much insurance for so much money"-and that the Company's financial manage-

ment has been economical and cautious. certainties and disappointments of "notes," "dividends," suffers. The pastor catches his share; his plans of Mutual Companies. The insured buy what they past for Mutual Companies. The insured buy what they most honest efforts are the most censured.

dollars, in gold, payable to him at the age of sixty, or to as his own example, in just standing firm and his representatives should be die sooner. Four cents a taking sure aim at the foe, would do more to day will insure a man, aged 25, for one thousand dollars, taking sure aim at the foe, would do more to concluded his sermon, he accordingly arose, derbolt had fallen amongst them. payable to his wife or children at his death, wherever that restore the battle than all his disorderly as- and, addressing him, said: may occur. What easier way is there to make such a provision? Is it not worth your while to investigate? vision? Is it not worth your while to investigate? where the fullest information will be cheerfully given. ed," and that "seeketh not her own," (way) ext?"

promptly answered. Address JOHN C. RISTEEN, P. O. Box 428, References in regard to the Company's standing will, confidence in each other? The first duty in ou the favor to read the verse that follows Saint John, N. B. of the Lower Provinces. | such a church is to run a deep, broad trench | our text."

The Intelligencer.

PREMIUM TO NEW SUBSCRIBERS.

"THE OPEN DOOR" WITH EACH PAPER!! We are anxious to increase our list of subscribers. Dashers, each revolving in an opposite direction It is useless to attempt a description of this churn in an adver-

> SUBSCRIPTION (\$2.00) WE WILL SEND (POST-PAID) A are glibly confessed in prayer which if any- sive an argument at once counteracted and COPY OF "THE OPEN DOOR."

INDUCEMENTS TO CANVASSERS.

To our present subscribers we are deeply thankful for their faithful adherence to the paper. That they may also receive the premium, we make them the following offer:

To each person who will send us, before the first of January next, FIVE NEW SUBSCRIBERS (with the cash, \$10.00) WE WILL FORWARD A COPY OF "THE OPEN DOOR." The names may be sent singly or all together, it only being required that the whole number be sent before January first, to secure the

The book which we propose to give is a good one, and we know the reader cannot but be interested in its perusal. Its retail price in the United States is \$1.25; and it is only by special and very favorable arrangement with a friend in New York who is interested in the work, that we are able to offer it as we do.

Shall there not be a grand rally of the friends of the Intelligencer to increase its subscription list? Begin the work at once, and carry it on vigorously, and we do not fear for the result. Send the names along as soon as possible. From whom shall we hear first?

DIGGING FOR WATER.

BY THEODOEE L. CUYLER, D. D. Some of the "out-of-the-way" passages in God's Word contain precious teachings, which will repay us for hunting them out and turning them up. There is a rich ore of truth hidden under them. For example, there is an historical incident narrated in the third chapter of the Second Book of Kings which is very were suffering from the want of water. With- water, dig for it !- Independent. in the compass of a seven days' journey they cannot find a drop. In their straits they send for God's prophet, Elisha. He becomes God's VELVETEEN AND CLOTH JACKETS. oracle, and gives them this message from heaven: "Thus saith the Lord, make the land full of ditches." The word may be better translated trenches. How shall they be filled? That is not their concern. It is the duty of faith not to question, but to obey. "For thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet this valley shall be filled with water, that ye may drink; both ye, and your cattle, and your beasts." The trenches were dug, and presently the waters began to steal into them from some mysterious, invisible source. It was not an ordinary process of nature, but a supernatural process, accom-Clouds, Sontags, Breakfast Shawls, &c. plished by the direct agency of God. All the awakening, converting and quickening power that operates on human souls is really supernatural. Up to a certain point human agency acts, but not one hair's breadth further. "Paul may plant," and there he stops; "Apollos may water," and there he must stop. Then comes in the Divine agency, when "God giveth the increase." All that the thirsting Israelites could do, or were asked to do, was simply to dig the trenches. And then a supernatural agency filled them mysteriously with water. There does not appear to have been any Huxley, or Tyndall, or Darwin in the camp, to teach God's people that supernatural agencies are never exerted, even for a good object. The simple-hearted Israelites wanted water, and they dug channels for God to pour it in. They prepared for a blessing,

and the blessing came.

per increases. All along the eaves of a cold | reacher was to found upon this text the docchurch hang the sharp, piercing icicles of rine of universal salvation, arguing that, as In this Company there are none of the bewildering un; criticism and censoriousness. Then everybody he Saviour directed the gospel to be preachpay for Insurance. They are not called upon to insure The officers of the church are blamed roundly, As there was much plausibility in the style Instead of charging thirty per cent more than is necessary to cover possible losses, the National charges the act cost of Insurance and risks its capital to cover any extra mortality. Mutual Companies MAY not need to use this extra thirty per cent in the target to the church. Each blames the hurch to be evidently interested in the subextra thirty per cent.; in that case it is returned to the Policy-holder and mis-called a "Dividend." The National does not need any extra guarantee, its capital being sufficient, and consequently its rates are from 25 to 30 per cent, lower than those of Mutual Companies. The National's Policies are more liberal than any issued the Provinces allowing and women world that things do not not be in the Provinces allowing and women world that things do not not be in the Provinces allowing and women world that things do not not be in the possible from the in the Provinces, allowing residence or travel anywhere in temperate, ellowing residence or travel anywhere in the provinces, allowing residence or travel anywhere in temperate, ellowing residence or travel anywhere in the provinces, allowing residence or travel anywhere in the provinces are more necessary. temperate climates. No extra Premiums, Policy-fees, Permits, or extra charges, except upon the half-dozen occupations generally recognized as EXTRA hazardous. The National is the only Company which has made the required deposit at Ottawa for the sole benefit of Canadian Policy-Holders. All others are for "Policy-Holders, and takes to battering to firm, and takes to battering and takes to battering to for wisdom and direction in so difficult a required deposit at Ottawa for the sole benefit of Canadian Policy-Holders, all others are for "Policy-Holders, and takes to battering and takes and t go badly, quits firing, and takes to battering Five cents per day will insure a young man a thousand his comrades with the butt of his rifle. Where-Agencies are established throughout the Lower Provinces "thinketh no evil," and is "not easily provok- he verse which immediately follows your ing God, and following Christ our Captain, there the follows information will be referred to the control of the contro Should there be none to whom you can conveniently apply, a note addressed to the General Agent at St. John, will be is the first grace to be exercised in many a and share the cowcold, discordant, fault-finding church. How o address the audience, come forward to the ard's fate. can Christians expect the outside world to lesk." put confidence in them when they put so little "No, sir," said he, "I merely requested of

of cordial charity and brotherly love right | Thus urged, common civility rendered acthrough the whole congregation. This trench quiescence almost necessary; and, although must be dug by every one before his own with evident reluctance, the preacher at length

earnest, penitential prayer. This is God's ap- lieveth not, shall be damned." are no equal number of utterances by repu- ed Saviour, which, you perceive, is in direct with mean spites and malicious grudges. Sins body else should charge upon the speaker, he destroyed any influence the sermon might attered by persons who are living to them- neighborhood. The incident shows that the are a mockery. They cut no channels for attacks of error. - Episcopal Recorder. dod's blessings. But genuine prayer-born of contrition and soul-thirst, poured out with aith and wrestling importunity-breaks its way up to the Throne of Infinite Love. Such rayer always brings a revival; nay, it is

tself a revival. A third work of preparation for the Divine plessing is equally indispensable. It is peronal repentance of sin. Not of other people's ins, but of our own. The best draining of a armer's field is sub-soil drainage. In our thurches we need a sub-soil repentance. It nust cut deep. It must cut up sin by the oot. If the plough-share run through the lower-beds and melon-patches of our self-inlulgence, so much the better. The trench hat drains off our sins will be a channel for he sweet, life-giving waters of salvation.

We might mention other trenches that are needed - such as hard work and liberality in giving for Christ. The wider we cut these hannels the broader and the fuller will be the tream of God's blessings. Thus saith the Lord to His people, "Make your valley full of trenches." We may "see no wind or rain." We may hear no sounds of violent excitement But silently and steadily the tides of spiritual nfluence will flow into our souls. As the tides ise from the ocean over bare and slimy ground, and lift up the keels of grounded vesels, so shall these blessings of the Holy Spirit flow into our churches. Not by might, not by human power, but "by my Spirit, saith

Brethren, this plain-spoken article may reach scores of churches who are so dry that there is "no water within a compass of seven days' journey." God's command to you is to seldom noticed. We read that the kings of prepare for blessings, or they will never come. Judah and of Israel were at war with the hea. When your trenches are ready, the currents then armies of Moab. The armies of the Lord of spiritual power will flow in. If you want

OUT WITH IT.

hem exceedingly few.

we can honestly do so.

READ THE NEXT VERSE.

pernicious doctrine exercising some influence

complied and read: "He that believeth and Another trench to be opened speedily is is baptized, shall be saved; but he that bepointed "channel to convey the blessing He | "Now, my friends," said the Lutheran, lesigns to give." I sometimes think that there "you have heard the testimony of your bless-

would grow red in the face with wrath. otherwise have produced; and the Universal-Words of solemn self-consecration are fluently | ist did not attempt to renew his efforts in that elves, and not to Jesus Christ. Such prayers Bible is the most powerful weapon against the

THE ANGELS' SONG.

It came upon the midnight clear, That glorious song of old, From angels bending near the earth To touch their harps of gold: "Peace on the earth, good will to men,

From heaven's all gracious king;"

The world in solemn stillness lay To hear the angels sing. Still through the cloven skies they come, With peaceful wings unfurled: And still their heavenly music floats

O'er all the weary world; Above its sad and lowly plains They bend on hovering wing, And ever o'er its Babel sounds The blessed angels sing.

But with the woes of sin and strife The world has suffered long; Beneath the angels' strain have rolled Two thousand years of wrong; And man, at war with man, hears not

The love-song which they bring; Oh! hush the noise, ye men of strife, And hear the angels sing. And ye, beneath life's crushing load,

Whose forms are bending low, Who toil along the climbing way, With painful steps and slow,-Look now; for glad and golden hours Come swiftly on the wing;

Oh, rest beside the weary road, And hear the angels sing.

-E. H. Sears.

WORKING MEMBERS. How few there are who take part in the ac

tive duties of religion. Some of our churches, and in comparison with the whole number of professing members, the majority are not ac-How many kind thoughts die unborn; how tive workers. They seem to feel, but they do nany kind words are stifled unspoken. Hearts not act. We trust that the light is within ungry for a word of appreciation and praise, them, but they do not let it shine out. They and would leap for gladness, if they knew the profess to feel interested in the welfare of reindness that others feel toward them; but ligion and their own churches, and wish them while they plod on in donbt and darkness, success; but they make no actions, nor do ve stifle kindly aspirations, and the cheering any deeds, by which it may be visible to all hought and sympathizing word dies within that they have a heart to work and do work. our hearts and makes no sign. Why need we There seems to be a disposition in the minds be so reticent concerning things that are good? of many, to be simple recipients of the bless-Jost people are outspoken enough when an- ings of the gospel, without dispensing, or bery or discontented. They find fault boldly, ing the means of dispensing, these blessings to with a relish; but words of praise are with others. Christ said to the man out of whom He had cast the evil spirit, and who after-It is true that he that flattereth his neighbor | wards sat at His feet clothed in his right mind, preadeth a net for his feet. We are to avoid "Go lome to thy friends, and tell them how lattery, and fulsome praise. But yet, when a great things the Lord hath done for thee, and flow of honest admiration or approval rises hath had compassion on thee." So every vithin our hearts, why not out with it, and Christian, every member of the church, should et it gladden others, as it cheers us? How feel that he is sent forth to do something for appy families might be, if every thought of Christ. To come to church, listen to the truth, hankfulness and sympathy and love, found pay our pew rent, give to our benevolent oice, and manifested itself in speech and ac- Boarcs, and honor and respect religion; all ion, from day to day. Now many a home, this is well, but is it all? Does it give the ow dreary and uncomfortable, might be made evidence of an earnest Christian worker? It oyous with light and sunshine, if we would is a kind of silent Christian life-a sort of laot only rebuke with fidelity, and reprove in tent zeal, which accomplishes nothing. Ah, ove, but would also show in words and deeds, no. If we want to be earnest workers for our sense of gratitude and approval, whenever | Christ and in our church, we must go into the prayer-meeting, into the Sabbath-school; engage in the tract cause; interest ourselves in our various missions; ascertain their wants; read the accounts and letters of missionaries; The Lutheran clergyman in L—had been give ourselves and get others to give; speak nformed that there was to be divine service out for Christ by prayer in our families, in This is the pithy and practical truth that we find by lifting up this text and looking under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. It is a suggestive one to hundreds under it. UNITED STATES OF AMERICA

Word, we may say, and to something for our churches, which have long been lanof our churches, which have long been lanof our churches, which have long been lanone million Dollars, every dollar of guishing in spiritual drought. If we want spiritual blessings, we must dig the trenches asions, he proceeded at the time specified to churches that they would become workers—all the place appointed, where he found a large doing something for Christ's cause and the Beside this immense capital, the Company have invested The first trench that ought to be opened in portion of which consisted of members of his church of their adoption, we would soon see a different state of things throughout the bounds assets to January 1st, 1881, one million seven hundred and sixty-six thousand dollars. Their liabilities to same date Christians grow cold and neglectful of their 15: "Go ve into all the world and preach the

THINGS THAT MUST BE DONE.

There are some things that must be done. The sooner we do them the better. The long-

or sixty men. His men hesitated; the danger come

peak a few words. When the preacher had right and left, in every direction, as if a thun-Just so our troubles and temptations vanish,

while if we wait, and hesitate, and dally, and "Stand up my soul, shake off thy fears, And gird the gospel armor on. March to the gates of endless joy,

Where Jesus, thy great Captain's gone."

-The Christian.

" IT IS AWFUL TO DIE OUT OF CHRIST." "The wicked is driven away in his wickedness, but the righteous hath hope in his death."—Prov. xiv. 32.

"It is an awful thing to die out of Christ," said a Christian on her dying bed. She had looked into eternity. She felt the solemnity others whom she knew and pitied. And in sible of all, is that it is simply a corruption of like him, and eternally with him.

God." If we are not in Christ we are in friend- transformed into Christmas. ship with the world, and if any man is the Preparations for the coming Jul are made friend of the world he is the enemy of God. If long beforehand, While the grain is unwe are not in Christ we are walking accord- threshed the choicest sheaves are selected from ing to the course of this world, according to which to brew the Jul-ale and bake the Julthe prince of power of the air, the spirit that | bread. On Jul-afton, the day before Christnow worketh in the children of disobedience. mas, the cattle must be let out from the cow-If we are not in Christ we are exposed to the | house and driven to water at an earlier hour wrath of God, we are influenced by the prince | than common, and returned before noon; of darkness, we are under the curse of the otherwise the next harvest will be late. The righteous law, and ourend will be, to be "pun- Swedish peasantry have the same antipathy ished with everlasting destruction from the to forests which characterize all pioneers; presence of the Lord, and from the glory of all trees are carefully cut down around his power." It will indeed be awful to die their dwellings. But at Jul young pines,

out of Christ. To live out of Christ is to live despising his down a sheaf of unthreshed grain is hoisted solemn warnings, refusing to listen to his coun- on a pole from the house-top for the benefit of sels, rejecting his loving exhortations, and re- the small birds, for all creatures must have fusing his gracious invitations. To live out reason to rejoice on the day when Christ came of Christ is to live as the neighbors of Noah, into the world. Meanwhile, within doors the who saw him and his family enter into the women have been busy scouring and brightark, but remained careless and secure until ening the room and household utensils. The the flood came and carried them all away. best garments of the family are got out and To live out of Christ is to live as one who hung upon the walls, for they think that the knows that the house is on fire in which he Jul-fire shining upon them will preserve them dwells, and yet refuses to leave it, preferring from moths. The servants then proceed to to perish in the flames. Oh, sinner! sinner! the cattle-house. A mess has been prepared,

THE LINE OF DUTY. said Colonel Abraham Davenport, afterwards | milk. The very watch-dog is unchained this Judge, at Stamford, Conn., in an hour and day | night, for it would be a pity that the poor felwhen a million of people were trembling and low should be tied up and miserable, while thinking that perhaps the day of judgment | every other creature is free and happy. From was right at hand. He had been chosen by the position of the cattle, auguries are drawn his townsmen to fill an office of trust, and to as to the coming harvest. If they are lying sit as State councillor, and so in God's provi- | down, the crops will be abundant; if they are dence to serve his day and generation, and in standing, they will be scanty. If possible, a company with his peers, was found at his post | few hairs from a newly-killed bear are put of duty in the State House at Hartford, May | into each crib; this, it is supposed, will act as 19th, 1870, when a great horror of unnatural a preventive against the attacks of these ferodarkness, never since accounted for, fell all cious animals during the ensuing year.

over the land where dwelt nearly one-third of When night has fallen, the great room is the people of the Colonies, who were then | lighted up with pitch-pine torches and candles. struggling in war with the mother country. Supper comes off at ten or eleven o'clock. A The gloom grew deeper and deeper over the | pig's head—or at least some part of a swine place,—the faces of his associates within the and a large loaf of bread, called Jul-boar, is egislative halls became dusky and distressed, always placed on the table. This is an unthe lower branch of the law-making body had | doubted relic of heathen times; for the boar adjourned from eleven till two o'clock, as no | was especially dedicated to the god Frey, the one could see to transact business, and a fear giver of light and sunshine, because it was of impending doom bound each man fast. In | said that this animal, by turning up the soil the Upper House a motion for adjournment | with his tusks, taught man to plow. All the was made and was being debated. Strong family coin and silver cups and spoons are men, unused to fear, shook beneath their le- placed on the table, for it is held that the light gislative robes, and whispered, "It is the of the Jul-fire will cause them to be lucky and Lord's Great Day." All eyes turned to Colo- increase. nel Davenport, and asked, - "What shall we | The supper concludes with a psalm, in which

day of judgment is at hand or it is not. If it ale." A plate of stirabout, a little tobacco, is not, then there is no cause for alarm or and some articles of aiminutive clothing are the line of duty. Bring along the candles." | "little old man of the house," a sort of friendtinued its session. By their flaring light the He is supposed to have the form of a little old speaker, with a husky voice and trembling | man not larger than a child. The few who hands, read a bill to regulate the fisheries, and profess to have seen him, describe him as Davenport debated it, his colleagues the mean- clothed in gray homespun, with a red nightwhile watching the progress of his argument, | cap and clumsy shoes. His special office is to and between his pauses listening to hear the watch around the house and cattle-sheds, to thunder of the trumpet break out of the dis- | see that everything is kept clean and tidy, mal overhanging cloud. This man was truly and that the animals are well cared for. So er we wait, the heavier the burden grows, and a witness to the swift-passing ages, that when long as he remains with the family all goes the harder the work seems to be. There is a one feels he is in the line and at the post of | well; but if he is displeased, and betakes himtime for all things; and things are more easily his present duty, such an one knows no fear. | self elsewhere, misfortune is sure to follow. done at the right time than at any other time. Cowards shrink from danger, and faithless We conquer in the fight of faith by instant | servants are frightened from their tasks. Not obedience. Delay is disobedience, and dis- so with the true servant of God. He chooses

ask, will you be found at your true work when the last Great Day breaks over the world?-"D. T. T." in Christian.

CHRISTMAS IN SWEDEN.

Jul (Yule) is the great Swedish festival, but of appearing before God, of standing before it was a festival among the Scandinavians the great white throne. She felt the power long before the birth of our Saviour. The oriof religion herself. She experienced its supports. But she was thinking of others—of One explanation, which appears the most plaureference to them she said, "It is an awful the word Hjul, "wheel," and means the anthing to die out of Christ." Yet how many | nual circuit performed by the sun; the days do? How many do so daily? Friend, if you shortening during one half and lengthening were to die now, should you "die in the Lord," | during the other; the point where the longest or should you " die out of Christ?" If you | night and the shortest day met being called are not in Christ, that is, united to his person Julmat, "wheel-meeting." They commenced in faith and love, you can not die in him. | their year with the longest night, for, accord-Union to Christ is of the greatest importance. | ing to them, night, darkness, and cold, pre-It is the chief thing in religion. If we are in | ceded daylight and warmth. This longest Christ, we receive from Christ, we are repre- night comes on the 21st December. Odin, sented by Christ, we are entitled to all Jesus | who lived about a hundred years before Christ, did and deserved. His blood atoned for our ordered that at this season a great sacrificial sin. His righteousness justifies our persons. | feast should be observed, lasting during the His name perfumes our prayers. His inter- period when the lengthening of the days was cession procures for us innumerable and inva- hardly perceptible. This festival, called Julluable blessings. To be in Christ is to be as | blot, continued, according to some, until the safe as Noah was in the ark, or the manslayer | 13th January, according to others, until the in the city of refuge. If we are in Christ, we close of the month. As there was only four possess his spirit, we rely on his merit, we days difference between Jul-mat and Christcopy his example, and we long to be perfectly mas, when Christianity supplanted Paganism, there was little difficulty in making the change If we are not in Christ we are in the flesh; of time, and the heathen Jul, retaining its own and "they that are in the flesh cannot please | name and some of its old observances, was

stripped of their bark and lower branches, are But is it not awful to live out of Christ? set out before the house; and as the sun goes you are now out of Christ, therefore you are composed of the same materials as the dinner n imminent danger. You are in the greatest of the family; a portion of this and a bundle peril. But there is a way of escape, and it is of the choicest forage are given to each cow, 'a highway" open to all, therefore open to with the words, "This is Jul-afton, my little one." The horses, in addition to their torage, have a drink of ale, in order that they may be mettlesome when going to matins next morning. The poultry are regaled with a dish of "I wish to be found in the line of duty," Jul-grot, a kind of pudding of flour or rice and

do?" A calm, rugged, fearless man, he re- all the company join. A tankard of ale is left on the table for the delectation of celestial "I am against the adjournment. Either the | visitants; this is called Angla-ol, "angel'smment. If it is, I wish to be found in left here and there for the Tomte Gubbe, or They brought them in, and the Council con- ly elf, upon whose good-will much depends,

I INTEND TO BE A CHRISTIAN.

to meet his Master face to face at the post of No doubt you do, dear reader. You have A British officer in India once had to attack toil or suffering where He places him, remem- even appointed the time when you will come about a thousand mutinous Sepoys with fifty bering that Master has said, "Occupy till I out on the Lord's side. You will do so next year, or when you are settled down for life, Reader, are you in the line of your present | or when you have become successful in busisurely be destroyed. The officer said to them, duty, or are you shirking and shrinking from ness, or perhaps when you are old, or possibly Now, my fine fellows, you have got to do it. it? Remember the testimony of Abraham when you are about to die. It is not, how-The longer you look at it the less you will like. Davenport, uttered when nearly all New Eng- ever, now; the life is future. You have reland deemed the last day had come. Remem- | solved to become Christ's. You acknowledge The men gave a cheer and ran forward. The | ber the Roman sentinel who, when Pompeii | that without this change you cannot be saved. ase, he resolved, as the least of two evils, to mutineers did not wait for them. They flew was overthrown by flames and ashes from the Have you made a contract with Death, and volcano Vesuvius, and a whole city was flee- is he pledged to stay his arm until you are ing affrighted, remained at his post, where his | ready? If not, how great is your folly! The commander had placed him to guard the gate, Saviour, too, must wait your leisure. You and there, seventeen hundred years afterward, | will come to Him when you choose and as you they found him at his post, dead, but with | choose, and the blessed Spirit must continue his weapon in his hand. And shall Christians His sacred influence until you are prepared to have less courage to tread in the path of pre- accept His offers. What daring impiety! sent duty than a Pagan soldier? The duty, What rash presumption. You are dictating social or sacred, little or great, trivial or im- to God. You refuse admittance to His calls, portant, lying nearest to you, do it, do it! and ask Him to wait until it suits your con-And do it now, and well. Let God do His venience. What assurance have you that strange work : see thou to thine. Again I death will keep it away, that Christ will tarry,