

two children, I... The best... and two of the... like larks, both... says the... "I thought... this Christ... hunting for... lumberman... stopped on the... just opposite... hand on his... here, Brad... going to find... pretty soon... to keep cool... gasps the... Todd is... window of the... friend's eye... picture we saw... the mother in-... children intent... father lifts... staggers a... the street... seizes him... reaches the foot... decisively... that woman... her. She's... here a few... to her... the father... his temples... by the wall... waiting long... looks at the... and you are... sand times!... ce... enjoyed my... But I've been... ought to... this Christ... answers Ben... little, but be-... odd goes on... what your... of your af-... interest... your hus-... answers the... intelligence... ful news of... on board... the full par-... Johnson... my dear... you could... now, in the... and of al... about it... before he... story as it... considerably... excuse me... The... mother's... she cries... the door... ntly opens... not open it... too sacred... eat cry of... eyes of Mr... ofly down... his hotel... book of the... planations... uth and... g for a few... peace, the... to assert... timidly, as... "Is n't it... answers his... dinner is... Ruby... poor, for... cinder... er. "Our... we'll find... the feast... t the door... r's apart;

ENLARGEMENT OF THE Christian Messenger For 1882.

We propose making an enlargement of the CHRISTIAN MESSENGER in the coming year, to meet the growing demands of our already large and increasing list of subscribers. We shall be able by this means to introduce other improvements, so as to supply our patrons with a greater variety of valuable reading matter.

THE CHRISTIAN MESSENGER is the oldest religious newspaper in the Maritime Provinces, and, we believe, with one exception, in the Dominion of Canada. It has done good service in promoting the best interests of thousands of families, and in advancing the cause of truth and sound education in the community. To its Patrons THE CHRISTIAN MESSENGER has been a practical Christian Educator, a true Temperance Lecturer, a Preacher of some of the best Sermons ever delivered. It has been a regular and intelligent Sabbath School Teacher, a Home Missionary, a warm friend of Missions to the heathen, and a faithful promoter of Lord's Day Observance. The Farmer has been aided by it in making the soil more productive. Parents have been assisted in the management of their children, and many times in preserving and restoring their health. Ministers have found that the readers of the CHRISTIAN MESSENGER are some of the best, most useful and devoted members of their congregations.

THE CHRISTIAN MESSENGER is still all that it has been. The Proprietor now seeks to enlarge the sphere of its operations, and to extend its circulation among the thousands who, in many cases, are at present comparatively without religious reading, and in others where truth is but imperfectly presented, and where the Sacred Scriptures are not sufficiently made the test of church order and religious observances.

A choice and interesting SERIAL will be one of the attractive features for the young people. Some of our excellent philanthropic brethren who are desirous of giving the CHRISTIAN MESSENGER a very much enlarged circulation have expressed the wish that we should provide a

Monthly Paper

for persons who have not hitherto been on our list of subscribers for the weekly issue, but who might be induced to take a Monthly Number at 50 c's a year. In compliance with this request and suggestion we purpose making the first issue for each month a

CHRISTIAN MESSENGER MONTHLY,

commencing with January, 1882. We will therefore send this to any address for 50 cents a year, (3 copies to one address for one dollar.)

The Christian Messenger weekly \$2.00 paid in advance, or 3 copies to one address for \$5.00.

These offers are made with the hope that they will afford an opportunity for hundreds of good Christian people, who are ready for every good work, to cooperate with us in sending forth the words of light, life, and salvation into thousands of homes and families at present comparatively without such formation. Will our friends favor us by kindly interesting themselves in getting additions to our list, under either of the above arrangements.

CHRISTIAN MESSENGER OFFICE
69 & 71 Granville St.,
HALIFAX, N. S.

Sermon.

The Gospel according to Isaiah.

A SERMON PREACHED BY REV. H. BOOL.
(PUBLISHED BY REQUEST.)
(Concluded)

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price."—ISAIAH LV. 1.

We must be careful never to mistake the cause of our comfort. A round of religious observances, apart from Christ, will give us no more satisfaction than blind Samson found when grinding in the Phillistine prison. A season of revival may leave us cold and dark for years. Again, an enlightened mind never rejoices in the hope of forgiveness that involves the dishonour of the divine law, and the destruction of God's government in the world. The joy of the gospel consists in the fact that the paragon it proclaims is righteous. It is glad tidings, because all its privileges come to us in perfect agreement with the glorious perfections of God's character,—glory to God in the highest, as well as good will towards men.

All who have really found Christ can bear witness to this happiness. It casts a halo of delight on all around, as though the joy of the heart, like the light of the sun, were reflected from every object. O sinner, sad and cheerless, listen to the invitation, and come to this feast. The whole universe waits to participate in the joy of your salvation. There is joy in heaven and on earth. "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

3. Our text reminds us that there is a power in the gospel to nourish and strengthen the soul. Milk being the first food of children, the Apostle Peter says, "As new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious." All the essential properties of food are contained in milk, and there is everything in the gospel calculated to feed the mind, and develop true manhood. What noble character adorn the history of the Church of God in every age? These have been nourished by the truths of the gospel. They fed on it until they could say, "I live, yet not I, but Christ liveth in me."

Apart from this royal feast human nature is weakness itself when considered in relation to man's duty to God. Even "the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint."

II. Let us now pass on to notice the FREEDOM of the invitation. These provisions are to be had without money and without price.

At first sight it may appear strange that any reference to money should be made in connection with a free invitation. A brief consideration, however, will show that this reference is made to heighten our conception of the freeness of divine grace and mercy. In the first place, we are reminded of the cost of toil and pain and wealth by which men seek to draw their happiness from the world. It is computed that throughout civilization, there is more spent in strong drink alone in four days than all the money given to mission purposes in a whole year, about \$7,000,000. This is only one of the thousands of the means by which people are seeking carnal joys, and, in every direction, they may be said to spend their money for that which is not bread, and their labor for that which satisfieth not.

Suppose we were to hear of something that would give us more satisfaction than all in the world besides, surely, like the merchantman in the parable, we would be ready to sell all that we have and buy it. Behold, in the gospel we have the Pearl of great price. It is of infinite value, and can be no more purchased by a king than by a beggar; but it is offered without money and without price.

Again, our text calls to mind the enormous expenditures on false religion. A missionary in India, on visiting the Rajah of Burdwan, found him in his

treasury. Fifty bags of money were placed before him. "What," said the missionary, "are you going to do with all this wealth?" "It is for my gods," said the Rajah. Here was a man spending \$100,000 per annum to keep his conscience right amid the darkness of idolatry. In countries most blessed with the light, many rich people are giving the whole of their wealth to the support of superstition, and spending their lives in seclusion. It puts many professors of Christianity to shame to attempt to calculate what has been given, what has been done, and what has been suffered, by people who have sought to gain the favour of God without the atonement of Christ. This is striking testimony to the great want of humanity.

There are times when it is felt that reconciliation to God is so great a boon that it must be obtained at any price, and it is hard for proud man to believe that it can be had without cost. When Cæsar would make a present to a certain individual, the man refused, saying, "This is too much for me to receive." The great commander replied, "You may think it too much to be received, but it is not too much for Cæsar to give." Whitfield, preaching at a fair, saw an auctioneer engaged selling his goods. Speaking of the invitations of the gospel, the great preacher said, "That man yonder, finds it difficult to bring the people up to his price; but my difficulty lies in bringing them down to mine." Salvation is the greatest blessing God can bestow, but we cannot get it without that sense of deep necessity that will make us glad to receive it without money or without price.

Thirdly, we should never forget the great price which has been paid for our redemption. It is without cost to us, because Jesus bought it with bitter tears, soul sorrow, and blood. "Ye are not redeemed with corruptible things, as silver and gold, but by the precious blood of Christ, as of a Lamb without blemish and without spot."

When David thirsted for water from the well at Bethlehem, at the seat of war, three mighty men broke through the hosts of the Philistines, drew the water, and brought it to David. He looked at it and said, "Is not this the blood of the men that went in jeopardy of their lives?" This is an instance of what men will do for a king; but I will show you what the King of Kings has done for men. "God commended His love to us in that, while we yet sinned, Christ died for us." He broke through the hosts of hell that he may bring to us the water of life.

This leads us to observe, once more, that these mercies, which are without money and without price, will be as much our own as though we had paid for them at full value. Rapturous thought; Christ is my surety. He loved me and gave himself for me. Mention is made in this chapter of an agreement. "I will make an everlasting covenant with you, even the sure mercies of David." This agreement has been ratified by the blood of the Atonement, and when we are trusting in Jesus we are sealed by the Holy Spirit unto the day of redemption. This eternal covenant has ever been a subject of unbounded consolation to the believer. It was this that cheered David in his dying hour. "Although my house be not so with the Lord, yet hath He made with me an everlasting covenant, ordered in all things and sure." It is in relation to this that the Apostle Paul speaks, in language that thrills the Christian: "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

III. In conclusion listen to the EARNESTNESS BY WHICH YOU ARE INVITED to partake of these gospel mercies.

Man, in the pride of his heart, tries to keep away from God until he has something good to bring. This is contrary to the gospel, and to this invitation. Neely sinners are invited to come now, just as they are. The first thing required is faith, which is really a reception of the blessings offered.

It is thought that Jesus had the words of our text in mind when, on the last day of the Jewish feast, he stood and cried, saying, "If any man thirst let him come unto me and drink." John, the last of the inspired writers, had nearly finished the scroll of the divine record,

but, ere he lays aside his pen, he must, once more, give expression to the invitation of eternal mercy. For a period of about fifteen hundred years God had been revealing His mind in Holy Scriptures. Patriarchs, prophets, and apostles, Christ and the church, God the Father, Son, and Holy Spirit, all unite in the invitation to sinners to accept salvation; and these are the closing words in the very last page of our Bibles, "The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take of the water of life freely."

What can I add more to urge you to accept the mercies so freely offered? Shall I bid you look into your own unsatisfied hearts, and observe their insatiable desires? Shall I remind you that the time is fast approaching when every source of earthly pleasure shall be dry, and your soul, unsatisfied and unsaved, shall go down to the deep, dark valley of death? Is it needful that I should call your attention, as Christ has done, to the agonizing cry that comes up from the pit of perdition, as the rich man calls in vain for a drop of water to cool his parched tongue? Looking above these considerations do but harden your hearts. I will refer you again to the cross of Jesus. The seven last utterances of the suffering Saviour are very instructive. One of these is appropriate to our subject: "Jesus knowing that all things were now accomplished, that the Scripture may be fulfilled, said I thirst." Penitent sinner, Christ thirsted on your behalf. He thirsted that we may never thirst. The invitations of God's Word are the echoes of Calvary. He is the Lamb slain from the foundation of the world. From thence comes this blessed invitation, "Ho, every one that thirsteth, come ye to the waters."

Correspondence.

For the Christian Messenger.
The Road to Telugu-land.

SOUTHWARD, HO!

Lord Mayor's day—Nov. 9th—in London, is one of unusual excitement. Today the Lord Mayor's show, that august procession inaugurated of old, holds possession of the city, and for it the streets must be cleared of all traffic, no easy task in such a city. When the narrowness of the main thoroughfares, the constant cross-streams from streets opening into these, and the vast number of vehicles of all kinds, are taken into consideration, the problem to be solved assumes a most serious aspect. Then one must include the frequent stoppages caused to the bellm of wheels by the constantly increasing number of foot passengers on an occasion of such interest. On such a day, as a Londoner would say, "Cheap-ice is a sight." This is neat, forming, as it does, the connecting link between Holborn and Cornhill, and in the heart of the business part of the city, is overflowing with traffic at any time. But today it is packed as tightly as a box of sardines. From the General Post Office clean up to Bow Church, from Bow Church clean down to the Mansion House, five rows of creeping, struggling vehicles line the pavement. Were these all moving in the same direction; were there no cross-streams of slow-going trucks from adjacent streets; were none of the foot passengers under necessity to cross from one side of the way to the other; were there a few policemen where they are wanted, there would be no difficulty. But the long, snake-like rows do not move in the same direction; constant accessions pour in from all sides; every pedestrian on the right-hand side of the way has occasion to cross at the imminent peril of his bones to the left side, and vice versa; policemen are few, and the difficulty great. Misery, which loves company is a great leveller, and rejoices in seeing all here on an equality. The fine carriage of the rich keeps pace with the dirty barrow of the equally dirty street-hawker.

At the Mansion House the jam becomes frightful. Barrows, cabs, dust-carts, busses, heavy trucks, dog-carts, light trucks, traps, trams, barouches, all in the same fix. A corner in wheels! Ladies poke fine bonnets out of carriage windows, and scream faint screams of amazement at the situation. Agile boys dart about among the wheels and under