

I moved on their works, and captured them. It's my selfishness; I want to hear Thursday and Cary with those children's ears to-night, that's all. And if you will kindly write a little note, assuring the mother that I will not eat her children, the boy will call for it. And now, good-morning. I shall see you next summer in the woods."

The rector presses his friend to tarry, but he pleads business, and hurries away.

Now he mysteriously disappears again. After a few hours we find him seated before the grate, in his cozy room at the Parker House; the telegram has gone to Cincinnati with the bad news that he is not coming; the oratorio tickets have been purchased; dinner has been eaten; there is time for rest, and he is writing a few letters to those nephews and nieces who know, by this time, to their great grief, that they will not see Uncle Hal to-morrow.

Meantime the hours passed cheerily at the little room of the Johnsons, on Denison street; for, though the kindness of their unknown friend could not heal the hurt caused by the hardness of their greedy employer, it has helped them to bear it. Ben has brought from the rector an enthusiastic note about Mr. Todd, and the children have waited in delighted anticipation of the evening. Promptly, at half-past seven, the step of their friend is on the stair, and his knock at the door.

"Come in, sir!" says Ben. It is a very different voice from that of the boy who was talking at Jackman & Company's entrance a few hours ago.

"This has been a day of great expectations here," says Ben's mother.

"I do not know what could have been promised the children that would have pleased them more. Of music they have had a passionate love from infancy, and they have not heard much lately."

"Well, they shall have to-night the best that Boston affords," says Mr. Todd. "Now, you must tell me your name, my boy. We want a good understanding before we start."

"Ben, sir, is what my mother calls me."

"Ben Johnson, eh? A first-class name, and a famous one. Correct!" laughs Mr. Todd. "And now, will the little lady tell me her name?"

"Ruby, sir, is all there is of it," answers the maiden.

"Well, Ruby," says Mr. Todd, "your name is like the boarder's coffee: it is good enough what there is of it, and there's enough of it, such as it is. Now, you want to know what to call me. My name's Uncle Hal. That's what a lot of boys and girls out West would have been calling me to-morrow if I had not missed the train; and if you'll just let me play, to-night, that I'm your uncle, I shall have a great deal better time."

So they go off merrily.

Music Hall is packed from floor to topmost gallery. On either side of the great organ rise the ranks of the chorus, eight hundred singers; the orchestra is massed in front; the soloists are just entering, to take their places at the left of the conductor.

"There's Miss Cary!" cries Ruby, eagerly.

Mr. Todd points out to the children the other singers whom they do not know, and, while he is speaking, the click of Mr. Zerrahn's baton is heard, the musicians lift their instruments, and the glorious strains of the overture burst upon the ears of the wondering children.

But no wise historian will try to tell about this evening's music, nor how Ruby and Ben enjoy it. More than once, in the rush of the great choruses, Ben finds himself catching his breath, and there is a rosy spot all the while on Ruby's cheek and a dazzling brightness in her eye. Mr. Todd watches them, momentarily; he listens, as he said, with their ears as well as his own, and finds his own pleasure trebled by their keen enjoyment.

"Oh, Mamma," says Ben, as she tucks him into bed, "it seemed, some of the time, as if I was so full that I could not hold another bit. When Miss Thursday sang that song—you remember, Ruby, what was it?"

"I know that my Redeemer liveth," answers Ruby.

"Yes; that's the one;—when she sang that I thought my heart would stop beating."

"But what I liked best," says Ruby, true to her old love, "was one Miss Cary sang about the Saviour, 'He was despised.'"

"It was all very beautiful, I know, my darlings," answered the mother; "but you must forget it now, as soon as you can, for it is late."

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 cts. 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 information. 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.)

"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.

In the fifty-third chapter of this book we have a wondrous description of the sufferings of Christ, together with a statement of the purposes for which he suffered. The succeeding chapter shows us the glory of the church, and its increase, as the result of the sorrows of Jesus; and, in the chapter before us, we hear the general invitation, by which all who need his mercies are lovingly urged to come to him.

This is a very precious portion of God's holy word. It meets men in their wretchedness and sin, and bids them return. Mercy comes near, entreats us to accept the rich provisions of pardon and peace, purchased by him who "was wounded for our transgressions, and bruised for our iniquities."

O, marvellous condescension, matchless love. Man wanders from God, tries to satisfy himself with the world, and when he returns weary, thirsty and hungry, the arms of divine mercy are open for his reception; and this is the invitation, "Ho, every one that thirsteth, come ye to the waters," &c.

I. I invite your attention to the provision by which God satisfies the souls of men. The vast necessities of the human heart are powerfully expressed by this one word—thirst. Our bodies, being constituted principally of water, the greatest affliction ensues when subject, any length of time, to thirst. Dr. Kitto thus describes what may be supposed to have been the condition of the Israelites, on their approach to Marah, in the wilderness: "They plod moodily along, no one speaking to his fellow. Many could not speak if they would. Their tongues are parched and rough, and cling to the roofs of their mouths, their lips are black and shrivelled, their eyeballs are red with heat, and sometimes a dimness comes over them, while the people stagger with faintness. There is not one in all that vast multitude who would not have given all he possessed, who would not have parted with a limb, for a draught of water."

All this is highly illustrative of that spiritual thirst, which is felt, more or less, by all who are living without God in the world. The immense capacity of the soul is a significant fact. Man was made to enjoy God; hence there are breadths, and depths, and heights in the heart, which ten thousand worlds could never fill. Those who are most successful in the pursuit of the world, its wealth, its pleasures and its honors, are never satisfied; but return from these streams much as the thirsty Israelites recoiled from the bitter waters, of which they could not drink.

The cravings of the soul may, for a while, be silenced in a giddy whirl of pleasure; for a period the pursuit of honour, or wealth, may call off our attention from matters of higher consideration, but the time will most surely come when every one like the prodigal, will begin to be in want.

Let us approach the sick-bed of the man of the world. Fell disease has brought him down to the valley of the shadow of death. He is wealthy, and the means of earthly comfort are still at his command. Kind friends continue to minister around him, but what is that anxious look, and what is the cause of the terror which is manifest when reference is made to the state of his soul? Alas! he is in a condition of spiritual poverty. He hungers, he thirsts, but having forsaken God, the fountain of living waters, he has hewn out to himself cisterns, broken cisterns, which can hold no water.

"O death hath a most convincing tongue, A potent oratory, that secures Most mute attention."

O, my soul, boast not that thou art rich, and increased with goods, and hath need of nothing; know this that without Christ, on the testimony of his own word, "thou art wretched, and miserable, and poor, and blind, and naked."

Let us see where the believer looks for consolation in the time of trouble. King David was driven from his throne, his family, and the services of the tabernacle, by a dreadful rebellion. We

may think we see him, a solitary man on the side of Mount Hermon. His soul is needy. What is his desire,—the family, the throne, his kingdom restored to peace? O, it takes infinitely more than these to satisfy his capacious soul. As he meditates, a wounded deer bounds past, hurrying on to the waters in the valley beneath, where he may quench his thirst, and bathe his panting breast. This awakens David's tongue to tell, for himself and every one, the great needs of the soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God; my soul thirsteth for God, the living God."

Here, then, is what man needs—God; nothing less can satisfy. For Him he was first created, and he is regenerated that he may become the temple of the Holy Ghost. God alone can meet our deep necessities. To have Him is the highest heaven; to be without Him is the deepest hell. Now, it is the purpose of God, by this portion of His word, to bring needy sinners to Himself. Mark the admonition contained in the sixth and seventh verses: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

1. Here is abundance of pardoning mercy. This is the first thought, in our text, relating to the provision of divine grace. There is nothing in the world more plentiful than water, and we read that "with the Lord there is mercy, and with Him is plenteous redemption." Of the Redeemer it is said that "it hath pleased the Father that in Him should all fulness dwell." At the remembrance of our sins is it forgiveness that we need? His blood atones for all our guilt. God hath laid on Him the iniquity of us all.

Do we wish for peace of mind in thinking of an off-ended God? "The chastisement of our peace was upon Him, and with His stripes we are healed." The law exacts the penalty from Him, and mercy smiles upon us. Do we want an advocate, a friend at court? He ever liveth to make intercession for us.

Are we thirsting for companionship? He is a friend who sticketh closer than a brother, and will stand by us at all times, and listen to all our complaints, with the full assurance of sympathy and help. He clothes us with His perfect righteousness, teaches us by His word, and cheers us with His presence. He is a pilot to guide us, a captain to defend us, and a physician to heal us. He will be the strength of our life, our consolation in death, and our everlasting joy. It is like water to a thirsty one to realize these mercies, and all are invited to participate.

2. The second consideration is the joy which the gospel gives. "Come, buy wine and milk." Wine was used at feasts, to raise the feelings and make glad the heart. O ten it was taken in excess; therefore the Apostle says, "be not drunk with wine, wherein is excess; but be filled with the Spirit." True religion gives us an exhilaration, without harm, joy that never closes in sorrow and remorse.

The worldly man's joy, has too often been connected with the wine-cup; and how frothy, and deceptive are all sinful pleasures—how certain that the end will be as bitter, as the intoxication is at present delightful, so fleshly appetites. We should never touch the cup that inebriates; but of all sinful pleasure, we may say, "look not upon the wine when it is red, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder."

That we may understand the real cause of the believer's joy, let us refer again to the fifty-third chapter of Isaiah. Here Jesus is said to be a man of sorrow and acquainted with grief. Why was it, that every step that Christ took in this world led him deeper and deeper into sorrow? What means that cup, which was put into his hands in the agonies of Gethsemane? and that heart-rending cry, when nailed to the cross, what did it mean? We reply, he sorrowed that penitent sinners may rejoice.

There is only one thing in the way of perfect joy, in the heart of every one; this is sin. Now the Saviour was bruised in putting away our guilt. He drank the bitter cup of Jehovah's wrath that

he might hand to us the sweet wine of gospel grace. The law was fulfilled in the obedience of Christ, and sin slain in his death. Thus he lived in sorrow that we may rejoice; therefore, he is anointed "to comfort all that mourn, to give beauty for ashes, the oil of joy for mourning."

(Conclusion next week.)

Correspondence.

For the Christian Messenger. Wood's Harbor Meeting House.

Dear Brother,— I beg to acknowledge the receipt of the following subscriptions towards rebuilding the Wood's Harbor Meeting House:—

Barrington—Cash.....	\$13 75
Shelburne ".....	7 00
Ragged Islands ".....	4 00
Lockeport ".....	90 30
" " Materials.....	25 00
Osborne ".....	4 00
Yarmouth ".....	57 62
" " Materials.....	23 00
Tusket—J. A. H.—Cash.....	2 00
Liverpool ".....	13 00
" " Materials.....	29 00
Milton, Queen's—Cash.....	13 00
" " Materials.....	36 50
Bridgewater—Cash.....	1 00
" " Materials.....	38 00
Westport—Cash.....	47 55
Freeport ".....	27 80
Digby ".....	7 00
Hillsburgh ".....	7 00
Ohio ".....	19 40
Hebron ".....	22 25
" " Materials.....	13 00
Halifax—Cash.....	52 00
" " Materials.....	8 00
Wolfville—Cash.....	22 40
Canard ".....	30 30
Windsor ".....	28 00
Hantsport ".....	16 64
Rev. J. A. McLean, Clyde.....	4 00

There has been some delay in getting the frame, but that and the bulk of the materials are now on hand, and I hope soon to see the house erected. I am very grateful to my brethren in the ministry and others who have kindly aided me in collecting, and the donors who have so generously responded to my call.

As I cannot spend more time away from my field, I will be very thankful for help from other churches and individuals. As much more will be needed for the completion of the work.

Yours fraternally, W. H. RICHAN.

P. S.—I have not given the names of individuals as the list is very long. If any person desires the publication of these, he will please communicate with me. W. H. R.

For the Christian Messenger.

Letter from Germany.

BERLIN, NOV. 28, 1881.

There is a partial lull in the Anti-Jewish movement in Germany, though the animosity it excited is still intense and is not likely to subside for a long time to come. The government seems at last to have discounted the petitions against the Jews. The truth is, the movement was condemned by the common sense of the world. The ever watchful Windhorst, the Catholic leader, seizes the occasion to remind the government that Prussian Catholics are still laboring under civil and religious disabilities. "No Jew baiting no Christian baiting no Catholic baiting" was Windhorst's maxim. The recent appointment of Cardinal J. Robilliard to the Papal Secretaryship of State may help to facilitate matters. He was the prelate who conducted the negotiations with Prince Bismark at Vienna and Berlin.

Something is about to happen, or it is feared that something may happen in or concerning the Grand Duchy of Luxembourg, about which France and Germany nearly came to blows in 1867.

It is well known that hair may be dyed blonde, rouge, auburn, black, or even green, without injuring its natural color. But what beats anything of the kind accomplished till now is that a German chemist has found out the means of giving to eyes any of the hues of the rainbow. His discovery is founded on this well-known physical law, that all objects on earth appear of one or another color according to their property of reflecting certain special beams and absorbing the others. Now, let the eye be placed under such conditions that will reflect only rose-colored beams, it will appear rose-colored. What are these conditions? This is the