

tion, there have been about seventy baptisms in the Island churches.

The late discussion of various religious matters, has cleared away much of the existing darkness. Christian truth is appearing in all its harmony and beauty, and the Spirit is applying the truth to the hearts of the people.—*Christian Messenger.*

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

Amounts received since last issue of the C. H. :

Yorkville Women's Mission Circle	\$15.60
Jarvis St. " " "	10.75
Ancaster " " "	25.00
Brantford " " "	18.00
Paris " " "	12.00
Perth " " "	12.00
Mrs. William Elliot	5.00

\$98 35

ERSKINE BUCHAN,

Tras. Central Board, Ont.

Yorkville, Oct. 10th, 1877.

Selections.

THE PRESENT PROPHETIC CRISIS.

The existing presence with us of "the time of the end" is to be known by all who do not wilfully and perversely refuse to receive its revealed and accredited signs. It is characterized by increased facilities for rapid travelling and by increased knowledge (Dan. xii. 4),—by the preaching of the Gospel to all nations (Rev. xiv. 6, 7; Matt. xxiv. 14),—by "unfaithful servants saying in their hearts, 'My Lord delayeth His coming'" (2 Peter iii. 3, 4; Jude 14, 15, 18),—by judgments from heaven being poured out upon the Papal power (Rev. xvi. 10),—by great political convulsions (Luke xxi. 25-28; Matt. xxiv. 29, 30; Mark xiii. 24-26),—by the drawing near to their final fulfilment of the times of the Gentiles (Luke xxi. 24; Acts xv. 14-16; Rom. xi. 25, 26),—by hollow, lifeless formalism in Christian professors (2 Tim. iii. 5),—by apostasy from the faith as the result of giving heed to seducing spirits (1 Tim. iv. 1, 2; 2 Thess. ii. 2, 9-12; Rev. xvi. 14),—by impostors who shall show great signs and wonders (Matt. xxiv. 24),—by abounding national distresses and perplexities (Luke xxi. 25, 26),—by general prevalent apprehensions of great troubles being at hand (*Ibid.*),—by great disturbances in Church and State (*Ibid.*),—by the great development of sins inconsistent with a sincere Christian profession in individual, domestic, and social life (2 Tim. iii. 1-4),—by Second Advent preaching (Rev. xi. 15; xiv. 7, 8),—by a great outpouring of the Holy Spirit (Acts ii. 17, 18),—by abounding iniquities, and consequent decay of Christian love in many (Matt. xxiv. 12),—by the Jews preparing to return to Jerusalem (Isaiah xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4; Jer. li. 18; xlv. 14, 15; xxiii. 3; xxx. 10; xxxi. 7, 8, 10; Hosea xi. 10, 11; Zeph. iii. 10; Zech. viii. 7, 8; x. 8, 9, 10, 11;—by the fall of the Turkish power (Zech. x. 11; Rev. xvi. 12),—by the going forth of the three unclean spirits to gather the nations to war (Rev. xvi. 13, 14).—*Rev. J. C. Boyce, M. A.*

WHAT THE BIBLE SAYS ABOUT CAPITALISTS AND LABORERS.

The Bible does not teach political economy in a technical way, but frequently refers to the mutual duties of employers and laborers. Thus it presents the principle, "The laborer is worthy of his hire," (see Matt. x. 10; Luke x. 7; and 1 Tim. v. 18), and it charges masters to give to their servants "that which is just and equal." (Col. iv. 4; compare Eph. vi. 9.)

It repeatedly asserts or intimates that wages should be paid promptly, (Lev. xix. 13; Deut. xxv. 14, 15; Jer. xxii. 13; Mal. iii. 5; Jas. v. 4) and represents a selfish change of wages as unjust. (Gen. xxxi. 7, 41.)

On the other hand, it teaches that men must work for their support; (2 Thess. iii. 10-12), and should be, in ordinary cases, contented with the wages they receive, (Luke iii. 14), and should render hearty, conscientious service to their employers; (Col. iii. 22; 1 Tim. vi. 1, 2; Tit. ii. 9, 10); promoting the interests of those who furnish capital, as far as is possible. Luke xix. 12-27.

It teaches further that these two classes in society are to act toward each other with not only this fairness, but also consideration. Masters are not to rule over their servants with rigor (Lev. xxv. 43; compare Ex. i. 13; and Eph. vi. 9), but are to grant them all proper privileges, especially as much rest as is possible on the Sabbath. (Deut. v. 14, 15.)

It presents the pleasant picture of the cordiality existing between Boaz and his servants (Ruth ii. 4), and the fondness of the centurion of Capernaum for his servant (Luke vii. 2), thus reminding us of the kinder and sympathy which employers should feel and manifest.

It suggests that they ought to give respectful attention to the complaints of their employees (Job xxxi. 13, 14), and yet that they have the privilege of rejecting unworthy servants and selecting good ones (Ps. ci. 6, 7). It also requires servants to manifest patience, even under trying treatment (1 Peter ii. 18-23).

It indicates that the mutual obligations of these classes will not be fully met, save as both are actuated by true piety (Eph. vi. 5, 9; Col. iii. 22, iv. 1), and that the blessing of God attends faithfulness to these obligations (Gen. xxxix. 1-3; Deut. xv. 18).—*W. W. W. in N. Y. Witness.*

"DOING NO HARM!"

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew that he was not in the ranks. As soon as opportunity offered, his officer went in search of him, and to his surprise found that the man during the battle had been amusing himself in a flower garden! When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted, and shot! What a sad but true picture this is of many, who waste their time and neglect their duty, and who could give their God, if demanded, no better answer than, "Lord I am doing no harm!"—*Gospel Trumpet.*

THE UNSOUGHT WANDERER;

Or,

"I WISH SOME ONE WOULD PRAY FOR ME."

Until the day when the secrets of all hearts shall be revealed, the world will never know the story of many a crushed and stricken wanderer one. It is easy for us, in health and peace and prosperity, to wrap our robes of comfort around us and pass by upon the other side those driven by cold and hunger to sin and shame.

How many there are who are swept by the tide of circumstances into the whirlpools of our great cities by forces which they know not how to resist or escape, and there, without friends or home, or bread or shelter, without opportunities or privileges, and with every gate closed against them except the gate of hell, enter that broad road which leadeth to destruction.

Between the hours of ten and twelve, for many nights, a poor woman might have been seen making her way through the streets of London. A year had passed since her only daughter left home, and entered service in the metropolis. There she became acquainted with gay companions, and she was now living a life of open sin. The mother learned that her daughter might be seen every night in a certain part of the town.

After many nights of watching, she was about to despair, when she saw a figure closely resembling that of her daughter. She eagerly approached, and was about to stretch out her arms to embrace it, when the light of the lamp showed that it was not her child. In an agony of grief, she exclaimed, "Ah! it is not she. I was looking for my daughter; but no, you are not my child!" The poor girl burst into tears, saying, "I have no mother—I wish I had; *I wish some one would look for me.* I wish some one would look for me."

Alas! there are multitudes who in the bitterness of their souls cry out, "I wish some one would look for me!" Fatherless, motherless, homeless, they tread their darkened course, and in the anguish of their stricken spirits cry out, "No man careth for my soul!" Thanks be to God, there is One who is higher than all, whose tender mercies fail not, and who looks with pitying eye on those upon whom others look with hate and scorn. And let us follow the example of Him whose mission here was to seek the ruined, and to save those that are lost.—*Selected.*

"The virtue of some men is but vice sleeping." A STAMP you can't buy—"The stamp of a gentleman.

"A straight line is the shortest in morals as in geometry."

"GREAT SORROWS like great loves court silence rather than speech."

"TRUTH embodied in a holy life, is truth in its most powerful form."

"A baby," says a French writer, "is an angel whose wings decrease as its legs increase."

A GAELIC proverb says:—"If the best man's faults were written on his forehead it would make him pull his hat over his eyes."

"MORAL GOODNESS is an emanation from God, and is to be revered wherever it radiates, whether in the pauper's hut or the king's palace."