

THE BIBLE INDICATOR.

Vol. II. MEAFORD, ONT., JANUARY, 1870. No. 8.

LAYING UP TREASURE IN HEAVEN.

(From the Christian Pioneer.)

We have here a most important admonition from our Savior to his Apostles, in reference to the acquisition of wealth and accumulation of property by Christians, in this world. We say, *Christians now*, because we are informed, in the New Testament, that as these things were *addressed* to the disciples of Christ, they are written "for our admonition," or benefit. The Jews—including even the Apostles of Christ—interpreting the prophecies *literally*, in reference to the Christian Dispensation—had conceived the idea of a splendid, *secular* empire, in which riches and wealth would have their influence, and *earthly* power and rank take precedence over every thing else! But the Lord Jesus Christ came into the world, not to command armies, not to establish a political empire, not to wield the sceptre of universal monarchy and dominion; but to establish a *Spiritual* kingdom—an empire founded upon TRUTH, *justice* and *righteousness*—and by reigning over the *minds* and *hearts* of men, to subdue their unholy passions, sensual desires and fleshly propensities; and thus to bring the outward

world in subjection to himself. Hence, in his teaching, he began to undeceive the minds of his Apostles, in reference to the nature and character of the kingdom he came to establish on earth; as we find, after Peter had made the *confession*, on the coasts of *Cesarea Philippi*, that He was "*the Christ, the Son of the living God*," He "*began*," from that time forth, "to show unto his disciples, how that he must go unto *Jerusalem*, and *suffer* many things of the elders and chief priest and scribes, and be *killed*, and be raised again the third day." But so much was this against all their preconceived notions about his kingdom, that entirely overlooking his prediction of his resurrection; "Peter took him, and began to rebuke him, saying. Be it *far from thee* Lord: this *shall not be unto thee*." Jesus had just promised him "*the keys of the kingdom of heaven*," and expecting no doubt to occupy a conspicuous position in that kingdom—a highly exalted and honorable place in it—perhaps that of Premier, or Minister of State—he could not bear the idea of the *death* of his Divine Master, though he was to rise again!" Our Saviour replied to him: "Get thee behind me, adversary: thou art an offence unto me; for thou savorest not the things that be

of God, but those that be of men;" in substance: "Get out of my way, opponent, for you stand in it; you are thinking of an earthly kingdom; and not of a heavenly, Spiritual reign, such as I have come to establish on earth."

His kingdom was emphatically "the kingdom of heaven" and not of earth—"the kingdom of God," and not of men; and in harmony with all this, we hear him saying still further to his disciples, on that occasion; "If any man will come after me, let him deny himself, take up his cross [daily,] and follow me;" or, in other words: "If any man will be my disciple, let him renounce himself; submit daily to whatever may be a cross to him for my sake and be my follower "through evil report as well as good report."—Hence he admonishes and charges his disciples, not to spend their lives in accumulating earthly treasures, that must perish; but to spend their lives in laying up the imperishable and enduring treasures of heaven. We awfully fear, too many of our brethren are engaged in laying up treasures upon earth! We see them constantly engaged in the accumulation of property and money—adding tens and hundreds of acres to their already large tracts of land, embracing perhaps thousands of acres!—with tens and hundreds in cultivation, and adding tens and hundreds more to these!—with their whole souls absorbed in attending to their business, and in accumulating still more!

Now I am fearful that these "rich" brethren are not aware of the temptations and dangers by which they are surrounded, and the tremendous, the aw-

ful responsibilities they are incurring, by the accumulation of wealth!—or they would not be so eager in its pursuit, and permit their minds to be so completely absorbed in its accumulation, to the too great exclusion of the things of heaven! If they are not careful, they will have too *large* a load on them, ever to get into heaven!—Jesus says: "*Strait* (not "straight" but difficult of entrance) is the gate, and *narrow* is the way which leadeth unto life, and *few* there be that find it;" and on one occasion, when a wealthy young man refused to follow him, because he told him, that he must sell what he had, and give to the poor, if he would follow him, notwithstanding he promised him treasure in heaven for doing so; we hear him saying to his disciples: "Verily I say unto you, That a *rich* man shall *hardly* enter into the kingdom of heaven. And again I say unto you, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—that is, one who loves his riches better than he does God, trusts in them and does not make the use of them required by the Lord.

Two of our preachers, many years ago, an old brother and his nephew—J. C. senr. and J. C. junr.—were riding, along together one day, in Kentucky, when they passed the large farm and splendid dwelling of a very wealthy man. "Uncle," said the nephew, in a jocular manner, "How would you like to be the owner of this farm?" "Ah! cousin," replied the uncle, I am afraid if I did, I would have too large a bulk of it ever to get into

heaven with it. I am afraid that I could never get through the strait and narrow gate with such a load on my back! "There was a great deal of force and truth in the reply. There are many, we fear, who will have too great a load of wealth on them, when they die, ever to get into heaven!

Every Christian is a *steward* of God—or should be—and "it is required of stewards that they be *faithful*" to him. We call our property *ours*, but it really is not—it does not belong to us. Every thing we have, and every thing we get, belongs really to God; and we are only his *stewards*, to manage and dispense it for him; and he will require a strict account of us for that management and dispensing of it, when we come before his judgement bar. For illustration: We employ a man to do business for us. We furnish him with capital, and he knows the use we require to be made of it. At the end of the year or time, we require him to give us an account of all his transactions, and how he has used that capital; and also all the other means of ours, that, in the course of business, comes into his hands. We make him render an account to us of every cent. Now God is going to act in a similar manner with these rich men—with all of us—and make them and us give Him just as strict an account of the means of his we all have in our hands!

We wish these "rich" brethren—these brethren, who own much property, whether called "wealthy" or otherwise—to hear the charge Paul sent to Timothy, to give them: "Charge them that are *rich* in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation

for the time to come, that they may lay hold on eternal life." Here they may learn what God requires of them, as his stewards. They are not to permit themselves to become "high-minded," or proud, on account of their wealth—"puffed up with fleshly minds," because of it, and regard themselves as above their poor brethren—not to *trust* in it, but to put their trust in God, who gives it to them, and to whom it belongs, as the rightful and real owner—to do good with it, and use it so that they may be rich in good works; ready at all times to distribute to the necessities of their poor, needy and suffering brethren; and willing too at all times to communicate of what they have to them, and to the purpose required in the word of God—that, in this way, and by making this use of their riches, as stewards of God, they may lay up for themselves a good foundation for the future, and thus lay hold on eternal life.

We do not condemn the accumulation of riches, or the acquisition of wealth, as we do not find it condemned in the word of God; and from the charge given by Paul, through Timothy to the "*rich* in this world," we infer that the acquisition of wealth was tolerated among Christians; but only in view of their using it as the stewards of God, as indicated by the apostle in this charge. Let the rich remember this; and that they will have to render an account to God for the manner in which they make use of their riches, or for miserly hoarding them up and keeping them! We have spoken of the dangers and temptations to which the rich are exposed. Paul, after saying that, "Godliness with contentment is *great gain*," and, "For we brought nothing into this world, and it is certain we can carry nothing out"—which those who are struggling so hard for wealth would do well to always bear in mind, and again;

“And having food and raiment therewith be content;” then says: “But they that *will be rich* fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;” and then the passage so often quoted: “For the love of money [not money itself but the *love* of it] is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

Let our brethren who are “rich,” and striving to keep what they have, and add more to it, remember all this; and the case of one of the seven churches in Revelation: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art *wretched and miserable, and poor, and naked!*” Six feet of earth is all that will be allotted to us in this world, after death!—though we may claim thousands of acres while we are living; and the poor beggar, who, while living, had not where to lay his head, will have just as much, and be as well off in that respect! Let us then labor for that “inheritance which is incorruptible, and undefiled, and that fadeth not away: reserved in heaven for all those who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time.”

J. R. H.

FATHER HICKEY lately announced in the cathedral at Pittsburg, Pa., that Roman Catholic parents would be required to withdraw their children from the public schools. The work has already commenced; one hundred scholars have been taken from the First Ward School.

THERE is a thread in our thoughts, as there is a pulse in our hearts: he who can hold the one, knows how to think; and he who can move the other, knows how to feel.

HIGH-TONED LITERATURE.

Now and then we come into a region of country—sometimes remote from general thoroughfares—where efforts have been made by high-toned young preachers, scarcely out of their teens and yet green from maternal care, to displace our coarse and bellicose literature by the introduction of a literature more refined and immaculate. The brethren are graciously and gratuitously informed by these pert Chesterfield and classic Macaulays that certain of our periodicals are entirely behind the times; that they are not fit to circulate in refined society; that they would be ashamed to present them to their sectarian neighbors; that the time has come when we must rise to a higher plane of literary refinement, etc., etc. Indeed! What a remarkable discovery! Surely these dandy Don Quixotes deserve a pewter medal, superscribed with the autograph of Lord Byron! Think of it—these *parvenues* of a new Ciceronian dispensation, just getting a few glimpses of auroral light on the border of first investigation, and then dictating to the very best men of this grand reformation, who were fighting back the enemy, and defining the limits of investigation, and crystalizing the truth around the hearts of the people, and toiling and struggling and sacrificing, long before it was ever supposed that such a brood of Byronic boys would be or could be born! If they would talk about *spiritual* refinement we could well endure the deserved stigma of reproach, and try to profit by even the dictation of young sprouts of theology but it is *literary* refinement and an Addisonian and Johnsonian style of rhetoric they talk about. Why don't they talk about the style of Moses and Elijah and Jeremiah and Isaiah and John the Baptist and Christ, and not so much about the classics of Greece Rome and about the literature of modern Europe and America of which they have obtained merely a smattering and by no means a thorough

knowledge. Do they even know the origin of the reformation out of which they have accidentally sprung? And yet they look with disdain and contempt on those *coarse* and *vulgar* men who inaugurated and have sustained the grandest reformatory movement of modern days.

Let these fledgelings of a new dispensation remember that "God has chosen the *foolish* things of the world, to confound the wise,..... and the *weak* things of the world to confound the things that are mighty and *base* things of the world, and things which are *despised*, and things which are not, to bring to naught things that are, that *no flesh should glory in his presence.*"

But high-toned literature is by no means a sure indication of high-toned spiritual culture—not unfrequently just the reverse. Intellectual culture by itself is not necessarily high-toned moral culture. Men may be refined in their manners and elegant in their speech, but as coarse as boors in their feelings, and in their hearts as malicious as a Turk. Rouse up, if you dare, some of these high-toned and high-heeled gentlemen, and touch but gently their self-esteem and selfish pride, if you would see demonstrations of the lion, the tiger, the hyena the serpent. Intellectual culture and literary refinement are only worthy of respect and admiration, as by means of love and truth and righteousness, they are consecrated to the highest purposes of a godly life. A genteel looking horse may be, and often is found to be, a vicious beast. A sleek, *genteel*-looking man is not always a *gentleman*—much less a *Christian* gentleman. Fine clothes, and fine parlors, and fine manners, and fine literature, and golden trinkets, may serve to make *genteel* men, but not *gentlemen*. Even a periodical may present the appearance of gentility and sauvity, but at the same time contain the hidden principles of envy and vindictiveness.

This mean practice, that has but lately come into vogue, of calling Christian men coarse and vulgar and uncultured, because in plain and candid words they show what they are and what they believe, and that because in the common language of the people they expose wrong and error, and rebuke hypocrites, is fairly played out. The people are not fools, and can read the signs of the times.

But these young hopefuls are not altogether to blame after all, for as the *old* birds speak, so the young crow. caw.

R.

AUSTRALIAN CORRESPONDENCE.

MELBOURNE, AUSTRALIA, }
September 8, 1869. }

[From "The Apostolic Times" of Nov. 25, '69.]

Editors Apostolic Times :

DEAR BRETHREN.—A crowd of duties calling upon my husband's time and attention, has given to me the pleasure of writing to the churches in the United States of the success of the gospel in this far-off land. We hail with joy, that the cold, dead type can tell glad tidings from the great brotherhood at home, sweet home, and, in the fullness of our joy, echo from this distant shore in the grey light of the morning of truth *glad tidings.*

The church here is steadily increasing, and week after week our hearts are made to rejoice by the triumphant power of the sanctifying Word. The field is golden, the harvest truly is rich and ripe, but the laborers are few. Why does America, who folds the cause of the Redeemer so close to her great heart, refuse to thrust in the blade, that the grain may not be lost, and that the Master's garner may be filled? We often talk, (and we trust with no unholy pride), of her struggle against priest-craft and creed-craft, her valiant struggle for a noble humanity and a purer Christianity; and so often we wonder why she does not give more

from her abundant strength to this feeble, yet God-fearing people that cry out to her for help. Does a laborer refuse to come because, forsooth, of a fleshly tie that binds him? "He that loves father or mother, sister or brother more than me, is not worthy of me." Does he fear the dangers of the voyage—is he appalled by the roar of the deep? Will not the same Almighty hand that was stretched forth to save the sinking Peter keep you, oh you of little faith? Does the weak flesh shrink from the trials that must inevitably come upon a missionary of Jesus? "Fear not, only believe"—"My grace shall be sufficient for you." Surely such comforting words from him whose promise shall never fail, can give resolution to cut the chord that binds the heart to the tender associations of home, courage to brave the dangers of the deep, and strength to bear the sanctifying trials of the missionary life.

It has often occurred to me that if America should furnish with evangelists every field in Britain and her Colonies, she would bestow no gift. She would only be paying a debt that she has been owing ever since the bold and untiring Thomas Campbell sent forth his "express precept" and divinely "approved precedent" in Washington, Pennsylvania, to the astonished "Associate Synod of North America." He brought with him from Belfast the heavenly revealed principles of the most glorious reformation the world has ever known, and planted them firm in Pennsylvania. Alexander Campbell inherited the strong body, caught the vigorous intellect, staunch morality and pure devotion of his father, and sowed broadcast the seeds of primitive Christianity in the mellow hearts of the West. And to whom are we indebted for the life-long labors of such men as the Campbell's and Scotts, if not to their motherland—and from whence came they, if not from Britain? The debt can not be paid in silver or gold. We may exhaust the treasury of our nation and we can not

liquidate it. Kentucky University and Bethany College must give of their treasures that rust can not corrupt, if we would pay the debt that we owe to Britain, and give justice to her colonies. If I am in the wrong, regard me with a charity that is kind, for I can not express other sentiments and faithfully represent my husband by whose request I write.

The church in Melbourne is strong, numerically, consisting of about eight hundred members, but many are young in the faith and need to be instructed in the way of the Lord more perfectly.—Much *teaching* is needed. We meet for worship in two places in this city—in the chapel owned by the brethren, and in a hall that they have rented until they are able to build another chapel. A committee has been appointed to raise a fund for this purpose, and its good success thus far fills us with hope that we will soon have another chapel that we can call our own. You will remember that the church in Melbourne does not include the churches in the suburban districts. The brethren in this land are very liberal in giving of their substance, and it is not difficult to raise any amount that they have to give. They are thoroughly alive to the good work, and we have a firm faith that God will abundantly bless the labors of their hands. Five years ago a handful of members were meeting in an obscure place in the city of Melbourne; but through the indefatigable labors of Bro. Earl, in a wonderfully short time they were increased to hundreds, meeting in a neat and comfortable chapel. For this work, so nobly done, his reward is beyond. "They that turn many to righteousness shall shine as the stars forever and ever." Bro. Gore and Bro. Earl are now working together in Adelaide, a city of 40,000 inhabitants in South Australia, and are succeeding gloriously in trampling down creeds, inculcating truth, and extending the kingdom. And in this city of 15,000 inhabitants, the Word of the Lord is as

powerful, ever going forth conquering and to conquer.

There is more opposition than that offered by creeds to the cause of truth in this land, and yet it triumphs. State aid is the most powerful weapon that the sects wield against us, but it can not overcome the sword of the Spirit. We are standing yet, strong and ready for battle. It is possible that they will soon be shorn of this strength, for there is now a bill before the Victorian Parliament abrogating the law of State aid, and a strong element favors it. If it becomes a law, what a powerless giant we will have in this country, where sectarian churches have hitherto been fed and supported by State aid! Pray, dear brethren, for the soldiers of the Cross in this land rife with prejudice and error, that they may fight valiantly for the Lord, hold the banner high, sing the triumphant song, and inaugurate the reign of truth.

Sincerely,

M. MYERS CARR.

OUR SUNDAY SCHOOL CLASS.

LEXINGTON, KY., Oct. 30, 1869.

Dear Bro, Wilkes :

I thought I would write and let you know how we are getting along in our class. As you are the Superintendent of the school I reckon it is not necessary to tell you how many pupils we have. As I am but a little child, and never was accustomed to writing for papers, I cannot write much this time. We are getting along very well in our class now. We have but four pupils who are regular attendants. We all like our teacher so much she takes so much interest in us. I believe every pupil in Sunday School studies the question book on Genesis. Whenever we know our lessons we get one small ticket, and when we get ten small tickets we get a reward card, and when we get five reward cards we get a book. At the end of the year whoever

has had the best lessons during the year gets the nicest present, and whoever has the next best lessons gets the next to the nicest present, and so on. We are all very much devoted to our teacher, indeed we think she is the best teacher in Sunday School. We ought all to take a great interest in Sunday School and never miss a Sunday.

ALLIE.

REFLECTIONS BY W. LINDSAY ALEXANDER.

“Having narrated man’s fall and the immediate consequences of it in the curse pronounced on the betrayer, with the assurance that there should be enmity between the seed of the woman and the seed of the serpent, the historian proceeds to indicate how the two antagonistic powers thus described began to develop themselves in the family of Adam. Cain, the first-born, hailed apparently by his mother as the promised deliverer, became the murderer of his pious brother Abel, and passed out from the Adamic family to become the founder of a race which, if wholly worldly, showed an immense capacity for all that constitutes worldly greatness. Cain himself forsook the tent-life and pastoral occupations which the human race had hitherto followed, built a city, in all probability a mere collection of houses surrounded by a wall of fosse; and gathered his followers together, including not only his own descendants, but probably some also from the other branches of the race who might have a greater sympathy with him than with those to whom they belonged. Among the Cainites mechanical genius early showed itself; they

discovered the use of metals, and how to work them; and with them the use of instruments of music originated. A portion of them apparently adhered to pastoral occupations, and followed a nomadic life. In a short time polygamy was introduced among them, and the party by whom it was introduced, Lamech, appears as a man of fiery passion, exulting in conflict, and boastful of his powers of revenge. Moses has preserved a short chant of this lawless and fierce warrior, which claims interest as the oldest piece of verse in the world.

“And Lamech said to his wives:—
Adah and Tillah, hear my voice,
Wives of Lamech, give ear to my speech.
A man I slay for my wound [for wounding me]
And a young man for my stripes [for striking me]
For seven fold is Cain avenged,
But Lamech seventy times seven.”

—*Kitt's Bib. Cyc. Ped.*

In this, as has been well said, “we may detect that Titonic arrogance of which the Bible says that its power is its god. (Hab. i. 2, and that it carries its god, viz., its sword in its hand—Job xii. 6.

From this passing notice of the Cainites the historian proceeds to give at greater length the history of that branch of the Adamic family which adhered to the worship of God (iv, 25,—v.) In place of Abel, whom Cain slew, came Seth (*appointed*). We have first the genealogy of the chiefs of the race down to the sons of Noah, a period of 1500 years, during which eleven generations are recorded as having appeared. Some have sought to represent this as merely a repetition of the Cainite genealogy in chap. iv., “in a confused order.” No doubt it is very “confused,” the one is meant to be a repetition of the other. But the author gives them as *distinct* lines of decent,

and so viewed, there is no confusion. It is the very quintessence of arbitrary criticism to take two genealogies which the author gives as *distinct*, and first say they are *one*, and then accuse the author of confusion.” But it is said, two of the names are *common* to both. True: and in what two lines of descent from the same original stock does not this occur? Have cousins ever the *same* name even in modern times, when the variety of names is far greater than it could have been in antediluvian times? Of these descendants of Seth only the briefest notices are given, with the exception of these, Adam, Enoch and Noah. The distinctive characteristics of this race was that they called themselves by the name of Jehovah, assuming as their peculiar title sons of God—iv. 26, vi. 2.

AN order was sent to a Chicago bookseller which, among other things, enumerated “Six Primitive Christianity.” It was sent back with the response penciled opposite that item and not at all in jest; “No Primitive Christianity to be found in Chicago.”

NOTWITHSTANDING the efforts of Romish priests to prevent the circulation of the Bible, and a papal bull forbidding the people to read it, over 220,000 copies of the Scriptures have been sold in Italy in a little over eight years.

HE who spends his whole time in sports, and calls it recreation, might appropriately wear garments all made of fringes, and eat dinners of nothing but sauces.

YOUTH.

"Youth is the time for to begin
The service of our Heavenly King;
And thus prepare us when we die
To meet the Lord our God on high."

How necessary it is in youth to lay a good foundation for old age, fixing in the mind pure principles and correct habits. If while in youth we waste our time and neglect our duty it will call forth a vengeance against us at a terrible resurrection. While in youth if we are virtuous, we are apt to remain so in declining years, for a character formed in our youthful days generally goes with us through life, notwithstanding our outward habits may be changed and modified by time and place. In proof of this we refer you to the thief and the drunkard, who go down in sorrow to the grave, leaving behind them families poor, wretched and forsaken.

In the language of Tholuck, "Alas! for him who grows old without growing wise, to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life that it is a shame to turn a deaf ear to the lessons which he gives. The playmates of youth, the fellow laborers of manhood, die away and take the road before us. Old age is like quiet slumber, in which, disconnected from the busy world around us we can prepare for the world which is unseen." But, dear youths are you prepared to enjoy the future? Though the rainbow of hope spans the entire arch of your future destiny, and the recurrence of scenes continually cheer you on, yet pause and remember that while we are in the midst of life we are in death. Let each of

us put the question home to our hearts and ask ourselves if we are prepared for that eternity to which we are fast hastening. Now is the time, while in health and vigor and in the spring of life, to put forth blossoms that when the autumn days shall come each of us may be, as a shock of corn, fully ripe for the great harvest day to be gathered to those mansions not made with hands that never shall decay. Filled with gratitude for a prospect so full of bliss our aspirations should continually be towards that happy land. "Bless the Lord, O my soul, and all that is within me join to bless His holy name? Farewell earth, thou land of sin and sorrow! Farewell ye lamps of Heaven which fill the great immensity of space! Ye Planets, Suns and System stretching far beyond the reach of thought, farewell! Heaven is our home, farewell!

W. K. BURR.

Ameliasburgh, Ont.

CHRISTIAN CHURCH CHRISTMAS TREE.—

This was held in the Church on Thursday evening. The proceedings were opened with an incident that fortunately proved more ludicrous than injurious. Elder Patterson of the Disciples' church, upon taking his seat upon the platform, placed his chair upon the end of a board which had not been properly fastened. The result was that the board went up and the Rev. gentleman went down head foremost into a pew filled with ladies. After it was discovered that no one had been hurt, numerous jocose allusions were made at the singularity of such a confirmed bachelor as the Elder making such precipitate haste to join the ladies:

which he repaid by expressing his sincere regret at being compelled to learn, that the platform of the Christian church was of such an unstable character. The proceedings went off capitally. The speaking was good, the attendance large, and the presents liberal.—*Oshawa Vindicator, 7th Instant.*

“IT IS FINISHED.”

[JOHN XIX 30.]

These, according to John, were the last words of Jesus, he had been scourged by Pilate. He had worn a crown of thorns and the purple robe. “Crucify him, crucify him,” pealed forth in wild confusion from the clamorous multitude.—Jesus heard it. Hark! me thinks I hear the echo of that sweet voice as it sounds across the plain in the distant mountain whither they are going.—“Father forgive them, they know not what they do.” “Away with him, crucify him, we have no King but Caesar;” again breaks forth the people. So they led him away. Shall I crucify your king says Pilate. Ah! Pilate thought upon the words of his wife. “Have nothing to do with this just person.” says Pilate, “I find in him no fault at all.” He took water and washed his hands saying, “I am innocent of the blood of this just person.” “His blood be upon us and our children,” sounds in the ears of the Blessed Saviour as he is led along under the Roman Cross towards the memorable Mount that has since been the most sacred, solemn spot on earth. They finally reach the place, groups of men are standing here and there in close conversation. Ah! they

are not quite sure whether this Jesus is the Christ or not. Says one, “I was present on one occasion. He opened the eyes of the blind.” Another testifies that he saw him raise a man from the dead who had been four days in the grave; and says another it is currently reported in Jerusalem that he fed five or seven thousand men, beside women and children, with a few loaves and fishes. But the voice of the priests prevailed, and Barabbas was released and Jesus crucified. Wondrous thought! the Son of God expires on a Roman Cross.

“He dies, the friend of sinners dies.”

This was foolishness to the Greeks, and to the Jews a stumbling-block, but to the obedient believer in Christ it is the power of God unto salvation. “It is finished.” The debt is paid, the justice of God is satisfied and man is redeemed. Oh, sinner, think of the price of your redemption. The precious blood of Christ was shed for you. You have often heard of this.—You have become so familiar with the thought, that to you, now, it has quite lost its significance. You hear the story of the cross unmoved. You listen to the invitation of the cross uninterested: to you it is “foolishness.” But think, poor sinner, for a moment of your lost condition. You are without God, without Christ, and without hope in the world.—Should death seize your mortal frame and hurry your spirit into the presence of God and of Jesus Christ, it would be only to hear the words “I never knew you.”—Think of that trembling spirit standing before the judge unprepared, viewing for a moment the promised land—the golden streets of the New Jerusalem, the Mount Zion—and the innumerable company of

CORRESPONDENCE.

angels, and then departing forever from the presence of God and from the glory of His power. But "It is finished."—Christ died for *you*, and He invites you to come unto Him that you may have life. Come, poor sinner, come to Jesus. He loves you still,—to-day He pleads for you,—He will be your Saviour too. You too may become acquainted with Jesus. He will manifest himself unto you if you will but submit to the claims he has upon you. Turn to Jesus; give him your heart; delay not, another moment may be eternally too late; but to-day if you will hear his voice harden not your hearts. "There is joy in heaven over one sinner that repenteth." The angels rejoice and shout for joy. "The dead is alive, the lost is found." "Joy in heaven," what a thought, "over one sinner that repenteth." You poor, careless sinner, you alone are thoughtless and uninterested in the great salvation. "You will not come unto me," says Jesus, "that you might have life." *Life, LIFE, eternal life.*—Dwell for a moment upon this thought. How much is comprehended in the little word life. Contrast it with its opposite, death—eternal death. "Why halt you between two opinions?" "Choose this day whom you will serve." Take the Word of Life and read it; to you is the word of this salvation sent. "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ."

H. B.

RELIGION comes from women more than from men—from mothers most of all, who carry the key of our souls in their bosoms.

THE love shown us when we are ill, make us realize the fact that sickness often terminates in heaven.

DEAR BRO. LISTER,—Our muchesteemed Bro. Sheppard has just concluded a series of meetings held with the Church in Ermosa, the immediate result of which is five additions to the cause. The attendance, all through, was very good, the house on some occasions being crowded with a greater number than could be accommodated with seats; and a more attentive audience it has scarcely ever been the lot of the writer to witness, whilst our Bro. addressed them in his happiest style on the great truths of Revelation. Blessed as he is with a ready utterance and a thorough knowledge of the Bible, he is thus enabled with a deep-toned eloquence to place the important subject of the great salvation, and the mighty issues connected with the reception or rejection of it, in such forcible and plain language that not one of his hearers can say, I did not understand him. Not only is the church that meets in that place refreshed and edified, but several others from the sister churches around embraced the opportunity of attending occasionally, to their benefit; and long will Bro. S.'s visit and labors be held in grateful remembrance by them.

R.

Ermosa, Dec., 1869.

DEAR BRO. LISTER,—Few in number, but strong in faith, we are still contending for the faith once delivered to the saints. We have our esteemed Brother Crewson with us, and we can always learn something from his teaching. He is a true disciple of Christ. We have Bros. Thompson, Chase, Neads and Sheppard occasionally.

Bro. Lister, we have been sadly afflicted in the loss of our dear Bro. Osborne, one of our elders; and the first one that obeyed the gospel in this place: also the first to have his name erased by death from our record. He was a true brother, and always at his post. We deeply sympathize with our dear sister, left with four young children, and pray the Lord to sustain her in her deep affliction; but we mourn not as those who have no hope; we believe our loss is his eternal gain.—May the Lord keep us faithful until death, is my prayer.

JOHN HENRY.

BUTTERFIELD, December 6, 1869.

DEAR BRO. LISTER,—As I have heard it intimated in different quarters that the church at Butterfield was disorganized some two years ago, and is still in an unsettled condition, allow me to inform the brethren generally, through the pages of the INDICATOR, that such is not the case. It is true, it was for a time in rather an unsettled state, and suffered much from some who had been its professed friends: and it still lacks a good deal of being in the prosperous, useful and happy condition it was a few years ago; nevertheless we have a congregation of Disciples in this place, in good working order, of twenty-seven members, with overseers and deacons, meeting every Lord's day to break the loaf and to speak to each other of spiritual things, and sometimes to preach the gospel of the Son of God and invite sinners to the Saviour.

The prospects of the church are rather encouraging. Three young persons of this neighborhood, have, within the past few months, made the good confession, and

yielded to the claims of our Divine Master, and we look for others. May not only they, but all the professed followers of Christ, walk as children of the light, and be found at last among those for whom there is laid up a crown of Righteousness.

Yours in the hope of the gospel,

W. M. CREWSON.

BUTTERFIELD, January 4th, 1870.

An Episcopalian laughingly told a Roman Catholic that the Douay Bible before him was a Baptist Bible, and read several passages where baptism is referred to.—Whereupon the Catholic declared it was not a Douay Bible at all. A Disciple present read the page when the Catholic vanished. A Presbyterian Elder now adjusts his "specs" and reads, making sundry ejaculations. Disciple affirms that the Common English Version was not so very different—produced a copy and read therefrom,—when Presbyterian would not believe it was the Common Version till the title page was read to *him*.

QUERY.—Were the ideas these men had of baptism gathered from Holy Writ or tradition?

DEACON.

[Ah, my Brother, the query is easily answered. Too much human tradition in the world. If the people would only take "Holy Writ" for their guide before they come to baptism, we would have no trouble with them touching that ordinance. From any translation extant an honest man can learn that a penitent believer is the subject, and being buried and raised again are necessary to constitute scriptural baptism. Write again.—Ed.]

DEAR BRO. LISTER,—A lady friend of this town, called upon me with the request that I would complete a hymn, by supplying, in the same strain as the first seven lines, a few more verses, as the hymn had been written in Ireland, many years ago, by a friend of hers, a pious and talented clergyman of the English Church. She repeated the first seven lines, all that she remembered, which are as follows, to which I added one line to complete the second verse, and four other verses. I send the whole for publication, as they may, perhaps, interest your readers.

W. A. STEPHENS.

“Now there remains one day the less
To spend in this dark Wilderness,
One day the less divides me now
From Him to whom archangels bow.

If I have lived in faith, in fear,
A stranger and a pilgrim here,
I've one day less my foes to dread,
One less the narrow way to tread.

Which leads to life, where angels sing
The glories of our Saviour King.
Where is no night nor twilight grey;
For Heaven is one eternal day.

No sun is there, tho' here so bright,
The Lord our God himself gives light;
And equal to the angels then,
The saints will be angelic men.

And where their hearts were while below,
Where they did to the spirit sow,
And laid up treasure with the just,
Where there is neither moth or rust.

Where is no grief, nor sigh nor pain,
But love and joy eternal, reign:
For this they have the living word,
And shall be ever with the Lord.

Owen Sound, Dec. 24, 1869.

THE CO-OPERATION.

It is a pleasure to learn that the brethren in the United States have simplified their Missionary Society to such a degree that in many respects it resembles our Co-operation. And that in Great Britain something like it has been in existence for years. There are a few things in which our British brethren differ from us in this matter. They, at their yearly meetings, discuss subjects and take actions upon matters which do not necessarily belong to evangelizing. Nothing is allowed to be done at our yearly meetings but what legitimately belongs to missionary work. Another item of difference is, the time their labourers remain at one place. Three months and six months are terms not unusual in Britain. With us, as many weeks are regarded a long period. In some cases we might copy a little from their wisdom. Again, they appoint labourers to a field or to fields irrespective of what comes from that field in contributions. In this respect they are in advance of some of our churches. But it is the true missionary spirit. After all, a poor plan energetically worked might be preferable to a good plan supported by the good wishes of mere lookers-on, who *talk* much, but *do* little. How great would be the work done in Ontario if brethren would only heartily assist the Co-operation. If we all laid by something every week, as the Lord prospered us and send as often as requisite the amounts to Brother Royce, a number of preachers could be at once sent out. And who could calculate the results? If there were no fields open—if there were no macedonian cries—if

When there is love in the heart, there
are rainbows in the eyes, covering every
black cloud with gorgeous hues.

there were no poor souls perishing for lack of knowledge - and if we had no account to give to the searcher of hearts for all that for which we are only stewards, then we might fold our arms and say none of these things move us. But when we look round and see the work yet to be done, and all the time know that every year it is put off, the weeds will greatly multiply; it is a wonder that so little is done by these who are the only religious body which have taken the proper stand relative to the Bible. We believe the gospel to be "the power of God unto salvation;" that people are not converted to the Lord without the gospel; and that it is the Lord's will that the gospel should be preached. *It must be preached.*

ADVICES.

After writing last report, some more meetings were held in Stouffville. The pleasure of hearing some seven more confess Jesus of Nazareth to be the Son of God, was enjoyed. More labour could have been judiciously spent; but the season, roads, home and sundry other things, rendered it necessary to draw the meetings to a close. If the brethren conduct themselves with propriety; let their light shine, great good may be done there yet. Considering the little help they have had, they have done well. The truth is respected and a good hearing can be had. The Brethren and Sisters will accept my thanks for their kindness. It shall not be forgotten. Leaving Stouffville for Owen Sound a track was taken via, Aliston, Glencairne, Nottawasaga and Meaford. Enjoyed the hospitalities of Brethren Knight, Stephens, McArthur

and Johnston. Reaching home, found family well. Meetings have been held since that date in Meaford, Cape Rich and Woodford. Speaking in Owen Sound once and in Derby once. The brethren are doing well in Meaford. They are alive to their responsibilities. One immersion. At Cape rich the Baptist Meetinghouse was given us for a few evenings, and was well filled. The clergyman attended twice. Obviously he and the writer did not speak the same things—not perfectly joined together in the same mind and in the same judgment. And while arranging for another evening, the deacon sturdily said, "It is settled, sir, that you don't get this house any more." From what had been said about the clergyman, his "friendliness," "agreeableness" and his "preaching so much like the Disciples" and his oft repeated wish to hear them—become acquainted with them—it is confessed that the brakes were put down rather unexpectedly.—The School House has been occupied a few times since. Some of the people seemed determined to search the scriptures to know who is right. This is praiseworthy. In Woodford, the storms were such that but few came out. As at Cape Rich, the attention was all that could be asked. As many as were saved in Noah's Ark, have resolved to meet every first day of the week to break bread. Two of them are from Pickering, Brother and Sister Flummerfelt. One from Eramosa—Sister Greaves. The others have been residing in the neighbourhood some time. If they abide faithful, patient, humble, and let their light shine daily before others, the Master will assuredly bless them. In Owen Sound and Derby

things are about as usual. Both churches are anxious for a series of meetings. Interesting Bible Schools are in good working order in Meaford, Owen Sound and Derby. At Sister Doyle's the Owen Sound School spent a happy evening not long since. They had in abundance, such things as were pleasant to the eye and agreeable to the taste. Then singing, speaking and lively chit-chat caused the evening to pass off pleasantly and profitably.

In Meaford, on such an occasion recently, the Meetinghouse was filled with scholars, teachers, parents, friends, neighbours, &c., After several short speeches from different parties, of different creeds, they very generally participated in enjoying some refreshment. Then from the branches of a beautifully illuminated tree, was taken a small present for every scholar. The whole passed off most satisfactorily.

BROTHER LISTER,—I spoke awhile in Luther and Mimosa. One Baptism in each place. Good can be done in both localities.

JAS. BLACK.

BROTHER LISTER,—Spent last Lord's in Stouffville. On account of the inclement weather, the meetings were small. Had two immersions on Monday. If all be well, will visit them again soon.

J. H. ROWE.

FROM THE "BRITISH HARBINGEN."
[November and December.]

Leicester.—Bro. Strang, laborer. Twelve additions.

Birmingham.—Bro. King, laborer.—Twelve additions.

Carlisle.—Seven immersions. One from the Baptists.

Blackburn.—Four immersions.

St. Helens.—Three immersions and "one restored who had fallen through the intoxicating cup."

Adelaide.—[Australia] Twenty-eight additions.

Willunga.—[Australia] Church formed. Twenty-four members and five additions.

Milang.—[Australia] Seven immersions.

Lindmarsh.—[Australia] Eight immersions.

Sydney.—[New South Wales] Since June, eight immersions and four from Baptists.

Dunedin.—[New Zealand] since April, eight have been baptized.

Sad news touching the Grote Street Church, Adelaide. This once flourishing Church is now rent to pieces. It no longer exists. Cause. Conflict between "Elders and their supporters and those who adhere to the Evangelist."

OBITUARIES.

Brother Alex. McPhaderan and consort mourn the loss of NEIL, a promising son.

BRO. WITT, of Bowmanville, fell asleep in Jesus, and was buried on the 2nd of January.

For more than forty years our aged SISTER TROUT made the Kingdom of God invariably the first thing. But she has gone. When insensible to almost every thing else, the sweet name of Jesus would lighten up her soul. Thus:

"Friend after friend departs,
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end:
Were this frail world, our only rest,
Living or dying, none were blest."

NOTES.

T B—Money received. Thank you... D Y, Welland, Thank you... E L B, Hamiton, Your Postmaster is ignorant of the law, or willfully does wrong. The INDICATOR cannot be sent unless the postage be prepaid. Every No. is mailed regularly and prepaid regularly. If he still persists in taking postage from you, I will write the Superintendent.... J C E, Thank you. Be it known to you, dear Brother, and to all the brethren in your neighborhood, where I have labored much and enjoyed many happy seasons, that *nothing* but want of time prevents my visiting you again. I would go cheerfully; but if you knew the many calls and promises you would wonder that more preachers are not out working for the Master and humanity.— Let us hope on.... J B, Queensville, Thank you: but I am sorry that you cannot continue.... J J McK, Thank you for name and money.— Glad to learn that Bro. McKellar is scattering the good seed... H S, Brisbane, Thank you. Intend to see you all before long... J S, Coldstream, All right, my Brother, so far as I know. Thank you kindly... S C, Beamsville, Thank you kindly. I would gladly go, my dear Brother, if it were possible. We always enjoyed meetings in your settlement.... W C H, Ingersoll, Contents of letter duly noted. More about it anon. Thank you kindly... D R, Crieff, Will mail the Dec. No. again. Thank you... W H S, Wainfleet, Letter and money received. Thank you... Bro. B, Payment for E P, Rockwood, and D S, Ballinafad, received. Will write you soon... E H, Did not know his address since his removal,—will send as directed... J H R, Sentiment good;—one piece too long. Have poetry lying over some time. Other pieces will find room soon.

🌀 NOTICE. 🌀

The servants of the Churches will meet (the Lord willing) on the last Lord's day in January, at the usual place and hour.

R. ROYCE, Sec'y Tr.

[These brethren meet quarterly, and I would gladly publish, regularly, their meetings.—Ed.]

FALSEHOOD AND TRUTH.—Truth being founded on a rock, you may boldly dig to see its foundation; but falsehood being built on the sand, if you proceed to examine its foundations, you cause its fall.

OLIO.

AN excellent cure for dyspepsia is 'o give a hungry dog a piece of meat, then chase him till he drops it.

You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it the more plentiful it will be.

THE great principles by which alone can be worked out the science of life are a desire for the good, a passion for the honest, and a yearning after the true.

WHAT we lack in natural abilities may usually be made up in industry. A dwarf will keep peace with a giant, if he will but move his legs fast enough.

If you see anything your duty, the sooner you attend to it the better. David says, "I made haste, and delayed not to keep thy commandments." Follow his example.

REASON.—Without reason, as on a tempestuous sea, we are the sport of every wind and wave, and know not, till the event hath determined it, how the next billow will dispose of us; whether it will dash us against a rock, or drive us into a quiet harbor.

STUDY only good books,—for remember habits are constantly formed. And study a book as though that were the only one in the world. We must give our whole attention to our work if we would succeed; and interest is the directing agent in this respect.

PRAYER, to make it accepted, requires neither genius, eloquence nor language; but sorrow for sin, faith and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor an effort of the memory, but the devout breathing of a soul struck with a sense of its own misery, and of the holiness of him to whom it is addressed.