

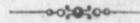
Mr. & Mrs. D. Robertson

THE
LIVING LABORER,

ISSUED FORTNIGHTLY.



"If any man speak, let him speak as the oracles of God."—SIMON PETER.



VOLUME VI.

NUMBER 1.

EDITED BY

D. OLIPHANT,

WITH ABLE ASSISTANTS.



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THE

LIVING LABORER

OF THE

NUMBER 1

VOLUME 1

OF THE

LONDON

PRINTED AND SOLD BY

INTRODUCTORY.

The **LIVING LABORER**, Volume Six, New Series, begins to-day.

The objects of the **LIVING LABORER** are simple. To persuade every man to hear Jesus as he speaks by inspired teachers—to proclaim the divinity and mercy of our Lord as the basis of the one living faith—to show that the apostles ordained by Christ are his ambassadors from the opening to the close of the Gospel Age, who reveal to men the whole will of heaven—to plead the gospel as the power of God for the forgiveness of sins in 1876 as it was in Jerusalem on Pentecost when the Holy Spirit was given—to make clear that the New Testament, duly prefaced by the Old Testament, is the infallible creed—are the leading objects of the **LIVING LABORER**.

The work is issued twice each month; sixteen double-column pages. Its cost per volume of six months, twelve numbers, is only seventy-five cents. For twelve months, one dollar and a quarter.

Dear Reader, shall we receive your fervent prayers, your most devout energies to extend the circulation of the paper among the people of our land and other lands and your warmest wishes with the requisite funds to keep the work in useful motion?

Address **LIVING LABORER**, or D. Oliphant, London, Ont.

London, Ont., Jan., 1876.

LOOKING TO JESUS.

Reader, please listen. The Divine Jesus was once in the world where you and I now live. In our own likeness Jesus was once here among men.

There is no doubt of it. He came from Heaven. He came to be our Teacher. He came to be our Guide. He came to be the model of our behavior. He came to be our sin-offering. He came to be our Resurrection. He came to be our Counsellor through the pilgrimage of life, and through the dark passage of death. He came to be our Hope, our Fortune, and our Joy. He came to establish for us a government entirely new, based upon Perfect Law, Perfect Liberty, and Perfect Love.

Do you not eagerly seek to learn whatever can be learned of One who visited our world, carrying with him such purposes, and possessing such powers? Dear Reader, give heed.

Where is the Lord Jesus at this moment? And has he a continued interest in men like us for whom he ministered while he was on earth? To both these queries we heartily reply. Jesus is now in the Royal Palace in Heaven, within the Holy of Holies. And with gladness let it be sounded from pole to pole, that the same Jesus, who while on earth lived for us, died for us, and rose from the dead for us, is the Prince of Life on the Throne in the Heavens, to rule over those who believe in him, and are humbly willing to yield to His government.

Yes, and he is in the Most Holy Place for another purpose. He is in Heaven as High Priest and Mediator between man and the Eternal Father, so that sinners may be converted—turned away from the fellowship of sin—saved. He came into the world and entered upon his ministry in Galilee, to save sinners, and he began and continues His ministry above for the purpose of saving sinners.

And now a vital question arises. How does Jesus the Sovereign Lord save men from their sins? To a man

who in the presence of God feels his guilt, this question is profoundly interesting. And we answer it by testimonies furnished by the Holy Spirit.

When Jesus departs from earth to heaven, after completing his personal ministry among us, he makes a number of promises to the Twelve men whom he elected to be his abiding ministers. You will receive power after the Holy Spirit is come upon you, is one of the promises. Not many days after the promise is given, it is to be fulfilled, the Lord adds.—Acts i: 5, 8. And almost at the same instant he specifies that these ministers are to be his witnesses everywhere. The Spirit of Truth will guide you into all truth, is another clear promise.—John xvi: 13. The Spirit will abide with you forever; and as my ministers, I will, said the Divine Lord, be with you to the end of the world.—John xiv: 17; Matt. xxvii: 20.

So THE TRUTH—the truth with its heavenly grace—THE WHOLE TRUTH as divinely demonstrated—is to be carried to every man in the parish of the world. This divine and perfect TRUTH is in one respect the Lord himself, who says I AM THE TRUTH. This truth is demonstrated by the Almighty Father in the gift of his Son; the Son manifests it in his life, labors, and love; the Holy Spirit illustrates and proves it by showing the meaning of the death and resurrection of the Son of God; and the apostles show it in their labors in winning sinners to the Living Lord.

But touching the question of salvation, listen now to the power given to the servants of our Lord, who are to speak and act for him from the day the Holy Spirit comes upon them to the day when Jesus will judge every man by the gospel. Listen to the language which gives power to the apos-

les by the Lord of angels and men: "Whosoever sins you remit, they are remitted," and then the Lord adds, "Whosoever sins you retain, they are retained." Thus the power of remitting, and the power of retaining the sins of men, is given to the college of apostles.

Can any earnest heart err concerning what these words signify?

We inquire now, when thus endowed, what do the apostles preach and enjoin in the name of the Lord Jesus for the remission of men's sins?

Do they preach the once slain Messiah who came from the Father, who went to the Father, and who was and is one with the Father, telling what he spoke and what he performed while in mortal likeness?

Do they preach by delivering testimony which clearly declares the life, the labors, the sufferings, the sin-offering, the resurrection, the ascension, the exalted position, and unlimited authority of the Lord Jesus?

Do they preach realities, the realities of the condemned and honored Nazarene, and so handle truth, and favor, and love, that the hearts of men are moved to embrace Christ as one who has loved and still loves the family of Adam?

Do they preach a Prince and a Ruler as well as a Messiah who saves; One who commands with authority as well as One who tenderly forgives?

Thus the apostles preach; and those who hear them hear Christ, and see Christ by faith that comes by hearing, and feel Christ by the living grace of the gospel: for the permanent preachers empowered by the Holy Spirit are qualified so to reveal Christ, that men are privileged to hear him, behold him, feel him, obey him, and enjoy him.

Moved by the favor of the gospel, when such hearers seek to learn what they are to do in order to please and yield to the will of the Lord Jesus, and thus become subjects of his government, what is the answer of the Lord's infallible ministers, the apostles? To this question we will furnish a definite reply, life and health and the God of life and health permitting.

—O—

LOOKING TO JESUS.

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SECOND ARTICLE.

Within seven weeks of the close of Jesus' personal ministry in Judea, he enters Jerusalem to appear before the national authorities and judges. He is to be summoned before Caiaphas, the Head of the Jewish nation, before Pilate the Roman Governor, and before Herod, a noted King. It is to be observed that these official men represent power in the three chief forms that it assumes in our world. The one represents the interests of the Church; the other represents the grace of politics; and the third represents high-headed royalty. For reasons not revealed Jesus allows a gathering multitude to enter with him, as he passes from the country into the capital city of the Israelite nation. To the eye of an untaught spectator, the people as they increase and swell into a host, while marching with shouts and hosannahs, form a popular demonstration for popular effect. But, while to the eye of men, it would seem that there was no tribunal or judge in Jerusalem or in Judea that could arrest or pass sentence on Jesus, as he enters the city of Zion at the head of such a host, he is thoroughly familiar with what is

before him. He foretells how he is to be handled, by the authorities. "We go up to Jerusalem," he declares to his followers, where "the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn him to death, and will deliver him to the Gentiles to mock, to scourge, and to crucify him;" and then he specifies his resurrection.—Matt. xx. 18, 19.

For two causes, nay, more than two causes, the official Jews were angry at Jesus. And yet it requires an effort on our part, at this distance of date and of place, to be convinced that the spotless Christ has enemies in the Jewish Church so unreasonable and unrighteous. Jesus gave profound offence by speaking severely against the traditions of the Jewish elders. Then, although keenly watched and vigorously resisted, his power with the people grew daily. Here was a second and still stronger cause of bitterness between the Lord from heaven and the lords in Jerusalem. Man loves power; and whoever prevents him from keeping it when he obtains it, is an enemy not to be forgiven.

But a cause still more profound that stirs the Jewish authorities against the Lord Jesus is, that he claims to be of the Godhead. "The Jews sought the more to kill him, because . . . he said that God was his Father, making himself equal with God."—Jno. v. 18. To claim divinity, as possessing the nature of the Almighty, was accounted blasphemy; and the blasphemer, according to Moses' law, "shall surely be put to death."—Lev. xxiv. 16.

Accusations many and violent are urged against Jesus, but the two leading charges are blasphemy and treason—the one a direct crime

against God, and the other a crime against Cæsar; and although not one witness can be secured to prove him guilty of either crime, and although Judge Pilate, who has the title of Governor, publicly affirms and re-affirms that he is faultless, the officials in Jerusalem incite the mob to clamor for Jesus' death, and the clamor succeeds. With loud voices the cry of the excited multitude and of the chief priests was, He is guilty of death; away with him; crucify, crucify him.

"If he were not a malefactor, we would not have delivered him up to thee," said the angry Jews to Pilate. "We have a law, and by our law he ought to die, because he made himself the Son of God, or Divine like God," they exclaim. "If thou let this man go, thou art not Cæsar's friend," they excitedly add.

Where are the followers of Jesus at this crisis? They "forsook him and fled" when the Jewish officers apprehended him. All forsook him; all fled. The first impulse of a fervent heart is to say that they are void of courage. But pause a moment. Jesus is betrayed. He is taken prisoner. The officers of an elect nation and the authorities of the empire of the world combine to seize him as a criminal. He is in the hands of sinners. Is there a man in this year of grace—1876—who would have remained with him in his hour of trial? Pause again. Think not of traitors or spies or cowardly friends. Look at Jesus. He is calm and firm, divinely calm, divinely firm. He has the countenance of one who has mounted in prayer to the throne of favor, whose spirit is stirred with living and loving divinity, and while excitement and trembling and fear are all

around him, Jesus is self-possessed and graced with heavenly dignity. We love to look at Christ as he enters upon this dark volume of unspeakable suffering; and as we remember the three-times uttered prayer in Gethsemane, "O, my Father, if it be possible, let this cup pass from me; yet, not as I will, but thy will be done;" and, as we recall his words which foretell his trial and agony and death, our hearts fill with emotion, and we exclaim, O, Jesus, is there no limit to thy love for the family of sinners?

While looking at Jesus, wondering at his sympathy for us in presence of the judgment hall, the scourge, the cross, and the tomb, we hear again mingled voices of entreaty and sentence of death. Pilate pleads—he pleads in behalf of the accused, "What evil hath he done?" he asks. "I have found no fault in him." "Crucify him," cried passionate Jews. And the voices of them and of the chief priests prevailed. Pilate then gave sentence—think of a sentence upon one in whom he had found no fault at all—delivering Jesus to THEIR WILL, which was the will of the Prince of this World.

Listen, again, to the tenderness of Jesus. While passing as a captive from the judgment hall to calvary, he hears the lament of a company of women, and, turning to them, says, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

But it is on calvary, amid crucifying sufferings, that we hear from Jesus the crowning tenderness of soul and the evidence of divinity that forgives. As mockers are saying, "He saved others; himself he cannot save. Let him now come down from the cross, and we will be-

lieve him," Jesus lifts his voice in the never-to-be-forgotten prayer: "Father, forgive them; they know not what they do." O Jesus, is this thy dying love to men?

After he appears in the triumph of perfect life, listen to the proof of his continued interest in us as he speaks to his apostles whom he ordains to be **OUR PREACHERS**: "All power is mine in heaven and earth. Go you, therefore, make disciples of all nations." His perfect power and perfect grace—his divine authority and divine sympathy—are equal; and both are benevolently pledged to bless men, for his power and his grace are to be carried in a message called the gospel to every man in every nation. Who would not desire to draw near and hear such a Person as this, and learn his will? He came into the world, and he went into the other world, to save sinners; and the question is still fresh in mind: How does Jesus save men from their sins?

PRAYER AND FORGIVENESS.

"Forgive us our trespasses as we forgive those who trespass against us."

"I'll never forgive him—never!"

"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean dastardly coward, and upon this Holy Bible, I—"

"Stop, Husband! John! remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow; but, O John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself,

John. Oh! please don't say anything dreadful."

The sweet-faced woman prevailed; the curse that hung upon the lips of the angry man was not spoken; but he still said, "I will never forgive him; he has done me a deadly wrong."

The young man who had provoked this bitterness, humbled and repentant, sought in vain for forgiveness from him, whom, in a moment of passion he had injured almost beyond reparation. John Locke steeled his heart against him.

In his store sat the young village merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into the store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke!"

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac he flew till he reached the bank of the river, pallid and crazed with anguish. The first sight that met his eyes was little Johnny lying in the arms of his mother, who, with her hair hanging disheveled around, bent wildly over her child. The boy was just saved; he breathed, and opening his eyes, smiled faintly in his mother's face, while she with a choking voice thanked God. Another form lay insensible, stretched near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred had, at the risk of his own life, been the savior of the child. He had struck a floating piece of drift-wood as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself down on the green sward, and bent over the senseless form. "Save him," he cried huskily to the doctor who had been summoned; "restore him to consciousness, if it be for only one little moment; I have something important to say to him."

"He is reviving," replied the doctor.

The wounded man opened his eyes; they met the anxious glance of his brother-in-law, and the pale lips trembled forth, "Do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; and in turn ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile was all his answer.

Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick bed. But a vigorous constitution triumphed, and pale and changed, he walked forth once more among the living.

"O, if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, now I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness toward the erring. For there is a new meaning to my soul in the words of daily prayer, and I see that I have only been calling *judgements upon myself*, while I have impiously asked, 'Forgive us our trespasses, as we forgive those who trespass against us.'"

A DELIGHTFUL NEW YEAR.

Let us have it. Welcome 1876! We want to make the most of you. We hail you as a friend. We want to begin well on the first day of January, and keep on well all the other three hundred and sixty-five days, inclusive of the thirty-first of December. It is cheap and easy to say "Happy New Year" to the people we meet on the first of January. But in many a case the Happiness of New Year's Day is soon forgotten, and gives place to ordinary life.

There are many families on whose tables there is neither wine nor strong drink all the other days of the year except on New Year's. The callers come with their cards and their compliments, and it is considered polite to offer them wine. Even if they go home drunk, the polite thing has been done, and the empty sham which bears the name of "Society" approves it. "Society!" Let "Society" learn to behave itself. Let us make the year delightful by setting "Society" at defiance in this respect.

Some people who do not even on New Year's Day set liquor before their guests, think it rude to have a wedding without drinking the health of bride and bridegroom in a few bottles of wine. Sometimes this wine is very costly. It has a green seal or a red seal or some other seal, which is supposed to make it better than all other wines which are destitute of this device. Or it has been bottled a great many years, the vintage, let us say, of the year 1492, and was brought over by CHRISTOPHER COLUMBUS in the *Santa Maria*. Or perchance it was bottled at Delft in 1620, and the Pilgrims brought it with them in the *Mayflower*. No matter if it was the vintage of the year one, and bottle!

in a stone jug at Pompeii, you cannot afford to make your wedding guests boozey on it. Break the necks of your bottles, and let the wine run, rather than set the bridegroom an example by following which he may eventually break his neck in some frolic.

Let us make the year delightful by doing all we can to promote a feeling in favor of Temperance Reform. We want more temperance addresses. There are ministers who call themselves temperance men, and yet do not preach on temperance more than once in five years. Stir them up to preach on it at least four times during 1876. Cultivate such a wholesome feeling among the Churches that the people will not think their respectability suffers when they listen to a temperance sermon. Educate the Sunday-schools to talk of temperance, to study it, and to work for it. Don't be afraid to say an occasional word against Rum's first cousin, Tobacco. Out with the spittoor, the pipe, the plug, and the cigar, as well as the ale barrel, the bitters jug, the demijohn and the punch bowl.

Let us make 1876 delightful by banishing the decanter, and the bottle from sideboard, closet, and medicine shelf. There may be occasions when alcoholic stimulants are of service for the sick. But of no real service, the service is performed by small quantities, judiciously administered by prescription of the doctor. Such service is no excuse for keeping in the house a whole battery of bottles of brandy, gin, and other drunkard makers. Out with them! Make the year delightful by keeping nothing in the house that boy, or servant, or guest, or father, or mother, or anybody else can get drunk on.

Let us make the year delightful by "Prohibition." We may not be able

to procure the enactment of prohibitory laws as we would like to. But we can enact a prohibitory law for each household, each counting-room, each store, each factory. It is largely in the power of every householder and every business man to say whether or not the people in his family and his service shall get drunk. Let every Christian man stand up for what he knows to be right. It may cost the sacrifice of the friendship of some acquaintance, or the patronage of some customer who will not close a transaction except over a bottle of champagne; but both in the immediate present and in the long run, it will pay. Now let us be happy. Let us try our capacity for making 1876 as delightful as possible.

RELIGIOUS LEECHING.

A leech is an ugly-looking customer to come into close intimacy; and he is a contemptibly dark-featured fellow to claim a blood connection. But he is subject to physician's orders and uses; and a sick man's bad blood must be either purified or got out of him; so the leech is introduced professionally and set to work. He drinks and gorges himself, and enjoys his business well. The leech has rather a better time for a while than the patient.

Now, the physician's object in this operation is one thing, and the leech's object is quite another thing. The leech draws blood to satisfy itself; the physician has the blood drawn to cure the patient. Although the process is grievous and not joyous to him whose blood is pumped from one body into another, yet the end in view is the life of the man, though a dozen

leeches be put to death by their own greed.

So it is, sometimes, among believers who become spiritually distempered. When their vital current is poisoned by Mammon, or otherwise deranged by the malaria of Satan, God deals with them as a physician. He uses wicked people as leeches. And while it seems from the one side to be persecution, from the other side it is love. God permits his church to be persecuted in order to purge away its sins. He makes the believer all the better by the buffetings of Satan. Self-security and pride are often so thoroughly inherent in the very life-current of the disciple that he must needs be leeches. He is seized by half a dozen fiery tongues; scarified by slanders; annoyed, vexed, and tormented by ungodly persons. Wicked designs are accomplished upon him; rage and malice have vent in his face. But the evil extracted from him by these experiences and processes will be the utter ruin of the human leeches that bore him for it, get it, make it their own, and die the dearest forever and ever. The leeches have their ends and get their deathful deserts; but the Great Physician has other purposes in view. As Joseph said to his brethren, so is it now, and always: "You did intend me hurt, but God did intend me good." The divine intentions are sure to have victory over all human conspiracies.

Christless, Mammon-natured men may, to all outward appearances, do evil to the Church; but by the same deeds they eradicate poison from the vital currents and poison and destroy themselves. Enemies may intend persecution and death to the believer; but the Almighty intends to thwart all their contrivances, and to break off, in due time, all their leeching

holds. He will preserve and keep, purify and bless His own people who trust in him as their Physician and love him as their father.

It is a pity for the disciple who suffers the process of such severe correction; but it is infinitely a greater pity for the carnal-minded leeches, who plague him only to bless him, who, in stinging for their own gratification, are cursed for their pains.

THE LORD'S WORK IN MICHIGAN.

When visiting Lapeer and St. Clair counties in Michigan, last Autumn, it was with pleasure we heard of the fervency and efficiency of Elder Brooks. The subjoined is a report from him, which shows the heart and soul of a workman that "needeth not to be ashamed." The heavenly Lord has pledged his word to bless the labors of those who hearken to his counsels, and who honor his commands. We send love to Elder Brooks:

Last summer I wrote an article, stating that Brother Cummings, of Englishville, had put ten dollars in my hand, by way of investment, to assist me in my labors in the good work. This stimulated some of the good brethren and sisters of the Plum Street Church, in Detroit, to make a like investment, which they sent me in material aid, accompanied with their prayers. Oh, how these tokens of love cheered me in my toils to save the sinking cause in our State. After laboring through all the privations and embarrassments common to pioneer labor, I went to the State Convention last month, in Detroit, and read the following report of my

labors for the last eighteen months :

"Have travelled 3,000 miles (mostly by my own conveyance.) Preached over 200 sermons. Visited and assisted twelve old congregations. Organized three new ones. Gained 260 additions. Have received in all \$375. The spirit of co-operation has been thoroughly aroused, and there is now one able evangelist in the field doing good work, and another soon to enter my old field, and they will both be sustained; and still there is part of the field unsupplied."

After submitting this report I added that if the Convention or churches of the State could raise the sum of \$200, that I could depend on, I would enter the field and labor the coming year, as there are many calls from weak churches and others for help.

The Convention, after selecting me to act as Corresponding Secretary and State Evangelist, called a special meeting of the Board to see if they could devise some way to raise the \$200 for me. But our treasury was empty, and we all felt the great necessity of sustaining another year the Grand Rapids Mission. They could see no way of giving the needed aid, unless some church would employ me part of my time, and leave me the remainder to labor in the general field, from which I proposed to get the remainder of my salary, and do what I could for missions and co-operations, etc.

So soon as those noble veterans of the Plum Street Church saw what was wanting (and also lacking,) they called one of their silent, quiet counsels, and the first intimation I or any one had of their intentions, they had resolved to pledge the full amount, without any restrictions on my labor.

These brethren are well known to be opposed to all missionary societies,

And they have been misunderstood and sometimes misrepresented. I wish in this to set them right before the brotherhood. I am credibly informed that in the past year they have given more than \$200 for missionary work, and over \$300 for the sufferers in Kansas and Nebraska. And after their present pledge to me I only hope it may provoke others to do as well as they. Opposed they are conscientiously to all societies as such, outside the Church, yet ready with open hand and loving hearts, they have done nobly for the very man the Society chose to do their work. I hope no one will pain my ear or heart by calling them old fogies, or other unjust epithets.

E. H. BROOKS.

St. Louis, Gratiot Co., Oct. 6.

BRIEF ADDRESS TO READERS.

Three weeks ago the LIVING LABORER, in connexion with Elder Orvis' paper, was issued in Pennsylvania. To-day it is printed and published in a new form in our own country. Elsewhere it is announced that it is to be published fortnightly; yet, for a period, it may appear a little out of date by reason of hindrances not easy to detail to readers at a distance. We propose work, living work. Strength with us is limited, and youthful vigor to meet the demands of the periodical press is not as it was in years past. The spirit is willing; and to will is easy.

There are still a few sterling men and fervent women who propose to aid us. To these we appeal. And it is in our heart to say that the appeal to a greater or less extent will be heard.

We fondly trust to proclaim the gospel of our Lord to the people through the **LIVING LABORER**, and also to furnish choice items of news touching what sterling evangelists, overseers, teachers, deacons, and others are doing in our country and in other countries. Our days of controversy are in the past. So at least we conclude. But according to the gifts that the Head of the Church has bestowed, it is in our heart to publish the heavenly tidings called the gospel to win men to the Lord Jesus Christ, and likewise to tell the people of the success of reformatory laborers in America and Europe. Will Israelites help? It is probable this is our last testimony in the shape of a periodical before passing to the spirit land. We know not. And it is our chief concern to testify to the people in manner and matter, so that our labors may be of service after these fingers are folded and laid away with other parts of the body in the silence and slumber of death. In next issue we propose to publish our **LETTERS TO YOUNG PEOPLE**, embracing the main elements of the Gospel; letters that were given in an off-hand style in the latter part of 1874 and the first months of 1875.

Four of us are solemnly pledged to perform our part in furnishing and circulating twelve numbers of a serviceable work, entitled the **LIVING LABORER**. Those who obtain readers will please take subscriptions for six months, as it is not possible at this date to tell whether we shall issue more than one volume of twelve numbers. Our labors through the press will now be governed mainly by the aid given by the zealous-hearted who have co-labored with us for more than a quarter of a century. The battle between God's truth and

men's policy waxes hotter and fiercer, and only those who rest in faith on the divinity, the authority, and the mercy of the Lord Jesus Christ can endure the fiery trial of these trying days. Brother Reformers, may we ask you earnestly to aid us?

Jan. 15th, 1876.

POSSESSIONS AND CONTRIBUTIONS.

The following greets us from Missouri, and it merits earnest heed. It was written by the thoughtful and faithful Elder Henry. His presence and form at a general meeting held in the city of Indianapolis in 1866, we distinctly remember; but apart from any personal acquaintance with Elder Henry, we commend his teaching on its own merit:

There is a boundary in the expenditure of money beyond which we cannot go and be innocent. Is it not equally clear that the teaching of the New Testament is that boundary? Accordingly let us note:

1. We are not our own, and can own nothing; we are only stewards, having committed to us the goods of our common Master and Owner.

2. This Owner will call us to a strict account of our stewardship; and when that account is rendered, if it appears that we have been unfaithful, we will be put out of the stewardship, and never have another trust committed to us, and never own anything in our own right.

3. We have no more right to waste the Lord's money, just because it is under our control, than we have to apply to our own use, or to waste the money of our neighbor, because his

property chances to be under our temporary control. If this is not a felony it is a breach of trust, and puts us effectually out of his confidence and into disgrace in the eyes of all people!

4. But we, as a people, have committed this sin, and its guilt is heavily upon us now. On this account, no doubt the Holy Comforter is not so abundantly in us; God's face is not so much towards us; his angels watch not about us as they would; our hands are weak; our souls are lean and troubled.

5. The fact that we are not worse or as bad as others, alters not the case. They are not our rule, or our example. The law of Christ, which we have acknowledged before heaven and earth, will judge us. Let us look to it.

6. Do not the Scriptures teach that whatever the Lord puts into our hands, beyond our actual necessities, including our reasonable and just enjoyments, he intends us to use for the good of others—not to treasure up here or waste on the lusts of the flesh?

CRITICAL OVERMUCH.

There is a certain sort of censorious writers, each one of whom in his own estimation is the only genuine successor that Solomon ever had. They criticise mercilessly, and handle without gloves, everybody they have not taught; and speak harshly of some "who are as good by nature, and perhaps far better by practice," than themselves. Their productions consist largely of fault finding. They are all the while after the mote in their brother's eye to the neglect of the beam in their own. Now we insist there is a little too much of this

style. A little self-examination might be a good remedy in this case; if there is not too much enlargement of the brain.

Another class of scribes suffer themselves to be used for the purpose of blowing other men's horns. Be careful, brethren, that you don't say too much, so as to spoil the credit really due. When I see a report in which Bro. Fulsome speaks of Bro. Biggun as the most eloquent, most logical, most learned, most effective man in the world, I am persuaded that the writer has not seen all the men in the world; that he would not have been the best judge if he had, and that somebody has made a tool of somebody else. This class of writers, of all the rest, deserves most to be pitied.

FREE DISTRIBUTION.

"We know of no way so well adapted to secure an increased circulation as a judicious and well-directed free distribution, and therefore an appeal is hereby made to churches and brethren for donations as subscriptions to that end. All sums forwarded for that fund, will be handed to a committee; who will determine the distribution of copies they are thus enabled to procure, and also forward to contributors, annually, a statement of income and distribution, being ready to receive suggestions as to the same."

This extract, from Editor King's paper, of Birmingham, England, merits consideration. Will two or three sterling friends in these parts consider the propriety of entering into an arrangement of this sort for Western Canada?

A late issue of one of our exchanges from Cincinnati carries to the people news of additions to the number of over five hundred.

CENTENNIAL.

Our fellow-laborer, Brother W. H. Smith, editor of the WEEKLY, Orangeville, Pennsylvania, sends to us through his paper the following, which is worthy of a share of thought:

We have now entered upon one of the most eventful periods of our existence as a country—the Centennial year—and great are the preparations now being made to fitly commemorate it. Within a few short months people from all parts of the world will be sojourning on American soil and exhibiting the various products of their handicraft. Besides this, during the present year a chief magistrate will be elected to preside over our national affairs for a period of four years. Withal the year eighteen hundred and seventy-six will be fraught with greater events than its predecessor, and we trust that the Centennial anniversary of our country will be the harbinger of future prosperity and happiness to all mankind.

ENGLISH CORRESPONDENCE.

Our regular readers will recollect that we offered a word some time since upon a brief article on heresy, published in editor King's paper, Birmingham, England. In a recent letter Brother King is pleased to say to us:

"Your comment on heresy is to hand. Without committing myself to every word, I agree with the article you comment upon, and deem it good and very needful. Still, the whole ground can be covered by your words: 'A heretic is a very unheavenly man, and his first step is embraced in turning from the teaching which carries in its bosom purity

and unity.'" Some men *do* turn from that teaching PRACTICALLY, who do not avow the change, but continue to put it forth with the lip. How, then, do we know they are turned from it? By their conduct. The oneness of the body, and the forbearance Christ taught, are violated by men who, because they cannot have the place they want in the church, or something done in their fashion, which the Lord has left for the wisdom of the church to determine, set up another table hard by, and labor to detach as many as possible from the church of their former communion. These men will tell you they are one, and *exactly* of the faith and order as before. They are heretics of the worst class. A man who honestly mistakes as to some fundamental doctrine, and goes out because he could not stay in, is immeasurably their superior."

DEATH AT SMITHVILLE.—The departure by death of sister George Coon, of Smithville, is to us a sad event. Elder Renner informs us that the zealous sister Coon departed this life, on the 14th of December. As Brother Renner testifies, "Her loss to the church at Smithville will be long remembered."

Elder Chamberland took the confession of several believers in Cato, N. Y., some weeks since, and one at Waterloo, N. Y. Cato and Ira and Victory, and the Disciples at these points, were known to us more than twenty-five years ago. Glad to hear of the prosperity of the one good cause at Cato.

Questions are on hand for answers, and it will be a pleasure to consider them. "Ask and ye shall receive," is still orthodox.

NOTICES AND ITEMS.

Readers and students of the inspired volume, and those who desire to become such readers and students, in order to learn and honor the will of the Lord Jesus, are very cordially invited to accept the help of the LIVING LABORER, and in turn to help the work. Whether residing in Ontario or Manitoba, in Quebec or New Brunswick, in Nova Scotia or Prince Edward Island, in the New England States or in the Western, Southern, or Middle States, in Mexico or in Central or South America, or in the countries on the eastern shores of the Atlantic, we invite such, wherever they live, to assist, and be assisted by the LIVING LABORER. The questions we handle, as a rule, are not local questions. They are as large as the interests of all nations.

The publications called *The One Body of Christ*, *Spirit of God as spoken of in the oracles of God*, and *The Gospel of Christ*, are NOT on hand. They are all sold or distributed. The main portions of these works, as now intended, will be furnished to readers in the coming numbers of the LIVING LABORER.

The price of the LIVING LABORER is only Seventy-five Cents, per volume of Six months. Reduced rates to those who order a number of copies for free distribution, made known by letter to parties who desire thus to assist the work.

Elder Brown, of St. Clair county, Michigan; Elders Black and Dean, of Lapeer county, Michigan; Elder Brooks, of Gratiot county, Mich.; and Dr. Young, of Macosta county, Mich., are very fervently invited to assist the LIVING LABORER both by securing readers and furnishing news. Lend a hand, dear friends, lend a hand.

The *Apostolic Times*, Lexington, Ky.; the *Weekly*, Jackson, Tenn.; *Christian*, St. Louis, Missouri; *Review and Standard*, Cin., Ohio; *Record*, wedded to the *Evangelist*, Bedford, Indiana, and Oskaloosa, Iowa; *Independent*, Orangeville, Pennsylvania; *Guardian, Baptist, and Nation*, Toronto; *Mercury*, Guelph; *Age*, Strathroy; *Home Journal*, St. Thomas; *Advocate*, Watford, Canada; have kindly greeted the LIVING LABORER at London. Cordial thanks to the editor of every publication sent to our fortnightly issue. We cherish and nourish the grace of gratitude.

Elder Hertzog has removed from the State of New York to Ontario. Originally from a town in Pennsylvania, and recently from Buffalo, N. Y., he adjusts himself at current date in Eramosa, at Everton. Over thirty years ago we knew the spot Everton—a part of which is upon soil once owned by Father Oliphant—when it was an orchard of forest trees. O. G. Hertzog is a workman in the government of Christ that we call an Evangelist; and we doubt not he will be very serviceable in Ontario.

We adopt the premium system in 1876. Two good consciences are our premium for obtaining subscribers for the LIVING LABORER, provided the party who obtains them does so because of a love of the truth; a good conscience on the part of him who obtains readers, and a good conscience on our part in receiving them. "What you do, do quickly." To-day is the day to work.

By reason of a serious accident in our printing house, the issue of the current LIVING LABORER has been delayed.

A letter from Elder Trimble is received, and will appear in next issue.