

until it is educated in the matter of giving to support the gospel. The New Testament just as clearly teaches the necessity of supporting the gospel with our means as it teaches anything else. And what is needed is for our preachers and elders to speak out in a manly way upon this subject as well as upon others. Paul taught his brother when speaking of money matters, that "they who sow sparingly shall also reap sparingly," and that "the laborer is worthy of his hire."

Brethren, the Bible does not say that "money is the root of all evil." It says "the love of money is the root of all evil." Money is a good and useful thing, and it would be hard to get along without it; but the love of it in the heart of any one will sooner or later ruin him.

"All things are possible to him who believes," is just as true now as it ever was. The men and women who to-day are accomplishing great things for God and their race, are those who believe in God, in the possibilities of the race and in themselves. Their confidence in God and in the power of truth precludes even the thought of failure. Their faith leads them, as did that of William Cary, the great English missionary, "to expect great things of God, and undertake great things for God. Some people labor in such a doubtful manner that they are half surprised if anything like success attends their labors. The gospel is the power of God to save sinners now just as much as ever it was; and if the churches will manifest the same faith and zeal that was found in the ancient church the same results will certainly follow.

After all that has been said of the great knowledge of the word of God possessed by our brotherhood is there not great danger of that knowledge becoming very one-sided and partial, and of its thus being very imperfect? Has not our knowledge run very largely into what we call "first principles," almost to the exclusion sometimes, of what might be called second principles? Our work heretofore has largely been to dig the Bible up out of protestant traditions that had been heaped upon it and to teach the people the simple way contained therein to become Christians. There is much yet to be done in this field, but while doing it we must not forget that there is a vast field to be explained that relates to the duties of

Christians and to the work of the church in general.

Some of our scribes who write for one or two of our Eastern papers are trying hard to fulfill the Scriptures where it says, "Cry aloud and spare not," and we think they are succeeding admirably. They cry so loud that it sometimes almost amounts to howling. And when it comes to the sparing, "why they do not allow such a thing as sparing any one to enter their minds. They cut and carve right and left and allow the blows to fall on all irrespective of age or character. Their course is about as indiscriminating as that of a cyclone, and the noise they make about as frightful (to those who have not become accustomed to it,) but they are not nearly so destructive simply because they lack the power. Let no one be alarmed, it is the lightning that kills, thunder kills no one.

M.

THE INDEPENDENT AND BRO. SHISHMANIAN.

It is well known by our readers that Bro. Shishmanian, one of our foreign missionaries, has, for some time, been laboring in Constantinople and Asia Minor; and we all rejoice to know that his labor for the Lord in that field has not been in vain. That he should meet with opposition and misrepresentation we had no reason to doubt, for other missionaries had occupied the field before him; and it is a well known fact that those who pride themselves most on their "orthodoxy" are none too favorably disposed towards us as a people. Nor is this to be wondered at, since our plea for the restoration of the ancient order of things based on the Bible alone, in deed and in truth, means a complete overthrow of all creeds, confessions of faith and sectarianism and denominationalism in all their forms, and the building up of a peculiar people of God on strictly New Testament principles. Hence we are not surprised at seeing an occasional complaint from the field of conflict from the pens of those who are not in full sympathy with our distinctive work. The following we clip from the New York Independent:

A correspondent writes us from Turkey: "The Rev. Mr. Shishmanian, missionary of the Disciples of Christ to the Armenians, has lately visited Bardezag, Marsovan, Sivas, and other places in Asiatic Turkey. In Sivas there is a party whose

members are enrolled as Protestants, but who seceded from the evangelical community a few years ago because they regarded the terms of church-membership as harsh. Especially they objected to the refusal by the Church to baptize the infant children of unconverted parents. This party established an independent preaching place in the city, and one of their number, a layman, has there administered the Lord's Supper and the rite of baptism without restriction. This party has now given Mr. Shishmanian the use of its meeting house, and has pretty generally accepted baptism as a means of receiving the Holy Spirit. At other places Mr. Shishmanian has succeeded in gaining a certain number of adherents from the existing evangelical churches. In fact, his mission seems directed to the conversion of the evangelical churches, doing no serious work among the unevangelized masses. The evangelical churches of Turkey are still struggling for existence. One of their great needs is the strength of union. Under these circumstances, the zeal that attacks the unity of these Bible Christians, with new refinements of doctrine, while it neglects the multitude who do not accept the Bible as the rule of faith, cannot but be deplored."

We may add, with a good degree of confidence that there is no evidence that the mission of Bro. S. is directed specially to the conversion of the "evangelical churches;" and should it turn out that this complaint is based on facts, we are not certain that he could be engaged in a better work. It would seem from this writer's own statement of the case, that some of those styling themselves "evangelical churches" are practicing any thing but the Christianity of the New Testament Scriptures. Where for example is the Scriptural authority for the baptism of "infant children of unconverted parents?" or for any other infant children, for that matter? We venture, at the risk of being considered uncharitable, that such baptisms are simply no baptisms at all, and societies composed of such material and built upon such principles and practices are not the churches of Jesus Christ. If then these people can be taught the way of the Lord more perfectly, what valid objection can be offered for not thus disciplining them? Are not their souls as precious to the missionary as the souls of those who are less enlightened in the knowledge of God? Had this writer learned that union taught by Christ and the apostles and advocated by Bro. Shishmanian, he would hardly have filed his objec-

tion on the ground above indicated. Does he not know that the only true and sure basis of Christian union under the broad heavens is the Bible alone, and that the zeal that attacks and pulls down the dividing lines of Christendom and unites all professed Christians upon the word of God alone leads to the only permanent and aggressive Christianity the world has ever known? For such a union the Savior prayed, for such a union the apostles labored, and for such a union, as well as for the conversion of the "unevangelized masses," is Bro. Shishmanian earnestly pleading. It is his business to preach the simple gospel of Christ without respect to persons, and if the evangelical churches among the rest see the truth and accept it, it should not be withheld from them, the complaint of the Independent's correspondent to the contrary notwithstanding.

DAVID AND GOLIATH.

While the Argonauts were sailing out after the golden fleece, and Homer's heroes besieging the walls of Troy, the Philistines, after a twenty years peace with the Israelites, deemed themselves strong enough to wipe out the disgrace of their defeat at Michmash, and came over the mountain from their walled city of Gath, invading the land of Judah. King Saul and his army met them in the little valley of Elah, through which winds now as then a clear running brook, at which many a pilgrim journeying from Joppa to Jerusalem has quenched his thirst. On either side of the valley the armies were pitched in battle array, that morning more than a thousand years before Christ was born, when the champion of the Philistines stood out alone and shouted, "I defy the armies of Israel; give me a man that we may fight together." Do you wonder at the dismay which spread itself through the ranks of Saul, when, morning and evening, for forty days, the giant, shining in his armor of brass, confronted them with his challenge of single combat? He was ten feet and a half high, and, although born in Gath, was perhaps descended from that famous king Og, whose iron bedstead, fifteen feet long, some claim to be now in a French museum. David, the youngest son of Jesse, who had been anointed by Samuel some years before, had gone back to his father's flocks, from being Saul's