

and promise, that when educated, will return to labor somewhere in our midst.

Now, we have just such young men—but they need money to meet expenses while at college. Are we able to give them the required aid? Yes. Will we do it? Of course! How shall we commence? Why, by contributing to this Educational Fund. The money thus collected will be devoted to that purpose and no other. There are at present four young men from these provinces attending college for the work of the ministry. One from P. E. I., two from N. S., and one from N. B. Two out of the four are able, so we understand, to meet their own expenses, the remaining two, however, need assistance.

We have in these three provinces between four and five thousand brethren. At ten cents a piece would give us \$400.00. But, says one, you'll never get them all to give. Well, suppose half of them give twenty cents, not a week, a month, but a YEAR, we would have \$400.00. And suppose half should not respond—the contributions from those not members, but are friendly disposed, and the amounts collected from Sunday School or Bible Class will more than make up the difference. We have received already something towards the fund, as will be seen in the report. We are erecting new meeting houses, but we need or will need preachers to fill them. Brethren, send whatever you can spare. If you can't afford \$1.00 send fifty cents, send ten cents, yes even five cents will be acceptable. We want to hear from New Brunswick, Nova Scotia and P. E. Island, for we are all interested in this work.

T. H. C.

### NOT PEACE BUT A SWORD.

BY O. A. CARR.

Jesus is the Prince of Peace, and yet He said, "Think not that I have come to send peace on earth, I came not to send peace but a sword." Matt. x. 34. Some would accept the gospel and some would not, and then would come divisions; and a man's foes would get to be those of his own household. Certainly those who accepted Christ and His religion would not fight those who rejected Christ, in the sense of using carnal weapons, and simply because they rejected Christ. Those who rejected the gospel in the early days did use the sword against those who received Christ as their Saviour, persecuted even unto death. But the question would arise, did Jesus send that sword—send it against those who followed Him? Only has He sent that which those who rejected Him opposed and fought against. In other words, Jesus' disciples, like their Master, must endure the consequences of being right and of advocating truth. Error will fight truth always, until truth triumphs. Peace comes in Messiah's kingdom as the result of conflict with evil. This is true in the individual life of Christians as in the life of Jesus. When error and truth come into conflict, truth must not yield, for then it would be truth no longer, but would become error. No compromise is to be made with sin. When error is banished, then will come peace. But we must expect no peace as long as sin exists in ourselves, as individuals, or in the church, or in our households. All that Christians can do is to love truth and continually present it. They may suffer for it, suffer temporal loss, as was the case with the early Christians, may suffer even death itself, but this would be an eternal gain. Some have mistaken so sadly what is meant by "following peace with all men" that they have sacrificed truth to do so. This does not bring real peace, but it destroys peace of conscience. I have known households where the subject of religion was not mentioned because of doctrinal differences. Of course we cannot disguise the fact that when two persons claiming to be followers of Christ have not

fellowship with each other, one or the other, or both of them, must be in the dark, in the wrong, for the scripture says: "If we walk in the light we have fellowship one with another." Not, we may have or ought to have, but we actually do have the inevitable result of walking in the light. Where there is no fellowship, somebody is in the wrong.

In direct conflict with what Jesus teaches, is the remark often made, "For peace sake I'll submit to what I know is wrong, because I don't wish strife." Well, strife is not necessarily a bad thing. It all depends on what you strive for, and how you strive. The more we kill with the sword of the spirit the better. The strife must be, we can't help it, and be true to our convictions as long as the wrong exists. Only we should be very careful to take first the beam out of our own eye before we try to remove motes out of other people's eyes.

If an arm is out of place, out of joint, there is no peace, and can be none, till the arm is properly adjusted. There is great suffering in the adjustment, but this cannot be avoided. When the arm is pulled and turned till, amid great affliction, it goes back into its proper place, then it gets well and peace follows, but not till then. The Saviour warned His disciples that the world was out of joint, and that it is to be put right by the advocacy of truth. This will cause suffering, but it cannot be avoided. It is inevitable that such a sword be used. The battle must be fought, and then comes peace as a victory—the peace of God that passes all understanding. Those who sacrifice truth in order to have peace, simply use a stroke of policy that kills themselves and fails to bring peace.

Persons have been known, for policy sake, thus to sacrifice principle, and go with husband or wife and join a church which they don't believe teaches the truth. In such a case it is only joining husband and wife, it is not joining Christ. It is loving earthly connections more than they love Christ. "Oh," says one, "I can join that church where my husband is, and the preacher says I need not believe the doctrines of the church, and if anybody asks me, I can explain that my faith is just the same, but for peace sake I go with my husband." Yes, you could explain all your life and nobody would believe you sincere, unless you just yield everything and say that one church is about as good as another, and it doesn't matter what church you are a member of. Be not deceived, the preacher who would have you unite with a church contrary to your convictions, is not seeking you, but yours, and you would sell yourself out and pay the preacher so much a year to accept of the bargain. Excuse me, but I don't believe that is the way to heaven at all. Jesus would remind all such, that if they loved husband, or wife, or father, or mother more than Him, they are not worthy of Him.—*Atlantic Missionary.*

### THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

The Foreign Christian Missionary Society was organized in the city of Louisville, Kentucky, in the year 1875. A few earnest Christians met in the basement of the first church, and, after devout prayer to God for His guidance and blessing, formed themselves into an organization whose object was declared to be "to make disciples of all nations, and to teach them to observe all things whatsoever Christ has commanded." It was their loyalty to Christ, who had purchased them with His own blood, that led them to take this step. The Great Commission was to them what the pillar of cloud and fire was to the Israelites in their pilgrimage through the desert.

According to the last Annual Report, the Society has six missions, twenty-three stations, twenty-two male and nine female missionaries, besides thirteen native helpers—forty-four in all—and 1,939 converts

under its care. These are distributed as follows: England has seven stations, seven missionaries, and 1,116 members; Scandinavia has two stations, two missionaries, and 366 members; Turkey has ten stations, three missionaries and nine native helpers, and 373 members; India has two stations, seven missionaries and four native helpers, and twenty-one members; Japan has one station, five missionaries, and sixty-three members; China has one station and seven missionaries. There are no converts in China yet. The whole number added last year was 592. The whole number added from the first is 3,518. The receipts for last year amount to \$40,559.35. The total receipts from the first amount to \$259,201.60. The churches at Southport and Chester are self-sustaining, and are not included in the foregoing statement. Chester has 346 members, Southport has 120.

In entering each field the Board has followed what it believed to be the leadings of Providence. The work in Denmark was begun by a converted Dane. After his conversion he became eager to go to his native land to tell his kindred and countrymen what great things the Lord had done for him, and how He had mercy on him. The work in Turkey began in the same way. A young Armenian found his way to Dallas, Texas. While there he gave himself in love and trust to the Lord Jesus.

Then an unquenchable desire sprang up in his heart to return to Turkey, that he might preach among his own people the unsearchable riches of Christ. After graduating from the college of the Bible, he was sent to Turkey by the society. The work in India was begun by a man who had spent some years there before he became identified with us. Thus the Board had been led on step by step by the hand of God. As suitable missionaries were moved by the Spirit to volunteer their services, the way was opened, and the money for their support was forthcoming.

When the society was organized the intention was to labor chiefly, if not altogether, in pagan and in papal lands. That so much has been done in England is owing to the fact that the sainted Timothy Coope was anxious to have some men sent to labor among his countrymen. The aim of the founders of the society was to work among those who are most in need of the gospel. This is still their aim. There are those among us who feel that the work done in Christian England is not missionary work at all in any true sense of the word. There is a growing feeling that the bulk of our income and energy ought to be spent in lands where Christ has not been named. But, as Timothy Coope and his sons have given us nearly as much as this work has cost, no one has any right to complain. The work in England has been eminently successful. Timothy Coope's connection with us has been worth many times as much as this work has cost. England is the great colonizing nation. Those who are won to Christ in England will carry the gospel to Africa, to Australia, to China, to India, to Japan, and to the uttermost parts of the earth. The *Christian Commonwealth* has a very large circulation, and is leavening the religious part of the Empire.

There can be no doubt that the missionary spirit is extending itself in ever-widening and in ever-deepening circles. There is, however, considerable opposition to co-operative effort, and a great deal of stolid indifference. Very many give themselves not the slightest concern about a thousand million pagans for whom Christ died. The commands and promises of the gospel have no power to move them. Because there are heathen at home, they will do nothing for the heathen abroad. The judgment day will show that they care as little for the salvation of the heathen at home as they do for the heathen in Africa, or Japan, or China, or India. But a better day is surely coming. Churches and Sunday-schools that once stood aloof are enlisting. They are enlisting for the war. They declare that