

husband, a young man or woman who have loved and served the Lord, departs from us, we can truly say, nothing but Jesus and His gospel can console our grief effectually.

"Jesus can make a dying bed
Feel as soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

How perfectly Jesus can fill that vacuum in the human heart. Dear brethren, think on these things; examine yourselves, live soberly, righteously and godly in this evil world; seek for glory, honor, immortality and eternal life, and the peace of God which passeth understanding, and all the consolations of the gospel shall be yours.

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A GLORIOUS TRUTH.

"There is no respect of persons with God."—Rom. ii. 11.

This truth expressed by the Apostle Paul, after making the plain, clear declaration of what God would render to those who do evil and those who work good, whether they were Jews or Gentiles, is we might safely say but one statement among a thousand of the same truth expressed in divers ways. This truth runs through the Book from Genesis to Revelation. We see it standing out in the promise made to Abraham: "In thy seed shall all the nations of the earth be blessed." It was not simply the descendants of Abraham, but *all* nations. It appears in God's call by the prophets: "Look unto me all ye ends of the earth and be saved." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat, yea, come buy wine and milk without money and without price." It appears from the prophet Ezekiel that in his day some supposed God to be a respecter of persons or that His way was not equal, but he declares that, "When the righteous turneth from his righteousness and committeth iniquity he shall even die thereby. But if the wicked turn from his wickedness and do that which is lawful and right he shall live thereby." "God so loved the world that he gave His only begotten Son that *whosoever* believeth in Him should not perish but have everlasting life." Take this in connection with what Peter said he perceived when God sent him to instruct Cornelius, "That God was no respecter of persons but in every nation he that feareth God and worketh righteousness is accepted of him." It appears that it was as hard for Peter to grasp this truth as it is for some modern preachers. Jesus had said to him, "Preach the Gospel to *every creature*;" and he had worked under that commission nearly eight years and had confined his preaching to the Jewish nation, and now a special revelation had to be made to him by the Almighty before he could see that in *every nation* they that fear God and worketh righteousness are accepted with Him.

We cannot but feel that a wrong is done when a judge, a fallible man, shows favor to a man because he belongs to a certain party or nation. Why then should we expect God, who is infallible, to deal with men in a way that we could not consider just and equal. Jesus says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven;" and again, "The hour is coming that all who are in the graves shall hear His voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." And in closing up the revelation to man He says, "The Spirit and the Bride say come, and let him that heareth say come, and let him that

is athirst come, and whosoever will let him take the water of life freely." All these passages and hundreds of others go to show that God deals with men not only on principles of right and justness but on principles of equality, that in fact He is no respecter of persons. How does this truth, so fully set forth in the Word of God, agree with doctrines and theories of men? Take for example the Calvinists' theory in its milder form, God has chosen a great number of the human family, and that He has given them (those whom He had chosen) in a covenant of grace to His Son that He might redeem them from all iniquity and purify unto Himself a peculiar people zealous of good works, and this is the only foundation of salvation for lost and helpless souls. Now on what principle are these chosen and redeemed? You may say some are better than others, and God, seeing this, chose out the good ones; but the same theory shuts us out from this conclusion by teaching us that all men are totally depraved. They cannot think a good thought. I cannot see how it is possible for God to make this choice of individuals and not show respect to persons. But I am told God has a right to do this; it shows God's sovereignty. We have all forfeited all claims to heaven, and it does me no wrong if God sees fit to pass me by and choose you. I only get my just deserts. We are in the hand of the Lord as the clay is in the hand of the potter. He has a right to do with us as seemeth to Him good. Now I am not going to discuss this question of right or wrong, it is only used to darken counsel. I believe that God has chosen, and will choose, certain persons whose names will be found in the last day written in the Lamb's Book of Life. But they are chosen *in Christ*, not out of Him. Is this theory of the Calvinist in harmony with the truth stated by Paul—God is no respecter of persons? Every candid mind must answer no. Then we must lay it aside. Well, says the Armenian, this doctrine of unconditional election is a dangerous doctrine. Men cannot tell whether they are saved or not, and it makes God appear to be partial. He chooses one and passes by another equally as good or better. I believe, says he, God gave His Son to die for all men, and there is salvation offered to all men on the condition of faith. The Gospel is to be preached to every creature, and all those who are brought under the regenerating power of the Holy Ghost will be saved. We ask, how is a man to be brought under the regenerating power of the Holy Ghost? I am told that he must ask God for it, attend worship, come to the mourner's bench, or stand up for the prayers of God's people. I ask again, will this course certainly bring the regenerating and renewing power? No, not certainly; some have been for years and have not obtained it; others get it in the first attempt. We cannot tell just how God will work in any given case. What then does this theory teach on the truth under consideration? That God has provided salvation for all men, but he gives it to one and does not give it to another equally as good and as desirous of being saved. But I am told that I have no right to question God's dealings with men. No; I do not wish to do that. But I ask the question: is that the way God deals with men? I answer, no. That would be contrary to the truth before us. There is no respect of persons with God. God's truth is always right. The theory, therefore, must be wrong. We might show that other theories are not in harmony with this truth but we leave the matter for the present.

Let us keep this truth before our minds, and not think of getting to heaven through some special favor of the Almighty. If it is necessary for some to add to their faith, virtue, &c., and to give all diligence to make

their calling and election sure, do not think you will get there without adding anything to your faith and in idleness.

J. A. GATES.

Lo Tete, Jan. 21st, 1886.

CORRESPONDENCE.

FROM JAPAN.

DEAR EDITORS,—Our work here is the one thing that is nearest to our hearts, and that like the Master's work everywhere has its ebb and flow. The Japanese do not use stoves. They sit on their feet and keep them warm, and hold their hands over some burning charcoal. The fumes of the charcoal would be very injurious if their rooms were close, but they are extremely open. You would think they could not do much work in that way. No, but they don't mind that. Now this touches our work in this way: Can we preach and teach Sunday-school in a room nearly as open as out of doors, in a climate where the snow lies 4 to 6 feet deep from December to April? But if we introduce stoves what will be the result when we are gone when the Japanese are too poor to afford such luxuries in their own homes? One thing we have found, our audiences are larger when there is a stove; probably many of them never saw a stove before. The preaching-place is a vacant store on the main street, with stores open all the time on either side. Except the government offices and schools no business stops on the Lord's day. At ten o'clock we have Sunday-school. The children are few compared with the number who might come, and are mostly noisy. They like the singing but not the praying. The song they always choose is "Jesus loves me," not for the truth, I fear, but because they know it best. Sister Goret plays the organ and leads the singing, and Bro. Goret superintends the Sunday-school. The native brother who teaches us the language and preaches, prays and reads the Scripture lesson. The school is divided into three or four classes, according to the number present, and we teach for half an hour, all sitting on the floor which is covered with straw mats. Then there is a review and a song, and usually we give out tracts, or papers, or picture-cards. And they believe firmly that it is more blessed to get than to give. At two o'clock we have the preaching service. We carry this on as we would at home, only it is all in Japanese. Our native helper usually preaches, but if he is sick, one of us does the talking. The trouble with our talk at this stage is not on our side, but the Japanese do not understand our Japanese, and if a people do not understand their own language what can we do? Those who hear us often become accustomed to our American brogue and understand most of what we say. Into a language one must grow, he cannot jump. During the sermon more stand up outside the room than are in it. Many of these listen for a little while and then go away, which is very Japanese—they are a fickle people. After the sermon we have the Lord's Supper. We have had fifteen additions since we came here, but six are elsewhere and two seldom come. Others are inquiring the way, and we have faith in the power of the Spirit who separated us for this work that though we may fall the work cannot fail.

Your brother in the best hope.

GEO. T. SMITH.

NEVER do what your conscience condemns, however you may be urged by others, or whatever immediate pleasure the act may promise. A wounded conscience will give you pain, and the pleasures of sin will soon turn to wormwood and gall.