

this house is. It was with his Father in heaven. Let us look at one or two passages out of the many which tell us where Jesus was going. Read the 12th and 28th verses, also chap. xvi. 16, and we are not left in doubt. What glorious news to the dying saints that Jesus is to come and take them home to His Father! But further, he says "the Lord is not yet come." Read again from the 17th to 23rd, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Surely no person can read the above passage and say that when Jesus told His sorrowing disciples that He would come back to them, that He meant that He would not come until the day of judgment; for He will not come to them, for their souls will come with him at that day. The next passage noticed is John iii. 13 (and "M. T." charges me with a little pleasantries—but I think he has got a little pleasant too with regard to the quotation of Bishop Ryle). But to come to the passage in question: I simply state that I am no Greek scholar, and I have just to take the passage as it reads (and revision has made no change). But let me remind "M. T." that there are more bishops than one; and if he consults Bishop Hall and the Rev. Thomas Scott, he will find that they give a very different view of the passage from Bishop Ryle, and he only says "it admits of a question," whilst "M. T." assumes it as a positive fact, and paraphrases the verse in accordance therewith (and no sound critic that I know of bases any disputed doctrine on an assumption). He says the passage seems to be against him, but not really so; while I still hold that it is against him, for as God-man He was speaking to Nicodemus, whilst as one with the Father He was in heaven; for His two natures united and subsisted in His one person. See Isa. ix. 6; Luke i. 35; Rom. ix. 5; Heb. vii. 25; and Rev. i. 18. But let us take the words of our Lord, "No man hath ascended up into heaven" (through the whole of "M. T.'s" argument he confounds man's body and soul together, whilst the soul is what we are talking about). Jesus had just been speaking to Nicodemus about the new birth—about the real change that must take place in every child of God—and if he could not understand this, how then could He understand him if He told him about the whole plan of redemption, and the mysteries connected therewith, which neither angel nor man can fully understand? He then says, "No man hath ascended up to heaven;" and if they had, they neither could nor dare tell anything they saw or heard, for when Paul afterwards was taken up to the third heaven, he dare not utter one word. Therefore, no man can tell thee about these things but He that has been in heaven (even the Son of Man who talketh with thee), who in respect of His Deity is still in heaven.

Second. "David is not ascended into the heavens." I answer that this passage has nothing whatever to do with David's soul passing into glory at death. But let us see what it does teach, and the antithesis is not between David's soul and body, but between David and a risen Lord. The apostle was proving to the Jews, by what one of their own prophets had foretold 1050 years before, when he spoke of the Messiah, that he would not see corruption; and he goes on to prove that David could not be speaking about himself, for he died like other men, and his body saw corruption, and his tomb was with them to the present day, and he had not risen nor ascended to heaven. But this Jesus whom they had crucified saw no corruption, but was risen and ascended to heaven. This I think is somewhat like the meaning of the passage.

But let me remind "M. T." that the same question is asked by more than him. As I am reading at the present time a thorough Christadelphian work, written by Jacob Blain, a Baptist minister, and he quotes the same passage to prove the unconsciousness of both soul and body between death and judgment, how will "M. T." answer him? Again, in speaking of God's people having a share of glory in this world, he says that "that is quite away from the point in question." It may be so; still, to argue the greater from the less has been done by better scholars than I am. He takes John xvii. 24, "Father, I will," etc., and he says that John tells him when they are to behold His glory—"that is, when He shall appear." Does Christ say anything about appearing in this chapter? No, He does not; and if they were not to behold His glory till the day of judgment, might we not suppose that He would have prayed somewhat

differently—might it not have run in this way: Father, I will at the day of My appearing (as-day of judgment) that all Thou hast given Me be with Me to behold My glory? I again beg "M. T." to tell me where Jesus and the thief went to (that is, their souls), if not to heaven, for I hold that they both went to the Father, as Christ commended His spirit into His hands.—Luke xxiii. 46.

In conclusion, whether it is a Popish purgatory or a Protestant blessedness, they are both alike without foundation in God's word, as I know of no third place.

JAMES NESBITT.

Walkerton, April 17th, 1882.

#### JEWISH RITES AND CEREMONIES.

The people of Tuckersmith recently enjoyed a treat in the Egmondville Presbyterian Church. M. L. Rossvally, M. D., the converted Jew, occupied the pulpit on a Sabbath morning, and preached a very practical and pathetic sermon from the text, "Away with this man, and release unto us Barabbas."—Luke xxiii. 18. He illustrated in various ways the truth that many Gentiles, as well as Jews, in the nineteenth century, make the same choice.

On Monday and Tuesday evenings he delivered two lectures on Jewish Rites and Ceremonies. The first was in regard to circumcision, the atonement, the law of the first-born, etc.; and the second one was on the feasts: the Feast of the Trumpets, the Feast of Purim, and the Feast of the Passover. Each lecture was illustrated by the Rabbinical robes, rolls of parchment, and other implements of the synagogue. These lectures require to be heard to be thoroughly enjoyed. They are well fitted to increase our appreciation of the liberty of Christ's gospel. One lady was heard to say, "Much as I prized my Bible before, I do so now more than ever."

Dr. Rossvally occupied the pulpit of Seaforth Presbyterian Church on the same Sabbath evening, and spoke on "the conversion of Paul and that of another Jew." The church was filled to the utmost, and the audience was held in close attention throughout the entire service.

His lecture on "The Jew," delivered on the following Wednesday evening in Seaforth, is one which raises our interest in the Jewish people, and calls forth our sympathies and prayers on behalf of that scattered and peeled nation.

Dr. Rossvally, born in Germany, is by parentage and education a Jew. He occupied the office of trumpeter in the synagogue. He studied medicine at Heidelberg, Germany, and having removed to the United States, had charge of an hospital during the late American war. A deep impression was made upon him by a young Christian soldier who died in this hospital; and this was still further increased at succeeding intervals, till about seven years ago he threw away his phylacteries, and the Jewish ceremonies, and became by faith a disciple of Jesus. His effort now is to stir up among the Gentiles an interest in the Jews, that the Gospel may be more faithfully and diligently brought to bear upon them.

While a member of the Methodist Protestant Church of America, he is a thorough Calvinist; and while not assuming the role of an evangelist, his discourse and lectures are well fitted to create deeper interest in the study of the Bible.

JOSEPH MCCOY.

Egmondville, 20th April, 1882.

ACCORDING to a summary given in the "Western Christian Advocate," there have been, as the result of the revival in Cincinnati, 2,128 conversions in the Methodist churches. Of these, 1,005 have joined on probation. Of the conversions, 1,222 took place in St. Paul's, where Harrison laboured. In recognition of the greatness of the results, a day of rejoicing has been observed, the first service being at six o'clock a.m.

BURIAL scandals in Anglican parishes are quite as numerous now as before the bill was adopted giving rights of burial to Dissenters. A rector recently refused to enter the name of a Dissenter on the burial registry, because he had not been buried with the Church services. The Queen's Bench, on appeal, ordered him to enter the name, but he left the matter to an assistant. The Court has now issued a peremptory order to the rector to enter the name, as he alone is empowered to do so.

#### MISSION NOTES.

BISHOP SCHROEDER, of the Norwegian mission in Zululand for forty years, has just gone to his rest. He was a fine Zulu scholar.

MR. AHOK, a native merchant of Fuh-Chau, not connected with any Church, but attending Methodist services, has given \$10,000 toward the Methodist College in Fuh-Chau. His son is to be a preacher. Mr. Ahok, it is stated, has had preaching in his foreign dining-hall the first Sunday of each month, that his wife and all members of his family may hear the Gospel.

THE Livingstone Inland Mission was established four years ago, with a view to evangelizing, by means of industrial mission stations and self-supporting missionaries, the vast valley of the Upper Congo, Central Africa, 900,000 square miles in extent. It has already a chain of stations extending 220 miles up the course of the river, and twelve missionaries in the country. It is connected with Mr. Guinness's East London Institute for home and foreign missions.

L. COCHET, of the French Protestant Mission among the Basutos, writes in a very discouraging strain of the outlook of the work among this tribe. He says that, since the recent war, the people have been fast going back to heathenism, and adopting the worst vices of civilization. Heathen feasts are to be seen everywhere, and young people break away from their parents to attend them. The men have given themselves to intemperance, the nearness of the Orange Free State giving them good opportunity to procure brandy. Crime is, naturally, on the increase, and unless the downward tendency is checked somehow, the tribe will soon be destroyed. Few schools have been opened, because it is difficult to obtain teachers who are acceptable to the people. He says the Boers are quite religious in their families, but never think of doing any missionary work among the Basutos, whom they regard as no better than beasts. They do not, however, hesitate to furnish them all the brandy they want.

THE Rev. J. Sibree, Jr., who for more than sixteen years has laboured in Madagascar under the patronage of the London Missionary Society, bears this testimony to the wonderful power of the Scriptures in that country: "The Bible is purifying society; it is raising the tone of morality and social life; it is shaming out immorality, polygamy, and divorce; it is sanctifying family life, and making marriage more and more a sacred thing; it is putting down cruel customs and laws; and it is ameliorating war. Some six years ago the Central Government felt it to be necessary to send an army to put down an insurrection; but before the army went away, the Prime Minister called the officers together, and said, 'Now you are going to fight with the Queen's enemies; but remember they are the Queen's people, too. You know how we carried on war in former times; but remember, you are Christians now, and the cruelties of heathen times are not to be done again.' Well, that army went away, and one division of it was able to pacify the country, without taking a single life. The native chief was invited to the tent of the commander, and here he was shown a New Testament. The commander said, 'This is a Book from which we Christians learn what is right, and according to this Book, we never put to death or punish the upright, as we often did while still heathen; but the guilty must be punished—for this is the Word of God and the law of the Queen.' The following day there was another interview; terms of peace were agreed upon; a beautiful copy of the New Testament was given to the native chief, and the commander said to him, 'If ever we make war upon you without just cause, or kill or punish the guiltless, show us this Book; then, indeed, we shall be self-condemned.' And so when that army was about to return, a most favourable impression was left upon those heathen, and they said, 'We see that this religion you Hovas have is not a weakening of your strength, so that you cannot fight, but it is a showing of mercy.' That was a valuable testimony to the reality of the change which the study of the Word of God had worked upon many of these Hova people. The heathen saw that it was more than mere words, talk, or preaching, and that the Gospel had produced a very real and unmistakable change in their conduct and their lives. That military expedition really became a missionary expedition to some of the most unenlightened tribes, and opened up the way for the advance of the Gospel."