

when those predictions that Jesus had uttered, and inspired him to reveal becomes matters of history in the ages to come. And in speaking of the remnant of the woman's seed (i. e. the Hebrew Church) which kept the commandments of God, and have the testimony of Jesus Messiah, he indicates the Nazarenes and Ebionites, the successors of the Apostolic congregations, who clinging to the teachings of the Hebrew Gospel gave a vigorous opposition to the many spurious gospels and paganizing doctrines of the anti-christian sects, and apostate fathers, who with the aid of the Roman Emperors eventually developed into the "Catholic Church," which, in the early days of the apostasy, corrupted the Greek Gospel and destroyed the Hebrew original.

When Peter wrote his epistle to the Hebrew converts, scattered in the province of Asia Minor, he assumes that they are all well acquainted with the history and teachings of Jesus, which he would not have done if he did not know that they were familiar with some record which contained such information, and this they could not be unless the account of it had not been at a much earlier date committed to writing, and in circulation among them, for those by whom they had been brought to a knowledge of the truth, could only have remained a short time among them, and the Hebrew gospel of Matthew was the only one yet written, that was sanctioned by the apostles, though it is probable that the original gospel of Mark, in the Greek language, soon after this, made its appearance among the believers in

Rome and other places where the Greek was the common tongue, but the publication of this document, it is said, Peter rather opposed, than sanctioned, nor was it ever placed on a par with the Gospel of Matthew, among the ecclesias of Hebrew origin, nor by those congregations who acknowledged the headship of the Palestine ecclesias, even where the Greek language was commonly spoken, as among the congregations of Asia Minor, and it is evident that even in the days of the apostles, there were in many places, two or more congregations, under different elders, and using different gospel. That Paul was well acquainted with the history and teachings of Jesus, his epistles and recorded discourses abundantly testify. From the apostles and others who had known Jesus in the days of his mortal pilgrimage, Paul had doubtless learned much of the personal history and discourses of "The Nazarene" but that he afterwards became much better acquainted with these subjects from a perusal of Matthew's biography, and the prophecies relating to the Messiah, there is every reason to believe, and to this he seems to allude when he speaks of "my gospel" for that which was written by Luke, was doubtless not written until after his first Roman imprisonment and then being addressed to a private individual, was doubtless not in circulation, until the death of Paul, and then only among some of the Greek speaking communities. In his letters to the believers in Corinth, he refers to various subjects, as that of the institution of the memorial supper, the support of mission-