

could have had none of those prejudices in favor of the pagan theology of his ancestors to overcome. The same may be said also of his son, Jacob, for we are shown the care with which he instilled into his mind the principles of the gospel, in the manner in which he addressed him in Gen. 28: 4; as he was about to send him away from home. His words were: "And give the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

This was to guard his son against those false ideas taught by his pagan ancestors, in regard to going off to the Elysian Fields for his reward, instead of getting his reward here on this earth, as promised to Abraham, in the gospel God had preached unto him, thus contrasting the rewards promised by the God of heaven and earth, with that promised by the gods of his heathen ancestors.

Jacob had two gospel sermons preached unto him, and as they are quite short, I will quote them in full. The first one can be found in Gen. 28: 13, 14.

"And the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the LAND WHEREON THOU LIEST, TO THEE WILL I GIVE IT, and to thy SEED; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy SEED shall ALL THE FAMILIES of the EARTH be BLESSED."

This last clause contains the language

Paul said God used, when he preached the gospel unto Abraham. And we have also in it the promise of land,—land here upon this earth, that is to be inherited by him and his seed, but no mention of his ever going off ^{this earth} to the Elysian Fields of the gods of paganism, for it is worthy of mention that it is singular that while God showed him a ladder, the top of which reached up into Heaven, the Elysian Fields where the good people were said to go after death, that God did not tell him that he should go up that ladder, into the Elysium or Heaven of his ancestors, if he ever expected to take the patriarch there!

I will now give the second gospel sermon preached into Jacob.

"And God appeared unto Jacob again, when he came out of Padan-aram, and said, thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall thy name be called, and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land."—Gen. 35: 9-12.

(TO BE CONTINUED.)

Letter from Cardiff.

DEAR BRO. KELLS.—I safely received the copies of the NAZARENE MESSENGER you sent. Thanks for the same, they come in useful to send to an enquiring friend at a distance. I herein enclose an order for the sum of 4s., which will