

THE NAZARENE MESSENGER.

"Contend earnestly for 'the Faith' once delivered unto the Saints."

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The Gospel.

PART III, CONTINUED.

BY E. C. LAVISH.

Let us now rehearse the seventh and last sermon. "And the angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sands which are upon the sea shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice,"—Gen. 22 : 15, 16, 17, 18.

Thus we find that the language Paul has quoted as being the Gospel, is to be found in the first or opening sermon preached unto Abraham, and also in the seventh and last or closing sermon,

which proves to us that these seven sermons contained the pure gospel. They are not adulterated with the pagan ideas of the present time, nor with those prevailing in the times of the patriarch: for we do not find in them one word about going off to the Elysian fields of Pleasure, now called by the more modern and polished name of Heaven. Not one word about saving his precious immortal soul from the flames of hell fire. No allusions can be found in all these seven orthodox gospel discourses preached to the patriarch, that he should ever go to the heaven of the gods of his ancestors if good and obedient to God: or, that at some indefinite period in the future from his day, "His Seed," the Christ, (see Gal. 3 : 16,) should be slain as a sacrifice for the sins of the whole world: and that salvation could be secured by simply trusting in the literal physical blood of this sacrifice: nor to any of the modern ideas so earnestly set forth by the so-called orthodox clergy as important and indispensable