

MESSENGER, in future to meet the cost of publication, should the amount of subscription not be sufficient for that purpose. It is also purposed that the next volume of the NAZARENE MESSENGER will be published at that place, and be enlarged to 20 pages monthly. All communications to be addressed to T. H. Phelps, Springthorp, Cheltenham, England. Bro. Dealtry had been ill, but had been sufficiently recovered as to be able to deliver several lectures at their meeting place, a synopsis of which was published in the Cheltenham *Free Press*.

ELMVALE.—Dear Bro. Kells—I have received a few copies of The NAZARENE MESSENGER. I am pleased to find you discussing the all important question—the sonship of Christ. I am at a loss to know how Christ can be any more free from sin, than any other man, if he was a natural born son as other men of Adam's race, begotten by human agency as other men, how can such a person be said to represent heaven. Was their not supernatural power manifested at the birth of Isaac, which would make him supercede Christ in birth, as a calling from Heaven, to my mind, taking your field, and so long as Joseph was willing to accept him as hisson, and honor him above all other men, as one from God, should we not ascribe to him (Joseph) the name of father, or do we not well to do so, and thus unite ourselves with heaven and thus open up a way out of this sin-cursed state.

H. P. MADILL.

NOTE—Some of the above communication is rather obscure, but in reply we would remark, that while there is Scriptural evidence to prove supernatural interference in the conception of Isaac, there is none whatever in the case of Jesus, the Christ for those portions found in the synoptic gospels, pur-

porting to relate to such an event, are spurious interpolations, forged long after those gospels were composed, as has been many times proved, and as to the sinlessness of Jesus, though his nature rendered him liable to temptation, and to transgress Jehovah's laws—for sin is a transgression of the law—yet one of the greatest triumphs of his life and mission consisted in the fact that he overcame the natural tendency of his humanity, resisted temptation, and "sinned not, neither was guile found in his mouth." And in thus resisting, and conquering the evil, or devil, in the flesh, he rose superior to every other offspring of Adam's race, condemned sin in the flesh, and became entitled to eternal life, and he might have been translated without tasting of death—like Enoch and Elijah—if it had not been necessary to set an example of perfect obedience and submission, amidst the trials of a lawless world and that by his resurrection he would more certainly demonstrate the possibility of a future life by a raising again from the dead, on the part of those who accepted his gospel, and followed his example, and thus by his victory of sin and death, the grand objects of his first mission on earth were accomplished, and the salvation of God's chosen ones, and the renovation of the earth will be more fully accomplished when he returns to earth in all the power and glory of his immortal nature. It is a great mistake to believe that all the human race are condemned to death on account of Adam's sin, and that Jesus died as a substitute, or that his death was a sacrifice to appease the wrath of God and make an atonement for the sins of men.

CARDIFF—Dear Bro. Kells—We have nothing new to report at present, beyond the fact that we advertised the Lecture on the Miraculous Conception