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THE NAZARENE MESSENGER.

"A ringleader of the sect of the Nazarenes."

"Behold I send my messenger before thy face."

"Ye seek Jesus the Nazarene, he is risen." This same Jesus "shall so come in like manner as ye have seen him go into heaven."

Vol. 1.

Listowel, Ontario, Canada, July 1888.,

No. 6.

The Gospel of the Nazarenes.

PART III.

When was the Greek Translation made.

The solution of this question is wrapped in still greater obscurity than the answer to the query regarding the time when the original Hebrew gospel of the Nazarenes was composed, but a careful examination of the ecclesiastical literature that has come down to us from the early centuries seems to point directly to the last quarter of the second century, as the period when the Gospel according to St. Matthew was translated and revised, so as to be acceptable to the developing of the Catholicism of the Gentile churches. Jerome, as we have already noticed, writing in the fourth century, says that it was uncertain who it was that first translated Matthew's Gospel into Greek. When Jerome made this statement, he evidently regarded the Greek Gospel of Matthew included in the canon, and the Hebrew Gospel of the Nazarenes, as derived from the same original, not-

withstanding the difference that he knew existed between them, but he nowhere charges the Nazarenes, as Epiphanius and others of the Catholic fathers do, with having in any way altered their copies, but on the contrary, he doubtless took the Catholic view, that though the Greek translation of Matthew had been altered by additions and erasements, that this had been done by the sanction of the fathers of the Catholic church, for reasons which they deemed good and necessary for the faith of that church. It is very probable that there never was a genuine translation of the Hebrew Gospel into the Greek or other language until Jerome, as he himself says, translated it into both Greek and Latin, and these translations were soon afterwards destroyed by the church of Rome, as heretical writings. It seems that the Nazarenes took the same grounds regarding the Hebrew Gospel that their Jewish ancestors did regarding the more ancient Hebrew scriptures, that is, that it would become corrupted by being

translated into a Gentile language; and though it was diligently studied by those of their faith, and read in their assemblies with the older scriptures of Israel, yet for the benefit of those among them who did not understand that language, some person versed in the Hebrew was employed to interpret and explain it. And this may also be inferred from the statement of Papias, that "Matthew composed "the Oracles of the Lord" in the Hebrew language, and each person interpreted it as they were able." It has already been intimated that there was no gospel under the name of Matthew in the Greek or other language than the Hebrew, till the formation of the General Canon in the time of Victor, or his successor Zepherinus, the first bishops of Rome who accepted the semi-trinitarianism of the Alexandrian school, and towards proving this preposition we now direct attention.

Following the apostolic writings in the order of time; among ecclesiastical records, comes the Epistle of Clement to the church in Corinth. This writer is supposed to have been the same person mentioned by Paul in his epistle to the Church at Philippi, and who having become a leader among the believers in Rome after the Nervine persecution appears to have labored to unite the followers of Peter and Paul in that city, as well as at Corinth and other places, and seems to have been respected by both parties. From this letter, written in the interest of peace and ecclesiastical harmony, it may be inferred that he was of Hebrew extrac-

tion, and doubtless understood the Hebrew language and also that he was a believer in the Unity of God, and the humanity of Jesus the Messiah. He makes many references to the subject matter of the Gospels as well as to the Old Testament Scriptures, all of which he appears to quote from memory. There is no evidence from this document that the Gospel of Matthew which he sometimes quotes, was then translated into the Greek, though this epistle was doubtless written in that language, but it is very probable that the gospels both of Mark and Luke, which he also appears to quote, were then current among the Gentile Communities in their original Greek. Matthew's Hebrew Gospel was also doubtless among these believers and could be read and interpreted by some of their members, for converted Jews, who understood the Hebrew language and letters, formed a part of these congregations, if, as is very probable, at least in large cities, they did not form separate congregations, under their own elders, appointed by the successors of the apostles in Palestine, and known by the name of Nazarenes, in contradistinction to that of Christian, adopted by the Gentile Greek speaking communities.

The work called the epistle of Barnabas, which may also have been written in the first century, but by a very different person to the Apostle Barnabas, also makes quotations from Matthew's Gospel which the author seems to have translated from the Hebrew into the Greek, in which language this document was composed, and the same remarks

will also apply to the work called the Shepherd of Hermas.

In the documentary records of the early part of the second century, we meet with the celebrated Epistles of Ignatius, bishop of Antioch. This writer may in his early years, have seen and conversed with some of the Disciples of Jesus of Nazareth and their companions, and though it certain that these compositions have in after ages been extensively interpolated and corrupted yet there is also lamentable evidence that the writer himself had departed on many points from "the faith once delivered to the saints," and still held by the Nazarenes, and which in his younger years he had been instructed. But in both his epistles to the church at Smyrna, and to Polycarp its bishop, he seems to have referred more particularly to the Hebrew Gospel of Matthew, than to any other. Indeed, it seems very probable that he used no other in writing to this ecclesia, and its elder, and though he wrote, or had it copied into Greek, the gospel quotations seem to be translations from the Hebrew, and therefore a proof, among many others, that Papias was right when he made the statement that the first gospel was written in the Hebrew, and that each (when it was necessary to do so) translated it as he was able. In the epistle to the church in Smyrna there is a quotation from the Gospel not found in any of our Greek or other versions, but which was in the copies of the Hebrew Gospel long afterwards preserved by the Nazarenes. Ignatius is here combatting the opinion of a sect

of the Gnostics, who denied the reality of the death and re-errection of Jesus, and which is now virtually done by all who teach the natural immortality of the soul. This passage of Ignatius reads as follows: "For I knew that after his (Christ's) resurrection also he was possessed of flesh, and I believe so now. When for instance he came to those who were with Peter, he said unto them, 'Lay hold, handle me, and see that I am not an incorporeal spirit,' and immediately they touched him and believed, being convinced both by his flesh and spirit. . . . and after his resurrection he did eat and drink with them, being possessed of flesh though spiritually he was united with the Father." A part of this passage Eusebius, in speaking of the letters of Ignatius, quotes, but he says that he did not know from what author the quotation was made, which apparent ignorance on his part may be accounted for from the fact that he did not understand the Hebrew language and could not read the Hebrew Gospel, although a copy of it was in the library of the church of which he was bishop, and Jerome states that this passage was in the Hebrew Gospel of Matthew used by the Nazarenes in the fourth century, a copy of which he procured and translated. Indeed a careful reading of these two epistles of Ignatius, in the shorter rescension, strongly indicates that he used no other Gospel than that of Matthew, in its original form, and that he translates this passage from the Hebrew into the Greek, when writing to the ecclesia in Smyrna, of which

Polycarp was bishop. It would also strongly appear that Ignatius was still strongly attached to the principles and practice of the Nazarenes, for he speaks of the Prophets, the Law and the Gospel, in the singular, and as of equal authority, nor does he therein utter a word of censure against those who observe the original Sabbath, the Passover season, circumcision and the other moral practices of the Hebrews, and there is evidence to show that he was a firm believer in the unity of God and the humanity of Jesus, although his letters have since been wickedly corrupted in order to support dogmas the very reverse. And from the epistle of Polycarp, written soon after, though he often quotes from the epistles of Paul, it is evident that his citations of Gospel subjects are chiefly derived from Matthew's gospel, which he refers to under its oldest title, "The Oracles of the Lord," and intimates that its teachings were being perverted. Polycarp and Papias seem to have been personal friends and still in fellowship with the Nazarenes of Jerusalem and Palestine, where the Hebrew Gospel of Matthew was exclusively used, and they are both mentioned by Polycrates (pastor of the church of Ephesus, and the great opponent of Victor, bishop of Rome, on the Passover question) as associated with him in observing the memorial supper on the first night of the Jewish Passover, and this same Polycrates also appeals to the Gospel, evidently the Gospel of the Nazarenes, in support of the custom which had been established among them by the apostles Philip and John.

(TO BE CONTINUED.)

The Gospel.

BY E. C. LAVISH.

The gospel sermons that were preached to the patriarchs Abraham, Isaac and Jacob, were short, and consequently it will be possible to reproduce them in full. They consist of a number of sermons, not delivered at uniform periods upon every Sabbath day; but without any regard to the Sabbath, and at very unequal periods apart, for they were preached many hundred years before the Mosaic Sabbath was instituted, and when one day was looked upon as being just as sacred as another. At that remote period in the history of man, the world was not supplied with theological schools gotten up to educate men for the business of preaching. Such a thing being unknown at that time, of course there was no one to preach, and there had been no such gospel sermons preached before the times of the patriarchs. In our times what is palmed off for the gospel, is preached by fallible and erring mortal men. Awful back there in the days of the patriarchs, it was not so: for it was then preached by an angelic messenger sent by God from the courts of heaven. The Elohim that addressed the patriarchs being sent by God, and instructed by him just what to say; it may be truthfully affirmed that God appeared to Abraham: Isaac and Jacob in the person of the Elohim commissioned and sent by him, for God himself, never has appeared in the presence of man except by proxy through his authorized agents or messengers.

We have no account that Abraham had any word sent to him by God through his messengers, that on a certain day, and at a certain hour of the day, he should go to a certain place, and that he would there have the gospel preached to him. From all that we can learn in regard to Abraham's pedigree, it is quite certain that his ancestors were idolators, and that he was reared under idolatrous influences, and consequently he knew nothing of the one living and true God, and therefore also nothing about the rewards the one living and true God purposed to bestow upon man for being obedient to him. I believe there is not an exception to general expectation among all the idolatrous nations of the earth, at least so far as I can learn, but that they have all been taught by their priests that if they were faithful to their gods, they would be conveyed at death, off to some far away and happy region disconnected from this earth, and called by the more polished pagan nations, such as the Greeks, and Romans, "The Elysium," or the Elysian Fields of pleasure, where they expected to enjoy all the pleasures possible for man to enjoy in his most perfect state. Abraham being a son of idolatrous parents, no doubt had been taught this same general and prevailing idea that has existed among all the pagan nations of the earth. Keeping this fact before our eyes we can imagine something of his astonishment when for the first time he listened to a gospel sermon from the lips of one of the messengers sent by God from the courts of heaven, to find no-

thing said in that sermon about going to the Elysian fields at death, as he had been taught by his parents, as well as by the pagan priests who had the shaping of his religious expectations; but that the messenger of God that preached the gospel to him made promises to him of a political nature, and which would necessitate that he should remain here on this earth, and not to go away to the Elysian Fields of the pagan gods, called now by the more polished name of Heaven by all the Catholic and Protestant churches;—but it is the same old place the heathen nations expected to go to, only it is called now by this more refined name, hence no one would suspect that there was any relation between the two places, but history shows us that it is nothing but the old Elysian Fields of the pagan world called by this modern Catholic and Protestant name.

With an entirely pagan trend of religious thought, and without the least notice of any kind that we have any knowledge of, all at once the angel or messenger of the God of heaven appeared unto Abraham, and commenced to preach to him this first gospel sermon, which I will give now in full as it was delivered to him.

Gospel Sermon No. 1. "Now the Lord saith unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him

that curseth thee: and in thee shall all the families of the earth be blessed." Gen. 12: 1, 2, 3.

This gospel sermon was preached to Abram while he was yet at his father's house, and among his kindred. It was short, but to the point, and contained in it enough to move the patriarch to immediately obey God's messenger; for he at once started out for the land God referred to in the gospel he had for the first time heard, and when he arrived there, he had the second gospel sermon preached to him.

Gospel Sermon No. 2. "And the Lord appeared unto Abram, and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—Gen. 12: 7.

According to the 6th verse, this gospel sermon was preached to Abram after he arrived in the land of Canaan: hence the land of Canaan was the land promised unto Abram's seed, by God, in this second gospel sermon.

Gospel Sermon, No. 3. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13: 14, 15, 16, 17.

The two first sermons were very concise, but his one is longer. It was preached in the same land, (the land of Canaan,) but in another locality in that land from the last one. But wherever he is when the gospel is proclaimed unto him, the text is always the same; and that text is the land, and the blessing of the nations of the earth through Abram and his seed who are to inherit the land mentioned in the gospel: hence it is a political text. This we will see more clearly as we progress with the sermons, for all the elements necessary to constitute these sermons political in their cast, will be seen to exist in the various promises couched in the gospel sermons delivered unto the patriarchs. This sermon is necessarily longer than some of the preceding ones, as the preacher consumes some time in giving Abram instructions to pass through the land in the four cardinal points of the compass, and to thus survey it off to see that it was a land worth possessing.

Gospel Sermon No. 4.—"And the Lord brought him (Abram) forth abroad, and said, look now towards heaven, and tell the stars, if thou be able to number: and he said unto him, so shall thy seed be. And he believed in the Lord; and he accounted to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. 15: 5, 6, 7.

Gospel Sermon No. 5. "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. 15: 18.

The Time of the End.

BY CHARLES DEALTRY.

It is impossible that those who love the appearing of the Lord Jesus should be indifferent as to *the time* of his advent. Even the prophets searched diligently what manner of *time* the spirit (there is no "of Christ" in the text, it is omitted in *The Diaglott*) which was in them did signify, when it testified beforehand the sufferings of Christ and the glories that should follow. We are often met with the objection that the Lord Jesus declared that no one should know anything about the time of his coming until it occurred. This is a mistake. Jesus did not say it should not be known beforehand; but that it was not for them "to know the times or seasons, which the Father had appointed within His own authority." The prophetic number pointing to *the time* was "closed up and sealed till the time of the end." This is a slip of time cut off "the Times of the Gentiles." It is also styled "the latter days." Its length is 75 years, beginning with 1847, and ending with the restoration of the Kingdom to Israel—1922. We remark here that we are not dependant upon *uninspired* chronology for the point of departure of the numbers in the chapters of Daniel referred to. *From one number fulfilled we can ascertain the commencement of the others.* This fact goes a long way to prove that we have got the right key! In the last issue we showed that the 2,300 evening morning (the Hebrew notation for a day, embracing the

national life of Empires) were of necessity *years*, and not simply *days*; and they extended *no further* than "*The time of the end.*" Daniel declared, "I was astonished at the vision, but none understood it," Dan. 8, 27. Some years after this interview with Gabriel, and when the beloved prophet was beseeching God to turn away His anger from His people and their city, "the man Gabriel," whom he had previously seen in the vision (chapter 8), appeared again and told him that he had come to show him certain things; and therefore he said "Understand the matter and consider the vision,"—that is the 2,300 days or years of the 8 chapter. Gabriel then informed him that seventy sevens, or 490 years, are "cut off" (from the 2,300) for certain purposes, strictly Jewish, which he specified "To finish the transgression" (complete the apostacy), and to make an end of sins" (national crimes by the murder of the Messiah, to fill up the measure of their and their forefather's iniquities), "and to expatiate guilt" (by the calamities that were to come upon these murderers), and to bring in the righteousness for the ages" (by the work and teaching of Jesus), "and to seal vision and prophet" (to fulfil the predictions of the prophets), "and to anoint the saint of saints." There were only two ways by which the Jews could expatiate their crime of murder: either by accepting God's condition of pardon, as made known to them on the day of Pentecost, or by enduring the punishment that awaited them if they refused. they chose the latter, and have paid,

with every conceivable affliction for eighteen centuries, the penalty. It was not for Messiah, the innocent victim of their shocking crime, to make "*expiation for iniquity!*" When a judge passes sentence of death upon the convicted murderer, he tells him he shall expiate his crime upon the gallows. The judge would be thought mad if he told the prisoner that he would hang an innocent man in his stead, and that should be *an expiation of his crime!* Gabriel then proceeded to divide the "seventy weeks" into three parts—7, 62, 1. Seven weeks, and three score and two weeks (483, the first portion of the 2,300 years) were to reach from "the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince." These were ended when Jesus began His ministry. He declared "*the time is fulfilled.*" This period had nothing to do with John the Baptist, but with Jesus. What a muddle the Christadelphians make of these periods! Those who follow their teaching on *time* will go on groping in the dark until the Lord is here! Forty-nine years are assigned to the restoration of the Jewish polity—the Temple and City, "and after three-score and two weeks (or 434 years from the time the 49 years are ended) shall Messiah be cut off (executed), *but not for himself.*" The following translations of this are before us, "and no one is at hand who belongs to him,"—*i. e.*, no legitimate successor and heir, *Maurer*; "And have none," (no lineal successor) *Fwald*; "And have no successor." *Dr. Davidson.* Gabriel then informed

him that after the murder of Messiah, "the people of the prince that shall come," (the Romans) would destroy both Jerusalem and the Temple, and desolations were decreed to the end. Daniel was further told that Messiah would "confirm the covenant (not make a new one) with many" (Jews) for one week or seven years, and in the midst of the week he shall cause the sacrifice and oblation to cease." *Khotsee*, translated "midst" ought to be rendered "half" in one half of the week, without specifying which half. The word occurs frequently in the Bible as the Hebrew equivalent of half, part, portion, middle, midst. Dr. Thomas wrote "The prediction being a long since accomplished fact, we know that the *Khotsee* referred to is the latter part of the seventh heptade, and on the last day thereof, that is of the crucifixion which was exactly 490 years from the month Nisan of the 20th of Artaxerxes, B. C., 454." If this were true that the 490 terminated at the cross, our Lord's ministry would have lasted seven years! This is impossible! Matthew, Mark and Luke, make him keep only *one* passover. Jesus went only once to Jerusalem, and there and then they killed him. We know that He began his ministry when the 483 out of the 490 years were finished; and as he was to "confirm the covenant with many (Jews) for *one week*—that is seven years ("Now, I say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers.*") Rom. XI, 8, and as Jesus could not

confirm the covenant until he had died and been raised from the dead, it follows that Messiah's Ministry must have been *not quite one year*. This agrees with the testimony of the Synoptists that he kept *only one passover* at Jerusalem, when he met his fate. Jesus began his ministry and died within the first year of the first half of the last week (or seven years) of the seventy weeks. *The Christadelphian*, October, 1879, says, "Gabriel communicated the information to the beloved Daniel that Messiah should be cut off at the end of seventy prophetic weeks. *It is not true*. As Jesus was thirty when he began to teach, and confirmed, through his apostles, the covenant with many Jews for seven years (six weeks and a part counted as seven), the 490 ended with the true A. D. 37, when the day of grace, allowed to that guilty nation to repent, terminated, and the gospel was proclaimed to the Gentiles, 1810 years from A. D., 37 reach to 1847, "the time of the end." We remark, once for all that the 2,300 commenced (according to Jesus, "the time is fulfilled"), 453 B. C., and ended 1847. It has been rightly said by a recent writer, "It was needful so to word the prophecy, as to leave the Jews *free* to receive or reject the Messiah when he should come, he was *not* to be imposed on them against their will. His coming was to be a test—"It may be they will reverence my Son." It was essential that the form of the prediction should not *compel* a recognition of Jesus of Nazareth; hence the adoption of language which time alone could interpret. A term of ambiguous

meaning, though suggesting commensurate weeks, was employed, and yet the larger reckoning was not by it excluded. On the contrary, it was the basis of the expectation of Messiah's immediate advent, so prevalent when he did appear." "And as the people were in expectation (of the appearing of the Messiah), and all men mused in their hearts of John whether he were the Christ or not." The Christadelphians greatly err when they divide the last week of the seventy between John and Jesus. The Baptist was in prison when it *began*, and was dead before it was *finished*. We now pass the 12th chapter. *There will be a great tribulation in "the time of the end."* The second appearing of Christ, and the resurrection of the righteous dead will take place, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." There is no Hebrew word for "*some*." It ought not to be in the text at all. Before us are several translations of this verse. "And multitudes from sleepers in dust of ground shall awake, these (the awakened) shall be to everlasting life, and those, (the unawakened) shall be to shame and everlasting contempt.—*Bush*. "And many of the sleepers of the dust of the ground shall awaken; these to everlasting life, and those to reproaches and everlasting abhorrence;" (*Whiting*) and he adds, "*Those* are such as do not awake, and seem to remain unawakened in everlasting abhorrence." Judge Halstead, in his *Theology of the Bible*, says "In this verse (Dan. xii, 2) we are

taught, what all scripture teaches, the resurrection of the just and the *non-resurrection of the unjust.*" We have not room for more quotations to prove this point that at the coming of Christ *only the righteous dead will be resurrected.* "The dead *in Christ* shall rise first." "The resurrection of the just," *"accounted worthy* of the age and the resurrection from among the dead ones." And Paul expresses an anxiety to "attain unto the resurrection out from among the dead." He would not have been so anxious if he had believed that both just and unjust would rise at the same time. The first (or chief) resurrection is peculiar and distinctive; the privilege and reward of the true and consistent believer in Christ. Whatever may take place at the close of the 1000 years' reign of Messiah over the nations of the earth, one thing is scriptural and certain that the unjust disciples will not be recalled from the grave *at the beginning* of the millennium. As steel filings are attracted to the magnet, so the magnetic influence of Jesus will attract with irresistible force both dead and living disciples, "who love his appearing" to meet him in the air," as Paul teaches. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book to *"the time of the end."* Many shall run to and fro, and knowledge shall be increased." It is quite true that travelling in all directions, and spread of secular knowledge is unprecedented;

but Gabriel meant more than this. The *Septuagint* reads it "until many are taught and knowledge is increased." Many shall eagerly look through it (Book of David containing the numbers) and much knowledge shall be gained."—*Noyes.* Then Daniel heard a question asked and answered—"How long shall it be to the end of these wonders?" (including the resurrection), "and I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times and a half; and when he shall have accomplished, *to scatter the power of the holy people,* all these things shall be finished." Under the solemn sanction of an oath the wonders cease with the end of the Jewish dispersion. Now the question is, when does the period "time, times and a half"—1260 years—begin and terminate? They were to be scattered for seven Times (the double of Time, Times and a half) in other words 2520 years. We want to know when they began. We know two things *for certain* that "the time of the end" arrived with 1847, and that the resurrection takes place 45 years further on—add 45 to 1847 and you reach 1892. From Rev. xvii., 12, we learn that "the war of that great day of God Almighty will continue a prophetic *"hour"* (that is 30 years). Add these to 1892 and you have 1922. Observe that 45 and 30 make 75 years, "the time of the end," or "latter days." Now subtract 1922 from 2520 and the result is 598 B. C., when Judah's royalty was sup-

pressed and Jehovah declared "I will scatter thee among the nations, and disperse thee in the countries, and will consume thy filthiness out of thee."

The difference between lunar and solar time in 2520 is 75 years. The lunar time is 2445; this, dated from 598 B. C., ended 1847 A. D., when the 2300 terminated. Add 75 to 1847 to make solar time, and you reach 1922 A. D. In order to find when the 1260 years (*the last half of 2520*) began, subtract 1260 from 1922 and it gives you 662 A. D. *A most remarkable year!* when Pope *Vitalian* enjoined the *exclusive use of the Latin tongue* in the offices of *Divine Worship* throughout Christendom; and thus completed the development of the *Latin or Roman Church*. Lateinos (Latin). The numerical value of letters=666. Rev. xiii., 18. The year 662 A. D. thus bisects the period of the seven Times. To ascertain when the *first half* began subtract 662 from 1260 and it furnishes the starting point for the 2520, namely, B.C. 598. To make the calculation as clear and understandable as we can we put the figures down in their order:

The 2300 commenced 453 B.C., and ended 1847. "The Time of the End." The "seventy-weeks," or 490 (the first portion of the 2300) ended A.D. 37—the balance 1810 ended 1847.

The 2520, "the Times of the Gentiles," commenced B.C. 598, and will terminate 1922.

The 1290 began 557 A.D. and ended 1847.

The 1335 from the same date, 557, will end 1879. It must be remember-

ed that the years given are *true Time*. The vulgar era is four years too late. Therefore 1888 will really be 1892, and 1918 will be 1922.

"None of the wicked shall understand; *But the wise shall understand.*"

Daniel xiii., 10.

Letter From Buffalo.

DEAR BRO. KELLS.—Your welcome letter of April 16 was received in due time, and I fully intended answering before now, but I put it off intending to write a short article for the MESSENGER. Accompanying this letter is a short article on "The Blood of Jesus Christ," which you can make use of if you see fit. I am sorry any of the Brethren have made any discouraging remarks regarding the NAZARENE MESSENGER. For myself, I think it improves every number, and I hope it is in the field to stay. We must not expect it to be equal yet to older publications. Let those who see where improvements can be made, put forth their efforts to make them. The intelligence is very interesting to us; we like to know what the brethren are doing in other places. We expect soon to send you some intelligence from this city as we have now rented a hall and expect to hold public meetings, but Bro. Davis will send you the particulars for the MESSENGER. It is a very hard matter to get people to study out Truth for themselves. They seem to prefer the easy, go-as-you-please style; they are perfectly satisfied to believe what the ministers tell them; in fact, they support them for this purpose. Both Protestants and Roman Catholics seem to be getting more and more reconciled to each other on religious matters. Only a short time ago a Protestant evangelist was in this city holding revivals, at the close of which he announced through

the daily papers that he had made so many converts and had handed them all over to the churches which they wished to join, and said it would be the fault of the ministers if they did not keep them. In the list published were so many Methodists, so many Baptists, so many Presbyterians etc., and finally ten Roman Catholics. What kind of a doctrine must a man preach in order to be able to make such a showing as this? And how a Protestant minister can make converts for the Roman Catholic church is a mystery to me. If the mystery of Iniquity was every working, surely it is in full force to-day. The world, as far as God's Truths is concerned, is growing worse. The world is ripe for the once humble Nazarene to make his second appearance and take unto himself his great power and reign, when Protestant and Papist alike will have to heed that law which will go forth from Zion and that word of the Lord from Jerusalem. With kind regards to all friends of the Truth and hoping that yourself and family are well, I remain yours in the Faith.

JOSEPH W. OAKLEY.

INTELLIGENCE.

NOTTINGHAM, ENGLAND—Bro. F. W. Towndrow, writing from this place early in June says that those who compose their ecclesia now number seven. They are himself, wife and daughter, the latter immersed when about twelve years old, Bro. and Sister Legget and Bro. and Sister Allcock. Referring to the time of Christ's coming, Bro. T. Says, "I have great reason to rejoice on this matter. I hope you will bear with me if I should appear too certain in what I shall say. I have taken a great interest in this one point. I have read a great deal which has been put forth on this subject, but I have not seen anything

yet that will stand testing. Now I am certain of one thing which is, none but those who know the truth will be able to understand the figures in a way that will lead them to come to a *right knowledge of the time of his coming*. It must be someone in the truth who will find it, for "none but the wise shall understand." Now, I have been wrong several times, which means disappointment, but I have now understood rightly. To this I know it might be said, "you might be wrong again." Well, they can say so, but that which I have got now is something which, when understood, we can say, I understand when it will be for a certainty, not, it might be so. No, it is certain, it cannot fail. How I long for all to know it, and if the N. M. is the means of all the brethren knowing it, it will have been a great thing done, and at the same time will be a witness to all the world that we did know the time, and that God has been faithful to his word, that "the wise shall understand," and that "it shall speak and not lie."

(NOTE.—We believe that God has been, now is, and ever will be, faithful to His word, that it shall speak and not lie, and that "the wise shall understand" all that is necessary for them to know regarding the time of the coming of the "Son of Man," and that to none but those who believe the faith once delivered to the saints, will this particular knowledge be revealed, for "the Revelation of Jesus Messiah" was for God's "servants," and the Lord God doeth nothing but he revealed it to "His servants," but Bro. Towndrow may be too certain that he is not as mistaken now as he and others have been before. However, the MESSENGER will certainly (God permitting) give its readers the benefit of any knowledge that Bro. Towndrow can impart on this important subject. Let us have it for the August issue.—ED.)

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CANADA :

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LETTERS.

List of letters received since June issue: F. W. Towndrow, T. H. Phelps, J. D. Davis, Mrs. R. V. Lyon and C. A. Boulter.

REMITTANCES.

E. C. Lavis, (for J. M. A.) \$1
C. A. Boulter, (for F. W. Towndrow.) \$2

MEETINGS.

Meetings are held in the Lecture Room, St. George's Place, Cheltenham, England, every Sunday Morning at 11 for fellowship and worship. In the evening at 6.30 the interested seeker after truth is invited to listen to an exposition of Bible subjects. Wednesday evening at 8 o'clock, for Bible Reading and enquiry.

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