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APRIL, 1883.

No 3.



The : Nazarene : Messenger.

PUBLISHED BY

WILLIAM L. KELLS,

LISTOWEL, : ONTARIO, : CANADA.

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, April, 1888.

No. 3.

The Gospel of the Nazarenes.

PART II.

When it was Written.

The statement of Irenaeus that "Matthew wrote his Gospel when Peter and Paul were preaching the Gospel and founding the church at Rome," is rather indefinite, for Peter and Paul did not in unison originate the church in Rome. From Paul's epistles and other sources, there appears to have been several small communities separated by nationality, language and religious discords, and perhaps other local circumstances in the Roman metropolis, when Paul, about A. D. 58, wrote his epistle to the believers in that city. These it will be noted were "in the faith" before he wrote to them, and it was a number of years afterwards when he came in person to that city, so that Paul had really no part in the conversion and organization of the first believers in Rome. It is, however, probable that the company which met at the house of Aquilla and Priscilla, who

had been associated with Paul at Corinth and Ephesus, may have been converts of those believers, and these would naturally regard Paul as their father in the faith, and doubtless it was delegates from this party who met him at Appii Forum, and the Three Taverns when he was brought a prisoner to Rome. But the principle of the Nazarene faith was probably first introduced into the capital of the Roman Empire by some of the "strangers of Rome, both Jews and Proselytes," who heard Peter preach at Jerusalem on the day of Pentecost, and who having embraced his views, and being immersed in the name of Jesus, brought their religion back with them to the imperial city, were the means of inducing others to accept the same, and thus a congregation was formed which would naturally regard Peter as the founder of their Ecclesia, and that of Jerusalem as their parent, more especially as both on reasonable and historical grounds there is evidence that Peter himself visited Rome early in his missionary career, and

confirmed the believers there in the faith and practice of the early Disciples of Jesus of Nazareth, and from thence he took his journey through Corinth and on south east through the Asiatic Provinces to Babylon, from whence he wrote his first epistle to the believers dispersed in the provinces of Asia-Minor.

The first believers in Jesus of Nazareth as the Messiah foretold in the Hebrew Scriptures, returned to Rome while Tiberius still reigned. Peter's visit to that city was, as may be inferred from the Acts, and according to Eusebius in the reign of Claudius, while Paul did not enter the imperial city until Nero was some years on the throne, a period of over twenty years after the martyrdom of Jesus. And the return of Aquilla and Priscilla, who were with other foreign Jews, expelled from Rome in the reign of Claudius, could not take place till after the death of that monarch, which occurred in A. D. 54. But as we progress onward we will see that there are good reasons to believe that Matthew's Gospel was written a number of years before that time, and copies of it were in possession of both Peter and Paul and others of the apostolic missionaries when they went forth from Palestine to preach the doctrines and precepts of the Gospel among all nations. Jesus had commissioned his disciples to preach the Gospel among all people, and he told them that they should be his witnesses, not only in Jerusalem and in all Judea and Samaria, but also to the uttermost parts of the earth, and in carrying out

this commission there is historical testimony that some of them went beyond the boundaries of the Roman Empire wherever there were large settlements of Jews or Children of Israel, for it was to these wanderers that the mission of "the twelve" was chiefly directed, and it is calculated that at that time there were some sixty thousand Jews in Rome, besides great numbers in other parts of Italy. Hence this region was most likely to be among the first places visited by some of the Apostles, and in missionary enterprises Peter took a leading part.

At the time (towards the close of the second century) when Irenaeus made the statement under consideration, the descendants of the parties in Rome, who at first claimed the leadership of Peter and Paul, had long been united under one bishop, hence would naturally claim both those teachers as their founders, and Irenaeus for obvious reasons was very anxious that these claims should be established, but as they were not in Rome at the same time, and there was evidently a number of years between the time when their respective followers formed communities in that city, the testimony of Irenaeus gives no positive date as to when Matthew's Hebrew Gospel was written, except that its origin was early and that it was the first of the synoptics. But it may be safely assumed that when the Nazarene faith had been fully proclaimed in Palestine and in the neighboring countries, and when the parent congregation of Jerusalem had been firmly established under the leadership of James the brother of Jesus,

and when the other survivors of "the twelve" were about to extend their mission to more distant regions, that the Original Gospel written by the Apostle Matthew in the language of his country, was already published at Jerusalem, and that each of the missionaries were provided with copies in addition to the "Law" and the "Prophets."

(TO BE CONTINUED.)

For the NAZARENE MESSENGER,
The Gospel.

BY E. C. LAVISH.

The word gospel occurs no less than one hundred and one times in the New Testament. The Greek word from which it is translated is *euaggelion*, and the lexicons define it to mean, "good news, glad tidings." In the days of Paul this gospel was hid from some, for he says, "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lost the light of the glorious gospel of Christ, who is the image of God, should shine unto them." There are many to-day, whose minds are blinded by the same causes, and to whom this gospel is hid; and are preaching another gospel than that here referred to. This is not strange, for there were some in the times of the apostle, who were preaching another gospel for Paul says: "I marvel that ye are so soon removed from him that called you in the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and

would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than ye have received, let him be accursed." Gal. 1:6, 7, 8, 9. From this it appears to be serious and risky business to preach another gospel than that which was preached by Paul and the other apostles, and it shows the necessity of hunting up the old land-marks to see what was preached for the gospel in the days of the apostles, when the gospel was preached by them in its virgin purity. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."—Rom. 1: 1—"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:15, 16. Thus we see that the gospel contained a mighty power, since it was able to save those who believed it. It is able to do the same now, when it is preached in its purity, as in the days of the apostles. It is called the gospel of God, because God is the author of it. It is called the gospel of Christ, because Christ was the proclaimer, or preacher of it, and because he called and sent apostles out into all the world to continue the preaching of it. It is also called the gospel of the Kingdom, because it is the good news or glad tidings of the establishment of a Kingdom here upon

this earth, in which justice and equity will be executed without the least partiality being shown to any one; and in which bribes will not play the important part in swaying men from the paths of justice, that they are doing in our times. Thus we see that it is used interchangeably, but it is the same gospel in every instance. We read that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom." Matt. 4: 23. He did not, however, confine himself to the region of Galilee in his work, for we find that later on in his history, he branched out into other towns; for we read that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 9:35. To help in the execution of this work, he chose twelve disciples, and sent them forth, and commanded them saying, go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the Kingdom of heaven is at hand." Matt. 10:5, 6, 7. This was the gospel or good news of the kingdom the people were looking for, to whom he sent them to preach. But though he restricted them to the lost sheep of the house of Israel at this time, we find it was only for a short period; for just before his death, when foretelling the destruction of the temple, he said to his disciples: "This gospel of the kingdom shall be preached in *all* the world for a witness unto *all* nations then shall the end come." Mat.

24:14. Accordingly after his death and resurrection, he made ample provisions for the execution of his work, for he commanded the disciples to go into *all* the world, and preach the gospel to every creature. He that believeth (the gospel, of course, that he commanded them to preach,) and is baptised, shall be saved: but he that believeth not (this gospel) shall be damned." Matt. 28: 19; and Mark 16: 15, 16. Terrible issues, therefore, cluster round the hearing and believing of the gospel; terrible, because they are vital, involving life, or death, in those who hear, or do not hear it; who believe or do not believe it. Paul declared it to be the power of God unto salvation to everyone that believed it. And here we find Jesus also speaks of it as containing within itself this mighty power to save those who believe it; and to damn those who do not believe it. And yet, notwithstanding all that hinges upon the hearing and believing this gospel, professors of Christianity assert that it does not make any difference what we believe, if we only believe in Christ, and are good. We admit all this to be quite essential, but to believe in Christ properly, one must believe all that the word Christ implies, for it is not the surname of Jesus of Nazareth, and cannot be used as speaking of him in that sense in which you would speak of Geo. Washington, Daniel Webster or Abraham Lincoln: but the term Christ, like the terms Judge, or Col., or Gen., denotes the rank of the individual to whom it applied. The word Christ is derived from the Greek word *Kristos*. The

meaning of this word (according to the Greek lexicons,) is, "anointed,—Christ the anointed, the Messiah." The word is derived from the Greek word *Krio*, to anoint. Its Hebrew equivalent is *Mahsheeagh*, which occurs 38 times in the Hebrew of the Old Testament, and 36 instances it has been translated "mine anointed," "his anointed," etc., and in two instances "the Messiah." The kings of Israel were called God's anointed; and the second Psalm speaks prophetically of Jesus of Nazareth as the Lord's anointed, in the second verse where it says: "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." These facts show that the terms anointed, and Messiah, in the Old Testament; and the term Christ in the New Testament, all convey the same idea, and are expressive of the Princely or Kingly rank of the person to whom they are applied. The Analytical Concordance compiled by Robert Young, L. L. D., a work of acknowledged authority among all denominations, says of the word; "Christ (*Kristos* in the Greek,) anointed. The official appellation of the long promised and long expected Savior, denoting his Kingly authority, and mediatorial position as the "Servant of the Lord." Jesus was his common name among men during his life time, and he is generally so called in the gospels, while the Christ of Jesus Christ is generally used in the Epistles."

(TO BE CONTINUED.)

The Seal.

"The foundation of God standeth sure having his seal (or inscription). The Lord knoweth them that are his." Tim. II: 19.

That we stand continually in need of strength and comfort in these latter days will not, I think, be disputed. Those who believe in their inmost heart that they are Christ's, and that their life is hid with Christ in God, find it very hard to make themselves well pleasing unto their beloved Lord. They require to keep his face—as it were—at all times before them, or else they fail and wander. Ah! these bodies of death with which we are still troubled. Would that we were at home with the Lord, it would be far better. Then crying, pain and sorrow would have ceased, and the peace which passeth all understanding would reign supreme. If we dwell for a moment upon that wondrous love of Christ which surpasseth knowledge, and which led him to endure the cross and despise the shame that we—aliens and strangers—might be brought nigh to the Throne of Grace, we are constrained to admit that is indeed only our reasonable service to present our bodies living sacrifices, holy, acceptable unto God. (Rom. XII). But do we always succeed in doing this? I am afraid the answer must be *no*. I would not insinuate for a moment that any of us walk into sin *wilfully*, but it is done frequently without thought, and then we have to grieve over another failure. And for my own part, I think it is perfectly true that the closer our communion with the Lord is, the more cons-

cious we become of our failings, and weaknesses and unworthiness, as a writer so beautifully expresses it in a well known hymn.

And none, O, Lord, have perfect rest,
For none are wholly free from sin,
And they who fain would serve thee best,
Are conscious most of wrong within.

Undoubtedly this is so. To keep ourselves unspotted from the world is a mighty task, and yet it must be done if we are to be what Paul styles "living epistles seen and read of all men." "Blameless and sincere, the children of God without rebuke in the midst of a crooked and perverse nation among whom shine ye as lights in the world." (Phillip II:15). This brethren, at all times, should be our aim. We cannot do this, however, if we at all conform to the things of this world. There can be no possible concord between Christ and Belial, no communion whatever between light and darkness. "We brethren are not in darkness, we are all children of the light, therefore let us watch and be sober." (I Thes. V). Temptation undoubtedly continually besets us, but God is faithful, and he will not suffer us to be tempted above what we are able to bear; and we know that our blessed Lord was tempted and troubled and tried even as we, yet succour never failed him in his hour of need, neither will it fail us. If we then be risen with Christ, let us seek those things which are above, and press on toward the mark of our high calling in Christ Jesus, until we attain to that perfect stature of manhood in Him who will present us faultless before the Throne of Grace, where in the Father's

presence there is fullness of joy, and pleasures at His right hand for evermore.

GEO. BRADFIELD.
Cheltenham, England.

For the MESSENGER.

Niagara Falls in Winter.

BY ELIZA DAVIS.

DEAR BRO. KELLS.—As in compliance with an invitation from Bro. and Sister Lyon to visit them and view the beauty and grandeur of Niagara Falls, and the Ice Bridge in their winter aspect, we did so on the 19th of February. I hope that a short account of this trip here sent will be interesting to you and the readers of the NAZARENE MESSENGER. On the date in question the day being very pleasant and the sun shining bright and warm, in pleasing contrast to the very cold weather that we had just experienced, we wended our way to Black Rock station, where we found a number of people waiting for the train, who like ourselves were going to visit the far-famed and wonderful winter scenery of Niagara. We soon took our seat on the cars, and after a pleasant hour's ride, arrived at the town of Niagara Falls. On alighting from the train we saw sad traces of the fire by which the railway station had been burnt to the ground a few days before. Leaving here Mr. Davis and I soon made our way to the home of Bro. and Sister Lyon, who were anxiously awaiting our arrival, and were indeed pleased to meet again, and on our part to gaze once more on the venerable features of

one who has carried the gladness of the glorious gospel to so many people. We had an hour's pleasant conversation, then after dinner prepared to go to the Falls. Arriving here we found numbers of other sight-seers, and truly this was a sight, once seen can never be forgotten; words are too poor to describe it. At Prospect Point we could see the great volume of water running and rushing over the Falls, where at a distance of about 200 feet the spray and water combined with the cold, formed a wonderful ice mountain. After amusing ourselves by looking down at the people on the ice below, we returned to Prospect Park and went down the stairway by the inclined railway. Here we were all greatly amused watching people sliding and tobogganing down the ice mountain, and coming down so rapidly from such a height, they often tumbled at the bottom in all directions. We were a little disappointed at the ice bridge, as Bro. Davis thought it would have been higher. The bridge is formed of great masses of ice that come down from the lakes and over the falls, becomes jambed between the banks of the river, where being frozen together in a solid block, it forms a rather rugged thoroughfare for the people to cross. Passing over the ice bridge we found photographers ready at a moment's notice to take pictures of any who desired, and quite a number of people had availed themselves of the opportunity. Here you could get refreshments from a cup of coffee to a keg of whiskey. Bro. and Sister Lyon enjoyed the trip across the bridge very much

although what might have been a serious accident happened to Bro. Lyon, for his eye sight being dim, he stepped between two blocks of ice and fell, but was soon safely extricated by Bro. Davis. Arriving on the Canadian side, we were pretty tired, so a sleigh was hired to drive us to Drummondville, a distance of a few miles. Here Bro. and Sister Lyon pointed out to us the battle ground of 1814, now a cemetery. We enjoyed the ride very much, and returning to Suspension Bridge saw that preparations are being made for the erection of a new bridge, as they have just got an immense cable across the chasm. We were soon back again to the residence of Bro. Lyon, where having spent an enjoyable evening, we left about 8 o'clock, with mutual assurance of seeing each other again, God willing. And now, dear Brother, drawing my epistle to a close, and hoping this will find you, wife, and family in the enjoyment of good health, I remain yours in hope of Eternal Life

ELIZA DAVIS.

In addition to this interesting communication, we make the following quotation from an article on the same subject in a local paper "The shrubbery around the falls has taken on a coat of ice and assumed a thousand fantastic forms. There is ice every where, and it is a grand and magnificent sight. "Any one who has not seen Niagara Falls" says McCauley, has no conception of a cataract." We might say that any one who has not seen Niagara Falls in the winter has but little idea of the sublimity with which they are clothed. The sunlight plays through the green transparency of the ice, and the mist which rises up makes many a rain bow. "Niagara falls in winter is a sight never to be forgotten."

Being Saved.

Since our earlier recollections we have heard a great deal of talk about "being saved," and "getting salvation" on the part of certain religious professors. Now, we often wonder if the great majority of those who most frequently use these phrases, think for a moment what they are talking about, for their own acts, and confessed experience, as well as common sense, and the teachings of Divine revelation, science and the observations of every day life, contradicts the truth and reality of any *mortal* being saved, or has "obtained salvation." Salvation means deliverance from something suffered or dreaded, either in mind, body, or estate. Now, all humanity suffers, more or less, from the effects of sin, or the violation of God's laws, and all dread punishment either physically, or spiritually, most dread death, many fear hell. It is therefore evident, that for any individual to be "really saved," and truly to have "obtained salvation" they should for ever after to be free from the possibility of sin, the fear of death, and the dread of hell, assuming that there was such a place of conscientious existence after the separation of life from the body. But as God only is by nature immortal, and as immortality is a gift of God, to be sought for on the part of man; and to be obtained by a patient continuance in well doing, or is conditional, it is evident that the condition must be complied with, and the gift received, before salvation from sin and the possibility of death, is really obtained, and the seeker

for immortality, really saved, and with the sole exception of Jesus the Nazarene, who rose immortal from the grave, and thereby gave *light* upon the means by which the future life, and immortality, is to be obtained, and some few others who were translated that they should not see death—*none* of Adam's race have yet been really saved, nor can they really be, till Jesus, the life-giver returns for "There is no other name given under heaven, among men whereby they can be saved." Therefore, when the seeker for salvation, becomes convinced of the error of his natural ways, and ceases to transgress, wilfully, God's laws, becomes really converted, by obtaining a knowledge of the doctrines and practices of the Apostolic church, and determines to follow those teachings, and is immersed in water in the name of Jesus Christ for the remission or forgiveness of past sins, then such persons have "*a hope*" of being saved from sin, and its consequence, death, and of enjoying immortal life, in the heavenly state, when the earth, under the reign of the Messiah, is restored to its Edenic happiness. The return of the Messiah is therefore the only true hope of the world, and when he comes as the representative of God, and confers the immortal life on the true disciples, then will they be saved, then may they triumphantly sing the victor's song. "O, death where is thy sting; O, grave where is thy victory." Then may the *saved* give everlasting thanks to God, who through the mission of Jesus, enabled them to obtain eternal salvation from sin and death. The popular dog-

ma of immortal soulism is founded on the fatal falsehood by which the serpent deceived our first parents in Eden. "Ye shall not surely die." It is the only text in the Bible, which teaches immortality by any other other means than God's appointed way. Reader consider its source.

Sacrifices and Atonement.

Generally among the heathen races in every age and country, accidents, storms wars or calamities, have been generally attributed to the anger of God, and they further imagined that this Being could be appeased by the offering of some sacrifice, especially a living victim whose blood should be shed, and life destroyed for that purpose, and they still further thought that the more pure and innocent the creature, the more precious would be its blood, and therefore the more acceptable such a sacrifice would be to the Deity, and the more effectual in turning away his anger and assuaging his wrath. These opinions of the "dark, benighted pagan," did not vanish from the minds of those portions of the human family who have accepted popular Christianity, but on the contrary, deeply underlies the Catholic dogma of the atonement. God is supposed to be a being filled with anger, about to slay the human race and send their souls to eternal torment in a hell of fire and brimstone. Christ the third person in the trinity, a son, begotten, not made, very God of a very God, a being of love and mercy, pleads with the Father, from whom in some mysterious way he animated, on

behalf of the condemned mankind, and obtains the privilege of coming down from heaven, and through the process of incarnation and birth, assumes a dual nature, that of a divine and human, and is born of a virgin without a human father. Then after a period of poverty and suffering allows himself to be offered a bloody sacrifice on the cross in order that his most precious blood might make an atonement for the human race by pacifying the anger of the Father, and causing him to be merciful. But it must be evident to every intelligent mind, that such a view of the attributes of the true God, the nature of Messiah, and the atonement, is nothing more than the old pagan theories under a new name. The Bible represents the God of Israel as a being of love, holiness and justice, "whose mercy endureth forever," and Jesus of Nazareth, as the promised Messiah, a child of human parents, a law-abiding Jew, who loved righteousness and hated iniquity, therefore approved of God, a man who practised the most holy precepts and taught that it was necessary for his fellow-mortals to practise the same in order that they might become reconciled to God, whose laws they had transgressed, and from whose ways they had departed, and whose death was caused by wicked men, who hated his teachings, and took this means to prevent his doctrines being accepted by his countymen, but God approved his acts, raised him from the dead, gave him immortal life, and thus confirmed his teachings, and the hopes of his disciples that they like him may also attain to immortality when he comes again to reign upon the earth.

The Nazarene Messenger.

PUBLISHER'S NOTES.

In number 2 of the MESSANGER the printer made a mistake in numbering the first four pages, which was not seen in time to be remedied. In Bro. Lyon's "Retrospective" a few mistakes were made, and a few alterations which we then thought necessary, were also effected, but a sister correspondent, has given reasons for thinking otherwise. It appears that in the first place where the words *Advent Harbinger* occurs, it should read *Advent Herald*. We will try and be more careful. We have also been mistaken in attributing the article on "The Kingdom in which the Disciples of Jesus of Nazareth believe" to Charles Dealtry, instead of to the *Millenarian*. We have received a letter from Mrs. J. G. Freeman of Box Grove Ont., to which we intend to reply if time and space permits. We also call attention to the notice of the article on the "Judgement Period" and also to Brother Lyon's work.

THE PASSOVER.—On Monday, March 26, being the 14th day of the moon began the Jewish feast of the Passover, or of unleavened bread, in commemoration of the Exodus of the Children of Israel from the bondage of Egypt, under the leadership of Moses, and which since then has been annually observed by the Hebrew race in all parts of the world. This feast lasts over seven days the first and last of which are regarded as Sabbath days, on which no work is

done. To the Disciples of Jesus of Nazareth this period is exceedingly interesting, as it is the yearly return of the time when Jesus with his disciples partook of the Passover supper and instituted the memorial of his death, which took place the following day, and of his glorious resurrection on the evening of the third day, and of his appearing alive again to the disciples. And through all their history the true believers in the faith of Jesus observed this period in harmony with the Jews, not only as the anniversary of the last supper, the death and resurrection of the Messiah, but also the time when he is expected to return.

So far as we have received replies from those to whom the NAZARENE MESSENGER has been sent, it has been well received and the secular press seem disposed to give it full toleration, but only a few of the religious papers that we have requested to exchange have responded, but the MESSANGER is not likely to be retarded by this exhibition of bigotry, it will follow its narrow path all the same, but we wish every person who receives this issue of the MESSANGER, to let us know what they desire regarding its continuance.

The *Baptist Weekly* says: "Concerning communion wine, we commend the following to the learned brethren who insist upon the fermented article as necessary to the perfection of the service. Dr. Ellis, of this city, says that while he was in Egypt he visited the American missionaries at Cairo, and was told

by them that when they told the Copts, who are the only descendants of the early Christians in Egypt that the Western churches were in the habit of using fermented, or "shop wine" as the Copts called it, as a communion wine, they were horrified at the idea. One of the missionaries said that the wine used by the societies under their charge was prepared by the Copts, who were members, by soaking raisins in water and pressing the juice from them."

SIBERIA.—A Judæo-Christian movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kisehnieff, in Southern Russia under Joseph Rabinowitz. It owes its institution to a polish Jew, one Jacob Zebi Scheinmann, who, on the ground of utterly false accusations was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard something about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists, by declaring on a public occasion his belief that the Messiah came in the time of the second temple. He has published several letters, in one of which he calls upon the Jews to 'take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give ourselves to the study of it day and night.' We shall watch this movement with interest. It is certain that the New Testament is being read by the Jews as it never was before.—*L. M. S. Chronicle*.

INTELLIGENCE.

BUFFALO, N. Y.—Under date of April 9, Bro. J. W. Oakley, remarks, "We like the NAZARENE MESSENGER well but would be better satisfied if it was double the size. Hoping it will be successful in its mission, and with kindest regards, I am your brother in Christ."

NORWICH, ONT.—Bro. A. J. Davis, writing from this place, April 2nd, acknowledges the reception of the two first Nos. of the MESSENGER, for which he encloses subscription, and says that he is very favorably impressed with it. He also mentions the names of other friends in London who are also pleased with it. He also remarks, "I like that article on the life and works of R. V. Lyon; it is full of interest, and shows the amount of good a man can do if he tries".

BANGOR, ME.—Bro. Kells—The first No. of Vol. 1 of your NAZARENE MESSENGER is at hand. If it follows out the liberal course it claims, *i. e.* to investigate all Bible truth, I shall like it. I have just published a valuable work entitled 'The Judgment Period,' an exposition of the 'Apocalypse.' The Book is established at \$1.25, post free, I will send it, however, to any subscriber to your Magazine for an even dollar. I will try and furnish the readers with a few articles on the "Sure Word of Prophecy," from mouth to mouth. Awake my brethren from your slumbers, a most fearful period of wars, famine and plague is approaching, see Rev. 6 and onward. It is the work of the Judgment Stone that is to smite the image, first on the feet and legs of iron, (Central and Western Europe) then as the work of Judgement runs east the brass section (Turkey) is reached, and then the silver section next, and finally the head of gold, Babylon, comes into remembrance before God.

Z. B. CHASE.

SYRACUSE, N. Y.—Under date of March 10th, Bro. H. Finn again writes: "Dear Bro. Kells,—I have just received the copies of No. 2 of the MESSENGER, and am in sympathy with its contents. I enclose two dollars more to assist you in your undertaking. Please send one of the MESSENGERS to the *Restitution*. I hope its publishers may be enlightened, and if you have a few extra copies to spare send them to me, I will make good use of them. Yours waiting for the King to Come. H. FINN.

STROUDSBURG, PA.—Writing from this place, March 5th, Bro. Lavish says: "I am glad you have commenced the publication of the Magazine, and hope it may prove a success, especially as a medium through which many may become so far enlightened in, and obedient to, the truth as to become acceptable heirs to the good and glorious promises proffered to man in the Gospel. The first number has been received. I enclose the first part of an article on "The Gospel," also the names of two subscribers."

CHELTENHAM, ENGLAND.—The latest intelligence from this place is under date of March 24th. Bro. Dealtry had then so far recovered as to contemplate lecturing the next day. During his illness the Sunday evening meetings had been but poorly attended, but it was hoped that with the opening of spring, and the attendance of Bro. Dealtry that there would be a better attendance, and the mid-week evening meetings, which had been suspended during the winter, and on account of ill health, would be resumed. And as complaints have been made as to the non publication of articles on our Faith and practice, we hope that the leading brethren in this Ecclesia will remove the cause of complaint by furnishing the MESSENGER with such articles as they deem necessary.

CLARKSONS, ONTARIO.—We have received two letters from Bro. W. Platts, of this place, in which he acknowledges the reception of the two first issues of the NAZARENE MESSENGER, with which he is pleased and desires to have it continued. He also expresses the hope that it will be a success and do good. Bro. Platts also states that a year ago he had, with his family removed to the state of Delaware, hoping that the change of climate would be beneficial to his health, as he has been suffering from an affection of the throat, but the change did not agree with Sister Platts, so they removed to their present place of residence. He also remarks: "I have heard Bro. Robinson, of Belleville, speak of you. I have sent him the *Millenarian* for a year, but I think it did him no good. He is very much opposed to us in regard to the Sonship of Jesus, but I hope he will see better in time." Your Bro. in Christ,

WM. PLATTS.

SWEABURG, ONT.—Bro C. L. Clarke, writing from this place March 12th, says: "I have received two numbers of your MESSENGER, and I am well pleased with it and like its views very well." He then goes on to relate some of his experience in Maryland, from which after a short sojourn and much expense, he and his family were glad to return to Ontario. Some years ago there was quite a little company of intelligent believers in this vicinity, and here Bro. Lyon held an annual grove meeting for a number of years, as well as visited them on other occasions. But under the hopes of bettering their circumstances, they were induced to break up their society and remove to Federalburg in Maryland, where their expectations have not been realized. Bro. Clarke soon returned and Bro. J. S. Long also desires to do so if he could dispose of his property, but Bro. Winfield has fallen by the hand of death.

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REMITTANCES.

List of remittances for the NAZARENE MESSENGER to date, April 14:

H. Finn,	\$ 4 00
C. A. Boulter,	£1 5s. 6 09
Mrs. Geo. Buck,	1 00
F. A. Davis and J. W. Oakley,	3 00
E. C. Lavisb,	1 00
L. Stapleton,	1 00
T. S. Bullen,	1 00
A. J. Davis,	1 00
T. H. Phelps,	£6 29 22
R. V. Lyon,	5 00
Total,	\$53 31

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.