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JUNE, 1888.

No. 5.



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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, June, 1888.

No. 5.

Our Faith.

BY T. H. PHELPS.

The question is often asked of us, "What is your faith; what do you believe? but unfortunately it often happens that the same persons answer for themselves often in the following manner. You do not believe in the Bible, or if you do, you throw aside as spurious anything that upsets your pet theory. You don't believe in God, You hold views respecting Christ that nullifies his all atoning sacrifice; in fact you are worse than the Atheists, they are honest enough to deny the Bible altogether and give up the idea of any hope for the future." These and such like expressions are handed from one to another, from friend to friend, but not one in a hundred ever think of investigating their truth, and so we are judged on hearsay and condemned on mere rumor.

It is very necessary then, not only on our own account, but also for the benefit of the few who are ready to act

like the Bereans of old that we should frankly state what we really do believe on the many important questions where rumor says we have gone astray. In doing this we ask one thing; we ask to be believed when we state what we believe to be the truth as revealed by Moses, the prophets, the Lord Jesus Christ and His apostles. We ask, then, of all candid persons a fair hearing before we are condemned. "He that judgeth a matter before he heareth it, is not wise." We have nothing to gain by declaring our faith.

If we wanted sympathy, kindness and friends, we could easily win them all by giving up our unpopular opinions and uniting ourselves to one of the Orthodox churches of Christendom, but we prefer to act the part of "Antipas," rather than deny what we believe to be the truth. Charity to men often means treachery to Christ; to a faithful disciple a little with Christ is better than all the world without Him. The servant must not expect better treatment than his master, the disciple than

his Lord, so we take courage and bear as patiently as possible the darts of the enemy. All we ask is a fair field and no favor. Give us a hearing and let not the old charges that have so long been made against us be credited in the face of our own declaration of our faith.

Do we believe in the Scriptures? Yes, we believe in the writings of Moses and the prophets and accept the words of the apostle that holy men of old spake and wrote in olden time as they were moved by the Holy Spirit, and that in history, in prophecy and in the Psalms we have the records of the wonderful dealings of God with His people. We believe that God revealed His will gradually, little by little, as it was necessary, until the full blaze of light shone forth when Jesus of Nazareth, the son of Joseph and Mary, made His appearance in Galilee as the "Prophet like unto Moses," the "Son of David," the anointed of Jehovah. We also believe that the first three Gospels contain an accurate account of the life and sayings of Jesus, subject, of course to interpolation which men of corrupt mind palmed off upon the people in the early ages of Christianity as truth. Among these interpolations are the first two chapters of Matthew, excepting the first sixteen verses, or the pedigree of Jesus Christ, and the first two chapters of Luke, excepting the first four verses. These portions contain the story of the miraculous nativity of Jesus. This Pagan doctrine we feel compelled to reject, not because it does not agree with our "pet theory," but

because the Christ predicted in the O. T. was to be a lineal descendant of David. "The Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne." We therefore believe in the Scriptures.

Do we believe in God? Yes, with a faith that commands all our hearts, our minds, our strength. We believe in Him as revealed in the Holy Oracles, not as set forth in the articles of the Church of England, "without body, part or passions," but as a real personal being who dwells in unapproachable light, whom no man hath seen. We do not accept the Athanasian theory that He is a Triune God, but the absolute unity of Deity as taught by Moses in the first commandment as recorded in Exodus xx: 3, "Thou shalt have none other Gods before me." These words and the following have great weight with us, "Hear, O Israel, the Lord our God is one Jehovah." The unity of the God-head is so plainly taught in the Hebrew Scriptures that it is unnecessary to multiply texts to prove this self-evident fact. The Jews, who received these writings, never for a moment entertained the popular notion of the "Trinity." Surely they understood their own scriptures. In the N. T. we find the same doctrine taught. To the scribes who asked which was the first and greatest commandment, our Lord answered, Mark xii: 29, "The first of all the commandments is, 'Hear; O Israel, the Lord our God is one Jehovah,' and the scribe said unto Him, verse 32, 'Well, Master, Thou hast

said the truth; for there is one God, and there is none other but He." "Paul, who was a Jew and held all the doctrines and prejudices of Judaism, held the doctrine of the divine unity after he became a follower of the Nazarene. To the church at Corinth he writes, 1 Epistle viii: 6, "But to us there is but one God, the Father. . . . and one Lord Jesus Christ." To Tim. i-ii: 5, "For there one God and one Mediator between God and men, the Man Christ Jesus."

Every one of Paul's epistles open with this blessed truth. He also styles Deity the God and Father of our Lord Jesus Christ. Why are we nowhere told that this one God is the Trinity consisting of the Father, the Son and the Holy Ghost? (Because the dogma of the trinity is a latter day apostasy. —Ed.)

Cheltenham, England.

Saved by Hope.

BY M. I. LEWIS.

For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? "But if we hope for that we see not, then do we with patience wait for it." Rom. vii: 24-25.

First. What do we understand by the term "saved" in this connection? Answer, danger is implied at least, when not expressed; and what danger is implied in this instance? Certainly not in the sense of being exempt from death's embrace, for in that case "The disciple would be above his Lord," but

in the sense of being ransomed from the power of the grave by Jesus Christ, who is the life-giver, "The resurrection and the life," the saviour of the world, especially of those who *believe*. Faith in the efficacy of the blood, belief in the Gospel,—"The good tidings of the meek,"—and obedience to the same, by being immersed in the saving name, and thereby inducted or initiated into the family of the redeemed, and by being Christ's, we thereby become Abraham's seed and heirs according to the promise." To become an heir necessarily implies inheriting what our ancestors owned or possessed, and nothing more; and here, permit me to say, many of our good friends are very wide of the mark in laying claim to Heaven, as the inheritance promised to the Saints. No such promise or warrant can be found within the lids of the bible, but on the contrary it is replete with promises of an inheritance in the earth. "Blessed are the meek for they shall inherit the earth." Matt. v: 5; see also Ps. xxxvii: 3 9-18-29-34. In this same Psalm, the destiny or the punishment of the wicked is put in contrast, the inheritance on one hand, and the non-inheritance of the wicked on the other. We find by carefully consulting the Word, that the punishment of the wicked is invariably set forth as a negative kind. Murderers, thieves, drunkards and indeed the wicked of the worst type; their doom is non-inheritance in the Kingdom of God. The Kingdom of God, and its necessary accompaniment—eternal life, is the best and highest gifts promised to the believer. The wicked fail to re-

ceive this boon, consequently they receive the "wages of sin, which is death," not life in misery, as was formerly taught in the theological schools, but, I am happy to say, is a thing of the past. A more God-dishonoring doctrine, *alias* dogma, could not be preached. Bible ideas should invariably be expressed in Bible language. To resort to other mediums is virtually saying the Bible is too barren to express its own ideas.

Paul, in writing to Timothy in his second letter, chapter iii: 16-17, says: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness (right doing), that the man of God may be perfect, (or perfected, margin) thoroughly furnished unto all good works." Here the man of God finds his thorough furniture,—his outfit. Every doctrine which the man of God should preach or promulgate, he can find his warrant in the word. He should be enabled to put his finger on chapter and verse where he relies implicitly on the doctrine he may chance to advocate. God has revealed (made known) his plan and purpose how, and on what principle, and under what conditions he will save men. We need not coin new words and phrases, or murder the king's English, or resort to the too common practice of what is termed spiritualising, *alias* mystifying the scriptures. In this way, instead of diffusing light from the word, (the fountain of light,) a dark veil is drawn over the same, and instead of enlightening by the rejection of the words which

the spirit uses, and substituting others, or spurious words; "They darken council by words without knowledge." We regard the "words of the Lord as pure words," and they are the only words by which the mind and will of Jehovah is made known to man. The question again returns, from what danger or doom is man saved by hope? First I would observe negatively, he is not saved from going down into the grave, but positively that he will re-live or live again; See Job xiv: 14. This living again. (a repetition) refutes the dogma of continued life by virtue of inherent immortality by the first, instead of the second Adam. As *in* Adam all die, even so *in* Christ shall all be made alive.

But every man in his own order. Christ the first fruits, afterwards they that are Christ's at his coming. Afterwards, and at his coming, necessarily throws the salvation in the future tense, and utterly refutes the popular dogma of "present salvation," which is iterated and reiterated at the present day, in the so-called revival meetings conducted by those termed evangelists. Their favorite hymn is "Jesus saves and saves me *now*!" with a double emphasis and rounded exclamation points!! I have heard a number of those termed evangelists say that we need not trouble ourselves about our salvation, for that will take care of itself; we need only, say they, to secure present salvation, and God will take care of the future. I am well aware that they often speak unadvisedly and without giving due weight to the bible teaching. Extatic

joy is often generated at such meetings—"good feelings," too often obscure, or either partially or totally eclipse the light which radiates from the great central sun, *the word of truth*. God forbid that I should be uncourteous or uncharitable to those who conduct those so-called revival meetings. But truth imperatively demands that, but few comparatively, are enabled to give every man who may ask the reason of their hope with meekness and fear (or reverence, margin). See 1 Pet. iii.15.

No amount of extatic joy or good feelings can balance a neglect of the study of the Scriptures, for they, and they alone, can make one wise (like Timothy of old) unto salvation. Having said sufficient, perhaps, on the salvation contained in the text, we will inquire, secondly, "What do we understand by the term 'hope?' what is its office work; how, and in what sense does it save?" Answer, the word *hope* is compound of both desire and expectation. I am well aware that the word is used (but improperly) as a synonym of desire only, but the standard dictionaries and lexicons use it as a compound word, and in this sense, and in this alone, can it meet the scriptural demand. We do violence to language when we say we hope a certain event will transpire when we have no evidence or expectation that it will be realized. Desire and expectation must meet—must embrace (if not kiss) each other. Faith and hope necessarily stretch into the future. The life that we now live, we live by faith on the Son of God, when He who is our

life shall appear, then shall we appear with him in glory. Faith is now the guiding star, hope like the anchor when lodged within the veil, being joined to the cable chain and that attached to the capstan or windlass placed in the bow of the ship. The whole ship's crew may be drawn to the landing through storm and tempest raging without. I am not well versed in nautical science, but to carry out the figure as the anchor suggests, we become co-workers with Christ by using the lever of prayer to turn the windlass in order to reach the desired haven. Hope that is seen is not hope. Says the apostle, hope like "baptism doth now save us." It saves in *figure*, and if we are true to the figure—willing to follow the teaching of the word without endeavoring to devise some other, and which might seem to be a better way. If we walk by faith, as we must, for we cannot walk by sight, if we are rooted and built up in the faith which characterized all the ancient worthies, then we like them will be saved in fact, but not to go before them. The time of the reward is at the same time, viz., at the coming of Christ and his kingdom. The bible recognizes no other kingdom but the kingdom of God restored, and Christ as "the Anointed of the God of Jacob," the one who will sit and rule over the house of Jacob forever, and on the throne of his father David on Mount Zion, and in Jerusalem, and before his ancients gloriously, in the earth made new.

Fond-du-lac, Wisconsin.

The Time of the End.

BY CHARLES DEALTRY.

There are certain numbers in the Book of Daniel, such as 2306—70 weeks or 490—1260, 1290, 1335. These are styled days, but are representative of so many solar years. Some of them have been so fulfilled, and therefore we are assured that the *year-day* principle is correct. These are all *inspired* numbers, and as much the Word of God as the Gospel. It is written: "Every scripture inspired of God is also profitable for teaching." They have a definite beginning and a definite ending. The period of Messiah's first and second appearing are given by the angel Gabriel unto Daniel. That there have been several mistakes made in the calculation of the numbers by those who have sought to ascertain the exact year of the second advent must be admitted. The object we have in view in writing this article is to point out how we think the mistakes have arisen. We never were more settled that the coming of the Lord is nigh, *even at the doors*, than at this moment; and that the second advent is one of those events marked by the prophetic numbers of Daniel to be understood by *the wise* (whoever they may be), for God has said, "The wise shall understand"; not *may*, but *shall*. We lay great stress upon this comforting promise. *Time*, we believe, will be the latest distinguishing feature of God's children. When the second advent people, more than forty years since, proclaimed far and wide the coming of Christ in 1843, they

emphasized "The wise shall understand," and recognized none as acceptable to the Lord who refused to believe. The late Dr. Thomas remarked that as 1843 came in and went out without the Lord's arrival, they proved themselves to be outside the body of "the wise." He (more than 20 years later) proclaimed, "My conviction is that the 'Ancients of Days' and the saints will meet 'in the air' and among the clouds in the common year of 1866." But as this year, like 1843, came in and went out without the meeting taking place, the Doctor proved himself, not to be among "the wise" of whom it is declared they "*shall* understand." We write with the hope that the Christadelphians will read what we think is the truth on this subject. Dr. Thomas never made a greater mistake than when he pronounced the 2,300 days of Daniel, ch. viii, 14, *spurious*, and substituted the Septuagint reading, 2,400—exalting the Egyptian over the Hebrew Bible! Certainly the Hebrew is more to be depended upon than a Greek translation. The Hebrew is the original, and dates from the time of Moses. The Septuagint is a mere Egyptian translation, dating from B. C. 296. Which is most likely to be correct? In Hales' *Analysis of Chronology* he says: "There is no number in the Bible whose genuineness is better ascertained than that of the 2,300 days. It is found in all the printed editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the *ancient versions* except the Vatican copy of the Septuagint, which reads 2,400, followed by Symmachus,

and some copies noticed by Jerome, 2,200, both evidently literal errors in excess and defect, which compensate each other, and confirm the mean, 2,300." We are compelled to repudiate altogether the 2,400 and read the number as it stands in the text, 2,300. We find in the vision of the 8th chapter typical beasts and horns, with typical time. Gabriel, who is commanded to make Daniel to understand the vision, informs him that the ram and goats and horns represent Media and Persia, Greece and Rome. He does not name the last, but describes the little horn with such accuracy, its rise, character, and actions, that Daniel at once recognises it as the power foretold by Moses that was destined to break up his nation (Deut., ch. xxviii, 49,50), "The Lord shall bring a nation (Italy) against thee— a nation of fierce countenance." The "little horn which waxed exceeding great" was to tread under foot the Jewish people and priests, stand up against the Messiah (which it did by Herod and Pilate, the representatives of Cæsar), destroy their city and temple and abolish their burnt offerings (which were no longer acceptable to God), and cast down the truth to the ground and practice and prosper (as it has done both in its pagan and papal character.) At the 23rd verse the angel styles this little horn "A King (a Roman King) of fierce countenance, destined to stand up against Messiah (when the Russian Emperor, as the Gog of Ezekiel and the King of the North by Daniel, shall have supplanted the Turk in Constantinople, and restored the Roman Empire

in the East), and 'be broken without hands,' when he enters the Holy Land." This little horn could not represent Mahomedanism, as Jerusalem was destroyed by Rome several hundred years before Mohammed was born! The question was asked "How long the vision to give both the sanctuary and the host to be trodden under foot?" The answer was "Unto 2,300 evenings and mornings (the Hebrew notation for a day), then shall the holy be avenged." We observe that the Jewish sacrifice was not called "the daily sacrifice." The revised translation has substituted *burnt offering* for sacrifice; and, again, it must be particularly noted that *the 2,300 days extend no further than to "the time of the end."* "Understand, O Son of Man, for this vision relateth to the time of the end." *Noyes's Translations of the Prophets*: "The time of the end," or "the latter days," is a period of seventy-five years, beginning at the end of the 2,300 years, and extending to the end of *the time of the Gentiles*, that is, from 1847-48 to 1922-23. The times of the Gentiles rule over Israel and their country are *the seven times of Moses* (Levit., ch xxvi). Those are equivalent to 2,520 years. They commenced with the suppression of Israel's Royalty under Zedekiah (Jeremiah, ch., xxiv., 8-10): "Thus saith the Lord God: remove the diadem and take off the crown. This shall not be the same (person foretold): exalt him that is low (humble), and abase him that is high (proud). I will overturn, overturn, overturn it, and it shall be no more until he come (Jesus), whose right it is,

and I will give it him." (Ezek., ch. xxi., 26-27). Before we leave the vision of the eighth chapter we remark that the revised version is an improvement over the old one on the termination of the 2,300 days at "*the time of the end.*" Noyes's translation is clearer than either. At the end of these days or years the tide turns in reference to Jewish affairs. *The barren fig tree begins to bud.* It is written in Daniel 12, 4 "But thou Daniel, shut up those words and seal this book *even to the time of the end.*" "Many shall run eagerly through it (the numbers) and much knowledge (about the time) shall be gained."—*Noyes.* The idea of travelling by rail and boat (running to and fro) is not the true meaning. The ninth chapter unlocks the mystery of the 2,300 days or years of the eighth. where do they begin? No *terminus a quo* is given in that chapter. But Gabriel returned to give Daniel the information he required. "The man Gabriel whom I had seen in the vision at the beginning." Dan. 9, 21. The allusion of Daniel to the vision (2,300 years long) is clear. He had never seen Gabriel before he met him "between the banks of Vlai;" now the angel appears once more to him and tells him to "understand the matter and *consider the vision.*" Gabriel then proceeds to give him the following important information: — "Seventy weeks (490 years) are cut off upon thy people (the Jews) and upon thy Holy City" (Jerusalem) for certain specific purposes, which must be held over until the next issue. We call especial attention to the words "*cut off*" instead of

"*determined*" in the 24th verse. The Hebrew Lexicon of Aaron Pick (which is before us) gives this very verse and the word *Khotakh*, which, he says, means *to cut asunder*." This is most important to bear in mind, because it proves that the 490 years are the first portion of the 2,300. You cannot "cut off" 490 years from nothing! and *no time* from which to subtract them is given, except in the vision of the eighth chapter. Do not be misled by those who tell you that there is no connection between the eighth and ninth chapters. The word *Khotakh* is rendered "cut off" by Hittig and Hengstengberg—Dr. Thomas and others. We pass on to the starting point for the seventy weeks or 490 years—*the first portion of the 2,300 years.* "Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah, the Prince, shall be seven weeks and threescore and two weeks (483 years); the street shall be built again, and the wall even in troublous times." (Dan. ix., 25.) Observe 483 years were to extend from the going forth of this commandment to the manifestation of the Christ when he should begin to teach the Jews. Luke says Jesus was 30 when he commenced. In Mark i., 14-15, it is recorded "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying '*the time is fulfilled,*'" &c. If you subtract 30 (the age of Jesus when he began to teach) from 483 (the years extending from the decree of Artaxerxes to restore the Jewish polity to the he-

gining of the ministry of the Messiah) it leaves B. C. 453. Here then we are furnished with the key that unlocks all the numbers! The 2,300 dated from B. C. 453 ended in 1849. As we are on 1847 we draw attention to another passage in the last chapter of Daniel, where "the time of the end" is referred to. We have only space for a few remarks, "And he said, go thy way Daniel: for the words are closed up and sealed till *the time of the end*. And from the time the daily shall be taken away to set up the abomination that astonishes there shall be 1290 days" (chap. xii., 9-11), *see margin*. The reader will notice that we leave out "burnt-offering." Although properly introduced in chapter viii., 11, where it referred to Jewish worship, it is out of place here. It is not in text and not required. Now we ask in the first place to what point do the 1290 days bring us? We answer to "*to the time of the end*." "The words are closed up to the time of the end," and from the removal of the daily abomination to set up another abomination there shall be 1290 years to the Time of the End. This is as clear as daylight! It has no reference to Turkish matters. What are we to understand by "the daily abomination" that stood in the way of a worse one to appear? Paul says "and now ye know that which restraineth to the end that he may be revealed in his own season, only there is one that restraineth to the end that he may be revealed in his own *until he be taken out of the way*. And then shall be revealed the Lawless one" (Thess. ii.,

7-10). In explaining the mystery of "the great whore that sitteth upon many waters," the angel told John that eight forms of government were allotted to Rome. After the Imperial (the sixth under which Christ was killed and John died), another (a seventh) was to arise to continue a *short time*, and after that the eighth. The one was *Paganism*, the Gothic rule in Rome, and the other *Papery*. When was the first removal finally from Rome that the second might have a free hand? As the question had reference to "the time of the end" in Daniel xii., 9-11, *and as we have divine authority for affirming that 1847 introduced it*, take 1290 from 1847, and the year (457) of the removal of "the daily" (paganism) is the result. Therefore, 1290 years, from 557 ended in 1847. "Blessed is he that waiteth and cometh to the 1335 days! But go thou thy way even to the end; for thou shalt rest (in the grave) and rise up (resurrection) to thy lot at the end of the days" (Dan. xii., 13). The 1335 days, or years, are 45 more than the 1290. If then the 1290 terminated with 1847, the 1335 end with 1892 *true time*. It is said that the vulgar era, or common time is *four years too late*. That is, that Christ was born four years before the vulgar era commenced. If so (and we believe it) 1888 to the Passover, 1889 will see the 1335 years quite run out.—We will return to the subject next month. Be sure to read the next issue!

Springthorp, Cheltenham, England.

Apostolic Baptism.

That the mode of baptism performed in the Apostolic churches, was by the immersion of the whole body in water, is a fact well known and admitted by every intelligent student of the New Testament Scriptures, and the extant writings of the fathers of the two first centuries, even after they had departed from the faith "once for all delivered to the saints," and that none were regarded as fit subjects of baptism who did not, previous to that event, fully understand the things concerning the Kingdom of God, and the name, nature and mission of Jesus of Nazareth is also proved by the clearest evidence.

It may not, however, be out of place to notice here the opinions of some learned men, as to the mode of baptism, who belong to churches that do not allow or practice apostolic immersion. In the "Life and Epistles of the Apostle Paul" by the Rev's Conybeare and Howsen, in describing the ordinances of the early churches, they say, "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from the momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of scripture." And in their version of Paul's epistle to the

Romans there is the following remarkable rendering. "We who died to sin (when we became followers of Christ) how can we any longer live in sin; or have you forgotten that all of us when we were baptised into fellowship with Jesus Christ were baptised into fellowship with his death. With him therefore we were buried by the baptism wherein we shared his death, (when we sank beneath the waters and were raised from under them) that even as Christ was raised up from the dead by the Glory of the Father, so we, likewise, might walk in newness of life. For if we have been grafted into the likeness of his death, so shall we also share his resurrection." Rom. vi: 33. And in a foot note to this passage these writers say, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." They also refer to Col. ii: 12, for a further illustration of Paul's ideas of baptism, *i. e.* that it was an emblem of purification from sin, and of the resurrection from the dead. "For with him (Christ) you were buried in your baptism, wherein also you were made partakers of his resurrection through the faith wrought in you by God who raised him from the dead." The baptism which John the Baptist practiced, and which Jesus of Nazareth received at his hands in the waters of the Jordan, was immersion of the whole body, so also was the baptism that the apostles and their disciples practiced, immersion. So also was it by immersion that Philip the deacon baptised the Ethiopian eunuch, and speaking of those Samari-

tans brought to a knowledge of the faith of Jesus by the same person, Luke says, "When they believed the things concerning the Kingdom of God and the name of Jesus Christ, they were baptised (immersed) both men and women." There was no immersing or sprinkling of babies in these early times practiced or permitted by the church of God, neither was the formula of the trinity used at baptising for more than a century after the death of Jesus, or the time that the apostles left their native land to preach the Gospel among all nations. Even after the middle of the second century, though the Gentile churches had departed from the purity of the faith of the Hebrew churches and adopted many pagan rites, ceremonies and formulas, they still retained immersion as the mode of baptism. Justin Martyr says, "as many as are persuaded and believe that what we teach and say is true and undertakes to live accordingly, are instructed to pray and to entreat God with fasting for the remission of their sins that are past, we praying as fasting with them. Then they are brought by us to where there is water, and are regenerated in the same manner in which we ourselves were regenerated. . . . They receive the washing with water." First Apology, page 59.

INTELLIGENCE.

BANGOR, ME.—Will our good Advent friends please explain how the first "seal" could be opened long before the revelation was given, as they date that opening before the revelation was made. It is no use for a denial of this fact, for I heard the statement repeated from one of their leading lights. Who can solve such logic? This is sufficient from me this month.—Z. B. CHASE, Publisher of the "Judgment Period."

CHELTENHAM, ENGLAND.—Bro. T. H. Phelps, writing from this place, 1st of May, says, "Bro. Dealtry has lectured during April to fairly good congregations. His subjects have been April 1st, "Peter's faith before he knew Jesus, while he was with him, and after his ascension." On the 8th, "The Trinity," the 15th, "The time of the Resurrection." The 22nd "The Time of Christ's return." The 29th "Many shall be purified, made white and tried." At the meeting on April 22nd there was a large audience, the largest we have had for some time. we hope the seed sown will bring forth fruit, and help to prepare a people for the Lord. It is very sad to look around and see the fearful state of things existing; we need the Master here to set the wrongs right, to give us just and equal laws. He is the only one who is able to give us good government. We see on all sides failure, and as long as the present state of thing exist, the world will groan under its burden. Writing again under date of May the 4th, Bro. Phelps, remarks I am pleased with the April No. of the MESSENGER, try and get them out a little earlier in the month. Bro. Dealtry is going to deliver three lectures in London next week. I will send you a report of the matter, I hope you are well, with greeting to all of like faith, believe me your brother in Christ." From a letter of later date from Bro. Broadfield we learn that Bro. Dealtry had given the lectures, above referred to but have not since learned the result.

The Nazarene Messenger.

PUBLISHER'S NOTES.

We omit this issue the continuation of our papers on "The Gospel of the Nazarenes," and other articles, in order to give place to some contribution from

Bros. T. H. Phelps, and M. I. Lewis, and also republish a paper of Bro. Dealtrey's on the time question, which it appears is now engaging much attention among the brethren in England, and this will be continued next issue. After this we intend to publish some notes on the Apocalypse by Bro. Broadfield, of Cheltenham. Since the leading articles for this issue were made up, we have received the continuation of Bro. Lavish's articles on the Gospel; and also a paper from Bro. Oakley, which will appear in due time. We would like to hear again from others of our correspondents, especially, Bros. Boulter, of London, and the different places in England, where the MESSENGER is received. We would also like an expression of opinion from a number to whom the MESSENGER has been sent, and who, we think, will not now request it to be discontinued, and also to remember that more assistance is needed to pay the printer's bill, as that is all that we have asked for. As a number of mistakes have been made in some articles of the last two issues, we wish to say that we have been so much occupied, since the opening of the spring, with farm and other work that we had scarcely time to read the proof, we will try hereafter and see that the proof is corrected by the copy.

In regard to the statement made in Bro. Phelps's article, that the two first chapters of Luke's Gospel, excepting the first four verses, as well as the greater part of the two first chapters of Matthew, are interpolations, we wish to remark that there is not a uniformity of belief on *this point* among those who repudiate the miraculous concep-

tion, and those portions in Matthew which were "written by some nameless Greek" with the design of supporting that anti-christian fable. And although these parts of Luke have doubtless been tampered with by men of corrupt minds, yet to us there does not seem sufficient evidence to reject them as a whole. We still cling to the belief that the account contained therein relating to the early life of Jesus is historically true, even though it may be shown that Luke was not the author; but we think that Luke did write the greater part of these disputed portions, for he tells in the introductory to the "Acts" that in his former treatise, *i. e.* Gospel, he had given an account of all that Jesus "began both to do and teach." In the Gospel Luke says that Jesus was about thirty years of age when he began to teach, therefore in a former part he must have recorded what Jesus began to do and to teach. There is nothing whatever in the second chapter of Luke to support the miraculous conception, but much to show that Jesus was, according to prophecy, the child of human parents, and a law-abiding Jew. The fact that these portions were not in the copies of Luke, used by Marcion, in the second century, is in favor of their genuineness, for that apostate rejected the humanity of Jesus, and held that "the Christ" first manifested himself to his disciples, at his baptism in the Jordan in the form of perfect manhood, and we believe it can be proved, that the account of the enrollment, when Jesus was born under Quirinius (not Cyrenius), when the Kingly government was taken from Archelaus, does not contradict the history of Josephus. These matters, however, require to be carefully investigated, and as they are not articles of faith, but of historical veracity, should not cause dissunity among those who are otherwise in harmony.

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AMERICA :

R. V. LYON, Suspension Bridge, New York.

JOHN D. DAVIS, 78 Congress Street, Black Rock, Buffalo, N. Y.

H. FINN, 107 & 109 East Water Street, Syracuse, N. Y.

E. C. LAVISH, Stroudsburg, Munroe Co., Penn.

CANADA :

WM. L. KELLS, Listowel, Ontario, Canada.

LETTERS.

List of letters received since May issue:
T. H. Phelps (2), Geo. Broadfield, A. D. Jones, E. C. Lavish, Jos. W. Oakley and Z. B. Chase.

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.