

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |



Vol. 1.

FEBRUARY, 1888.

No. 1.




The : Nazarene : Messenger.

PUBLISHED BY

WILLIAM L. KELLS,

WETOWEL, : 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, February, 1888.

No. 1.

THE NAZARENE MESSENGER is a 12 page Monthly Magazine, devoted to an exposition and defence of the things concerning the Kingdom of God, and the name, nature and mission of Jesus of Nazareth, in harmony with the teachings of Moses and the Prophets, Jesus and his Apostles, and as still continued during the early centuries by the people called Nazarenes, but mis-called Ebionites by the Catholic apostacy, and now being revived by "The Disciples of Jesus of Nazareth," with some biographical account of those who have taken a leading part in defending "the faith" against the early apostacy, and its revival and progress in Britain and America.

Price, \$1.00 per volume of 12 numbers.

All communications to be addressed to the publisher,

WILLIAM L. KELLS,
Listowel, Ontario, Canada.

Life's Harvest.

"The harvest truly is plenteous, but the laborers are few."—Matt. ix, 37.

Rise, reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round you,
And day begins to fade?
Why stand ye idle waiting,
For reapers more to come,
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain,
In morning's ruddy glow,
Nor wait until the dial,
Points to the noon below,
And come with stronger sinew,
Nor faint in heat or cold,
And pause not till the evening
Draws round its wealth of gold.

Mount up the heights of wisdom,
And crush each error low,
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord,
And when the Master cometh,
He'll give thee thy reward.

—Selected.

The Gospel of the Nazarenes.

PART I.

The Language in which it was Written.

The question of the authenticity and genuineness of those literary works attributed to the Disciples of Jesus of Nazareth, and commonly called the "New Testament," is one of the most important in the whole range of religious literature. The first part of this collection, and that to which we now call attention, is "The Gospel according to St. Matthew." That this is not an original document, nor genuine in the translations from which our English versions were made, are facts well known to the students of ecclesiastical history, especially those who have honestly endeavored to investigate into the fragmentary remains of the literature, in order to understand the principles, of the first congregations that accepted the faith of Jesus the Nazarene. Yet these are facts that few are willing to admit, even after they have been demonstrated beyond the possibility of refutation. That Matthew, one of the twelve chosen apostles of Jesus of Nazareth, wrote an account of the life and teachings of his master, subsequent to his immersion by John the Baptist in the waters of the Jordan, and that Matthew and his fellow apostles believed their Master to be the Messiah foretold by the prophets of Israel, are facts as clearly proven as any historical statement of that period can be. And

that this biographical work was written in the Hebrew characters, and in the language spoken by Jesus and his fellow countrymen in Palestine, and understood by many of the Jews in dispersion, to the believers of which James, the brother of Jesus, afterwards wrote his epistle, and for whose benefit Josephus wrote his "Wars of the Jews," are also evident facts. That Matthew's original gospel was written in the Hebrew language, and at a period of about twelve years after the martyrdom of Jesus, and that it differed in several important passages from the more modern Greek version, are the facts that it is proposed to elucidate in these papers, and for this purpose, in addition to the canonical writings, quotations will be made from the works of prominent historians, commentators and the writings of the "Fathers" of the first four centuries. Gibbon in his history of "The Decline and Fall of the Roman Empire," alluding to the subject of the First Gospel, says: "The modern critics are not disposed to believe what the fathers almost unanimously assert, that Matthew composed a Hebrew Gospel, of which only the Greek translation is now extant. It seems, however, dangerous to reject their testimony." On this note M. Guizot makes the following remarks, "Strong reasons appear to confirm this testimony. Papias, contemporary of the apostle St. John, says positively that Matthew had written the discourses of Jesus Christ in Hebrew, and that each interpreted them as he was able. This Hebrew was the Syro-Chaldaic dialect then in use at

Jerusalem. Origen, Irenaeus, Eusebius, Jerome and Epiphanius confirm this statement. Jesus Christ himself preached in Syro-Chaldaic as is proved by many words which he used, and which the Evangelists have taken pains to translate. St. Paul addressing the Jews used the same Language. The opinions of some critics prove nothing against such undeniable testimonies. Moreover, their principal objection is that St. Matthew quotes the Old Testament according to the Greek translation of the LXX, which is inaccurate. For of ten quotations found in his Gospel, seven are evidently taken from the Hebrew text; the three others offer little that differ, moreover the latter are not literal quotations. St. Jerome says positively that according to the copy he had seen in the library at Caesarea, the quotations were made in Hebrew. More modern critics, among them Michaelus, do not entertain a doubt on the subject. The Greek version appears to have been made in the time of the apostles, perhaps by one of them." (Vol. I, page 574.) It will be noticed hereafter that Jerome states clearly that it was uncertain who made the Greek translation, and from the testimony of Papias, who wrote towards the middle of the second century, but who in earlier life was closely associated with elders that had succeeded the apostles in the churches of Palestine, it appears that there was no Greek translation current in his days, at least among those communities which acknowledged the headship of Jerusalem, for those who desired to make use of

the Hebrew Gospel in the Greek or other languages had to translate it for themselves. From careful investigation of this part of the subject, there seems no positive evidence that the Greek version, from which our translation was made, came into existence until towards the end of the second century, when a Catholic Canon of the so-called New Testament was formed, evidently at Rome, under the sanction of Victor, the first trinitarian bishop of that church. In a note to another part of his history, Gibbon says: "It is probable enough that the first of the Gospels for the use of the Jewish converts, was composed in the Hebrew or Syriac idioms. The fact is attested by a chain of fathers, Papias, Irenaeus, Origen, Jerome, etc., but this Hebrew Gospel of St. Matthew is most unaccountably lost, and we may accuse the diligence or fidelity of the primitive (Gentile) churches who have preferred the unauthorized version of some nameless Greek. Erasmus and his followers who respect our Greek text as the original work, deprive themselves of the evidence which declares it to be the work of an apostle," (Vol. 4, page 490).

Beda, a writer of the seventh century says that the Gospel according to the Hebrews is not to be esteemed among the Apochryphal, but Ecclesiastical histories, because Jerome himself who translated the sacred scriptures has taken many testimonies out of it, and translated it into Greek and Latin. Sextus Senensis was of the opinion that the Nazarene Gospel was received by the most ancient fathers among

other Sacred Scriptures, for the edification of the church. Father Simon in his "Critical History of the New Testament," has carried the authority of this Gospel to a very great height, and spent two whole chapters in endeavoring to support it. The substance of what he said is, that St. Matthew first wrote his Gospel in Hebrew, that it was composed for the primitive Christians of Palestine, called Nazarenes, who are not to be looked upon as heretics, that if this Hebrew copy were extant, it were to be preferred to the Greek version which we now have, that it is not to be looked on as Apocryphal, but really a composition of St. Matthew; and as for the additions afterwards (said to have been) inserted in it, they are not false, but annexed by the Nazarenes as what they had from good and undoubted testimonies and therefore not to be rejected. He heartily wishes it were extant, even with all the (said) interpolations of the Nazarenes and Ebionites, and adds, that even thus it should not be reckoned among the forgeries of imposters, but as the most ancient act of the Christian religion, and consequently preferable to our present Greek copies of St. Matthew, which are not a very just translation. Du Pin, another French writer has much the same sentiments, regarding this Gospel, as Father Simon. And Dr. Grebe, in opposition to some more orthodox writers, gives us his opinion that the Gospel of the Nazarenes was not a forgery of those heretics, because it was not only translated by Jerome (a champion of the Catholic apostacy) but appealed to or

cited by many of the old Christian writers, Ignatius, Papias, Justin Martyr, etc, that it was not any Gospel of St. Matthew's altered, corrupted and interpolated, but an honest composition of the Jewish converts at Jerusalem, soon after our Saviour's ascension, and some time before any of our present Canonical Gospels were written; and that it afterwards had affixed to it the title of Matthew by the artifice of the Nazarenes and Ebionites, who knowing St. Matthew's Gospel was written in Hebrew, thereby more easily imposed their own upon the world, which was written in that language under his name. Mr. Toland in his *Amyntor and Nazarenes*, tells us that the Ebionites or Nazarenes, who were the oldest Christians, had a different copy of St. Matthew's Gospel, and that this is by several maintained to be the original of the Greek version. Having described the Nazarenes, (who were believers in the unity of God, and the humanity of Jesus the Messiah,) as the original and only true Christians, and such as could not be mistaken, he mentions their books. Among others they had (he says) a gospel of their own, sometimes called by Ecclesiastical writers the Gospel of the Hebrews, and sometimes the Gospel of the Twelve Apostles, but ignorantly mistaken by Irenaeus, Epiphanius and others for the Gospel of Matthew interpolated. This Gospel was publicly read in their churches as authentic, for three hundred years. (More than four hundred, Ed.) It might be one of those mentioned by Luke as written before his

own, and which he does not reject as false or erroneous, or for any other reason. Many pious and learned men regret highly the loss of it. It was translated into Greek and Latin by Jerome, who very often makes use of it, as likewise did Origen and Eusebius they not rejecting it as Apochryphal, nor receiving it as canonical, but placing it among what they called Ecclesiastical books, *i. e.*, books whose antiquity they were not able to deny, but whose authority they were not willing to acknowledge. (These were among the fathers of the Catholic apostacy.—Ed.) Long before these, the Gospel of the Hebrews was by Papias, Ignatius, Clemens of Alexandria, and others, alleged as a true Gospel. So it seems to have been by Justin Martyr. Prof. Reber, in his work, "The Christ of Paul," reviewing the christianity of the second century, says: "So far we have said nothing of the Hebrew Gospel of Matthew, because it was cast to one side, for the reason that it was a standing argument against the Alexandrian idea of the Logos, and was regarded as of no authority in the (apostate) church until it had been improved by important additions made afterward, and passed into the present Greek version," (page 59.) And in another part of this work, the same writer says: "Much useless labor has been bestowed on the question whether the genuine Gospel was written in the Hebrew or the Greek language. It is just as certain that the present version of Matthew was written in Greek, as that the genuine one was published in the Hebrew tongue.

To the Church of Rome the world is indebted for the destruction of the only authentic account of Christ. No greater loss could befall the world. It was not necessary to reject all Matthew's Gospel, and it is very evident that much was retained, such as the discourses of Christ, and some portions of history," (page 173.) This part of the subject will be more fully considered when we come to examine the evidence as to the difference between the Greek version and the original Gospel of the Nazarenes, which was composed by Matthew in the Hebrew language.

(TO BE CONTINUED.)

For the MESSENGER.

The Kingdom of God in which the Disciples of Jesus of Nazareth believe.

BY CHARLES DEALTRY.

a. That the restoration of David's kingdom, and of David's seed upon the throne of that Kingdom, is necessary to carry out God's purposes in the creation of man. Gen. i. 26-28.

b. That the restoration of David's kingdom, and of David's seed upon the throne of that kingdom, is necessary to carry out the covenant made with Abraham. Gen. xii. 1-3.

c. That the restoration of David's kingdom, and of David's seed to sit upon the throne of that kingdom, is necessary to carry out the covenant made with David. I. Sam. vii. 1-17; Psa. lxxxix. 1-37.

d. That the restoration of David's kingdom, and of David's seed to sit upon the throne of that kingdom, is necessary to the fulfillment of more than two hundred prophetic declarations concerning the restoration of the Israel to their land and of their long expected Messiah upon the throne.

e. The Glad tidings of this kingdom was the burden of the preaching of John the Baptist. Matt. iii. 1.

f. The Glad tidings of this kingdom was the commission of Jesus and by him proclaimed. Matt. iv. 23; ix. 35; Luke ix. 43, 44; viii. 1.

g. The Glad tidings of this kingdom was committed to the "twelve" and the "seventy" to proclaim to the lost sheep of the house of Israel. Matt. x. 7.

h. The restoration of this kingdom was the hope of the disciples. Luke xxiv. 21.

i. To understand the mysteries of this kingdom was given to the Apostles. Matt. xiii. 2.

j. Understanding the mysteries of this kingdom, in their last conversation with Jesus, they asked him to restore this kingdom to Israel. Acts i. 6.

k. The Glad tidings of this kingdom Jesus commissioned the Apostles to preach world wide. Mark xvi. 15; Matt. xxiv. 14.

l. Under this commission Peter upon the day of Pentecost proclaimed that God had of the fruit of the loins of David raised up Christ to sit upon David's throne. Acts iii. 30.

m. Under this commission Philip proclaimed at Samaria, and the Samaritans believed the things concerning this

kingdom. Acts viii. 12.

n. Under this commission Paul preached this kingdom wherever he travelled. Acts xiv. 21, 22; xx. 25; and preached in his own hired house in Rome for two whole years. Acts xxviii. 23, 30, 31.

FROM THE FOUNDATION OF THE WORLD.

This is the kingdom of God prepared from the foundation of the world, as we read, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

a. This kingdom was in purpose and foreshadowed in the language of Adam, "subdue, and have dominion over." Gen. i. 28.

b. This Kingdom was yet in purpose to Abraham, as we read, "I will make of thee a great nation." Gen. xii. 2.

c. This kingdom was yet prospective to Israel when God said to them at Sinai, "If ye will obey my voice indeed and keep my covenant . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 5, 6.

d. This kingdom at Sinai became organic, entered the land under Joshua, dwelt in the land, was governed by the Judges, by Saul, by David, by Solomon, by the kings, and finally was removed by the Assyrians and Babylonians.

e. When this kingdom was thus removed, its re-organization was then future and revealed to Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Daniel ii. 44.

f. This kingdom was further in its elements developed when Jesus said,

"The law and the prophets were until John, since then the kingdom of God is preached and every man presseth *into* it." Luke xvi. 16.

g. More elements of this kingdom were developed when Paul wrote to the Colossians, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." Col. i. 13.

But still more elements will be developed ready for organic work when disciples are made to enter by tribulation, Acts xiv. 22, 23; when disciples as co-workers labor to enter, Col. iv. 7-11; and when they cultivate and add the christian graces in order to an abundant entrance. II Peter i. 4-11.

These scriptures but treat of this same kingdom: in purpose by the Deity from the foundation of the world, in developement along the ages, and organic when the Master returns with the holy angels to sit upon the throne of his glory and call the faithful ones to inherit.

In these covenants which God has made with Abraham and David, together with the declaration relative to his purposes in the creation of man, is involved all that God proposes *to* man, and *for* man, *now*, and *forever*. In these is involved,

a. The landed inheritance—and all the locality as an inheritance God has ever promised to any one—all the land of Canaan; the meek shall inherit the earth—and dwell therein forever.

b. In these is involved the subjugation of the earth—the curse removed—the new earth of the scriptures.

c. In these is involved the restoration of Israel and the kingdom.

d. In these is involved the resurrection from the dead, an assurance of which to all men God hath given in that he hath raised up Jesus from the dead. Acts xvii. 31. Abraham, Isaac, Jacob, all the faithful ones now sleep. For them to enjoy the inheritance they must be raised up.

e. In these is involved incorruption, as nothing else will enable the worthy ones to live in possession of the inheritance forever.

f. In these is involved the blessing of the nations and the kindreds and the families of the earth. Therefore, a universal brotherhood in the anointed, through the instrumentality of the anointed upon the throne, to order it henceforth and eternally—Amen, and Amen. The will of the Lord, as in heaven, so on earth is then done.

To fail to know these things is to fail to know the gospel. To fail to believe these things is to fail, therefore, to believe the gospel. And to fail to obey the commands connected with these things is, therefore, to fail to obey the gospel.

But of one more point in this covenant with David we must not lose sight.

(TO BE CONTINUED.)

FOR PEACE—The Coptic Patriarch in Cairo is about to send a mission to the king and clergy of Abyssinia with the object of preventing war with the Italians.

The Nazarene Messenger.

PUBLISHER'S NOTES.

As the object of the NAZARENE MESSENGER is to diffuse light and impart knowledge it will be sent to any person who will signify their intention of paying for it during the year, and to a limited number who may welcome its message, but are too poor to pay for it, it will be sent free. We desire all, however, who may receive a copy, to let us know at once what they intend to do, and to remember that the printer's bill must be paid. Our agents are at liberty to take subscriptions quarterly, half-yearly, or as best they can. All money had better be remitted by Post Office Orders. A list of remittances and letters received will appear in each issue, and if after sufficient time, parties do not see their letters acknowledged, they will please notify us. Address

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

This issue is unavoidably late. We hope that the other numbers will be more on time, and that the volume will be completed before the close of the year, and as the Publisher is responsible to the printer for the whole, our subscribers need not fear a discontinuance till the twelve numbers are issued.

Discussion of all subjects pertaining to the history, chronology, customs and religious doctrines of the apostolic church and all Bible subjects, will be permitted in the pages of the NAZARENE MESSENGER, in fact this is one of the

chief objects of its publication, its publishers declaring the alarming fact that there is scarcely a doctrine, practice or time observance in so-called orthodox christianity that is not a perversion of the teachings of the Sacred Scriptures and the faith once held by the "Disciples of Jesus of Nazareth," and we are therefore "Protestants against commonly called "Protestant Christianity," as well as paganism, popery and infidelity. In discussing these subjects, however, certain rules must be complied with. The articles must be short, no offensive personalities or obscene language shall be used, and all correspondents are expected to be subscribers. The publisher reserves the right to decide what shall be published, and to make such alterations in the M.S. as he may deem fit, without altering the sense.

The Time of the Passover, (which will occur this season on the 27th of March) was as sacredly observed by the early Nazarenes as by the Jews, because it was the anniversary of the institution of the partaking of the broken bread; and wine, after the Passover supper which Jesus observed the night before he suffered, and which he also requested his disciples to do in remembrance of him, and also because they evidently regarded it as the anniversary of his birth and the time when he would return again, and partake with them of the fruit of the vine in his Father's Kingdom. We recommend the brethren everywhere to begin this season and observe that time in the appointed way, and by this as well as by other means, "protest" against the pagan, papal festival of Christ-mass.

Intemperance, or the use of intoxicating drinks, is one of the great curses of the human race. View it from what standpoint you may, there is nothing commendable about it. It is one of those evils for which there is no excuse, and for the continuance of which there is no necessity, as it is of no real benefit to any person, under any circumstances, either as a drink, a medicine or a sacred emblem. What is injurious to a healthy person must be doubly so to one suffering from disease, and what has done so much evil can never be productive of good. Neither can the mind or body of man think and act aright when the stomach, the seat of life, and the brain, the seat of intellect, are disordered by their attempts to repel the intrusion of a poisonous drug. Seekers after truth, beware.

— — —
All books and periodicals received by the publisher will be noticed according to merits.

— — —
A limited number of a certain class of advertisements will be inserted on the cover pages of this magazine. For further particulars, apply to the Publisher.

INTELLIGENCE.

Cheltenham, England.

The Ecclesia in this city is the parent of all the other societies of the "Disciples of Jesus of Nazareth," in Eng-

land, and to some extent of those in America. It is the residence of Bro. Charles Dealtry, a gentleman of means, position and education, who may be regarded as the leader, in Britain, of those who are endeavoring to revive the long lost faith and practices of the Apostolic Nazarene church of Jerusalem. He is the son of an English clergyman, and in his younger days was well educated. Being at New York at the time of the early advent movement, he was led to embrace the doctrines of the near coming of Christ, and the end of the dispensation, and subsequently, after more mature investigation, the Bible truth of the mortality of man, resurrection to immortality, restoration of Israel, and kindred doctrines. He was first immersed by Dr. Thomas, and for some time was connected with the Christadelphians, a sect originated by that individual. After his return to England he gave lectures in various places on religious subjects, in contrast to the various sects of Christendom. His researches in the Scriptures and early ecclesiastical history, as well as the published results of modern scholarship, led him to see that some of the opinions of the Christadelphians, progressive though they were, were nevertheless contrary to the Scriptures, and to the teachings of the ancient church of God. Especially did he see that their views were wrong on the nature of Jesus and the atonement, and he felt it his duty to expose those errors and endeavor to lead others to a full knowledge of those vital truths as held and practiced by the early disciples of Jesus the Nazarene. His discourses and writings on these subjects soon brought him into conflict with the Christadelphians, as well as the other churches of professing Christians, and Robert Roberts, editor of the *Ambassador*, the Christadelphian organ, stongly attacked his position, but soon found it

was best to remain silent on the subjects of Mr. Dealtry's peculiar views. Bro. Dealtry's letter, however, that was published in the *Ambassador*, of Nov. 1869, was widely read and produced fruit. Those who accepted his views at Cheltenham, his place of residence, were formed into a society under the name of the Humanitarian Christadelphian Ecclesia, and they held their meetings in some rooms at St. George's place. Soon after this Bro. Dealtry published his lecture, "Is the Miraculous Conception true?" and had also reprinted a pamphlet on the "Mosaic Sacrifices," opposed to the general idea on the atonement. These were widely read, and resulted in a number at Nottingham, London, and other places in England, accepting his views. But his heart was much grieved, and the truth injured by the misconduct and apostacy of some of his first converts. Others, however, embraced the truth who proved more consistent and faithful, and letters came from America, indicating that the seeds of "the faith" had been wafted there, and had taken root or sprung up independently in various places.

London, England.

In a recent communication, under date of Dec. 28th, 1887, Bro. Cornelius A. Boulter gives some interesting information regarding the brethren in this great city. It reminds us somewhat of the early Nazarenes in Rome; when Paul wrote his Epistle to the believers there. Bro. B. says: "Our names are, Alfred Boulter, sen., and wife; C. A. Boulter, (the writer) and wife; my sister, Mary E. Parkes, and her daughter Emma; another sister, Sarah Gathescale; my wife's sister, Sarah Fenelon; their mother, Amy Smith; Frank H. Lawrence, B. Branchley, and Bro. J. Street. One, Bro. Cookston, went to Australia. We meet at 7½ St. John's

Lane, in one of father's rooms on the first flat. We will take six copies of the NAZARENE MESSENGER. We have put up one of the prospectuses in front of our shop, but have had no response, as yet. I do not expect any answer from Bro. Lyon, I know that he is old now, as he was advanced in years when I saw him in Canada some years ago." In a postscript to this letter Bro. Alfred Boulter, sen., says: "One name has been omitted, Sister Miss Smidt, she lives at Margate, we had the pleasure of immersing her last spring, and like the Ethiopian, she went on her way rejoicing, and we had not seen her since till last Sunday, and hope to meet her next, and give her the right hand of fellowship at the Lord's table. Our poor Bro. Lawrence has been in the Infirmary for ten months and, does not appear to get any better. He suffers from bronchitis and I am afraid he will be unable to leave this winter. Although we number fourteen, we seldom have more than seven or eight to our bi-weekly meetings, owing to the distance, the opposition, or the ill-health of some of our little flock. We are well pleased to think you are bringing out the magazine, and we hope it will do good. We will try and get some of the Christadelphians to take it. There is yet another name on our list, but not having seen her for a long season, I had almost forgotten her, that is Mrs. Bredden. She, like some others is living in a dark atmosphere and she does not come to our meeting often. Yours in hope. ALFRED BOULTER, SEN.

Niagara.

On the American side of the Niagara river, midway between the first Suspension Bridge and the celebrated Falls of Niagara, is the pleasant home of Bro. Ralph Ventnor Lyon. Here with his wife, also in the faith, he has resided for many years, and from thence he

takes many tours to preach the Gospel in various parts of the United States and Canada. R. V. Lyon is a native of Southbridge, Mass., and was in early life ordained a Baptist clergyman, but at the time of the early advent movement under the preaching of Wm. Miller, he embraced the doctrine of the near coming of Christ, and withdrew from that denomination, though it has never ex-communicated him. Since then he has labored much in the lecture field in the face of much opposition and persecution, and with but little compensation for his time and travelling expenses, and the money spent in publishing his books, besides the many articles written for numbers of religious papers. Yet notwithstanding his toils and sufferings, and the weight of nearly four-score years, his mental and physical powers are vigorous, though during the past year his eyesight has become so defective that he can scarcely read the largest print, yet he has, during the last year, travelled and lectured nearly as much as during any similar period of his eventful life. Through all these years he has been seeking for, and making progress in the knowledge of the things relating to the Kingdom of the Messiah, and his original nature and atonement, and for a number of years past, he has been faithfully endeavoring to lead his religious associates in the pure and simple faith and practices of the early Disciples of Jesus of Nazareth, otherwise known as Nazarene. He has a large library and is well read and has many correspondents, and his home is often visited by those who have read his writings or sympathize with his religious views. His appearance is venerable and calculated to win the respect even of those who have no sympathy with his cause. He possesses a beautiful head of dark, curly hair, and a flowing beard, now hoard with the passage of time. In our next issue we intend to give a sketch of his experience from his pen.

Buffalo.

Early in the spring of the past year, we were informed by Bro. T. H. Phelps, of Cheltenham, that Bro. John Davis and his wife, also in the faith, had left that city and were then on their voyage to Halifax, N. S. Soon afterwards we were pleased to receive a letter from Bro. Davis himself, stating that he had arrived at Buffalo, in the state of New York, and he intended locating there. He and wife were anxious to know if there were any others in the faith in the neighborhood. We gave him Bro. Lyon's address and informed him that a Bro. Oakely also resided in that city, the address of the latter he afterwards received from the Editor of the *Millenarian*. These brethren were therefore enabled to find Bro. and Sister Oakely and others, and not long after they had the pleasure of visiting Bro. and Sister Lyon and the Falls of Niagara. In the early part of October last, when we also visited the home of Bro. Lyon and the Falls, we took the opportunity of making a call on the above named brethren in Buffalo, some 22 miles distant by the railroad. Our stay was unavoidably short, but enjoyable, for here we had the pleasure of seeing these believers for the first time, and also learning that there were other believers in that city, and here we also heard of Bro. E. C. Lavish, who was the first to introduce the truths on the nature of Jesus and the atonement, to the seekers after truth in that place. Since then Bro. Lavish has written to us from Stroudsburg, Pa. Under date of Dec. 28th, Bro. Davis, writing from the same place, says: "I have been waiting to reply to your letter in order to get some more subscribers for our MESSENGER, hence the delay. The people we have been meeting with are very poor and cannot afford to take it. Some of them take the *Crisis* and cannot take another. Our meetings of late have been very thinly attended, so last Sunday the haj

was given up and now we are at a stand still. I do not know if the hall will be opened in the spring, or whether we shall take one near home for ourselves, for the second advent people appear to want no other doctrine but Wm. Miller's teaching. We have been expecting Bro. Lyon to pay us a visit this Xmas, but he has not come yet, he may come the end of this week, then we can talk things over. Bro. Oakley has not written an article for you yet, as we have been very unsettled about the hall. The prospectus of the NAZARENE MESSENGER has been received, I like the size and type. If we could get a volume printed I think it would be good. With love from John and Eliza Davis to all those seeking after truth."

Syracuse, N. Y.

Bro. H. Finn, of this place, has the honor of being the first cash subscriber to the NAZARENE MESSENGER, he having on receipt of the Prospectus, immediately remitted the sum of \$2. If there were in America a few dozen more such earnest, devoted and faithful believers as Bros. Finn and Lyon, our little MESSENGER would be enabled to go on its way rejoicing. Our first communication from Bro. Finn was on Dec. 17th, and in response to our reply, we received under date of Dec. 21st, the following interesting letter: "Dear Bro. yours of 19th is received. Glad to hear from you. In your letter you say that if you do not succeed you will return the money. I do not want you to return it, but put it to a good use, and I hope you will succeed in your undertaking. I started in the doctrine of the return of Jesus in 1842. I have had a great many trials to pass through since then, and I am sorry to say that I do not know one more in the same faith in this city. There are some Adventists who believe all that the *Resti-*

tution says, (which I cannot) but they do not progress or learn. I take four or five papers. I used to take the *Marturion* but I like Bro. Myers' paper the best now. I have taken Geo. Storr's works, and Judge Halstead's book. I have always tried to learn and get all the information I can on matters pertaining to the truth. Now I shall take your paper to read and give away, I am acquainted with some Jews that like to hear me talk at times. I shall give them some to read. I give all my papers away that are worth reading. I have lived in Syracuse within a few months of fifty years. I am fully in the faith of your "Nazarinnes," and I often think and wonder why others cannot see the same. Bro Lyon and I are well acquainted. Yours in love, and willing to learn.

Stroudsburg.

Under the date of Jan. 3rd, 1888, Bro. E. C. Lavish writes from this place a long and very interesting letter from which we have now only space to make a few extracts. He says: "Your letter containing prospectus of the NAZARENE MESSENGER came to hand yesterday and I hasten to make reply. I will say that I like the doctrines that your Magazine is to advocate, and you can count me in as a subscriber for the year 1888. I will do all I can to aid you in this direction, and shall be glad if I can be of any service in helping you to spread abroad a knowledge of those vital truths and doctrines that have for so many hundred years been obscured by the doctrines of the great Roman apostacy, and against which Protestantism has never yet protested as it should have done, but fully, and without uttering the slightest protest whatever, swallows down from the golden doctrinal cup pressed to their lips by the hand of that great mistress and mother of abominations."

THE
AGE TO COME HERALD

AND
JERUSALEM'S PIONEER,

A large 8-page paper, edited by J. Cummings, and published at 98 Perie St., Cambridgeport, Mass., advocates the restoration of Israel and the colonization of Palestine. Mrs. Alice E. Davis, its original publisher, has been for the last seven years residing in Jerusalem.

The Millenarian,

A Monthly Independent Religious
Paper, devoted to the interest
of the Church, and work of
the future,

Is published by

G. M. MYERS,
Lanark, Carroll Co., Ill., U. S.

The Kingdom of God,

Or, Life Only in Christ,

An interesting book of over 200 pages, by R. V. Lyon, Suspension Bridge, New York. Price, 75 cents.

Agents for the

"Nazarene Messenger."

ENGLAND :

T. H. PHELPS, Springthorp, Cheltenham, England.

C. A. BOULTER, 7½ St. John's Lane, Clarkenwell, London, England.

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, Monroe Co., Penn.

CANADA :

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

List of letters, remittances and other agents, in next issue.

Meetings are held in the Lecture Room, St. George's Place, Springthorp, 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.