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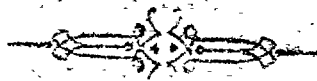
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VOL. 1.

AUGUST, 1828.

No. 7.



# The : Nazarene : Messenger.

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PUBLISHED BY

**WILLIAM L. KELLS,**

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# THE NAZARENE MESSENGER.

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"Contend earnestly for 'the Faith' once delivered unto the Saints."

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Vol. 1. Listowel, Ontario, Canada, August, 1888.

No. 7.

The Gospel of the Nazarenes.

PART III, CONTINUED.

*When was the Greek Translation made?*

In the meantime lived and wrote Hegesippus, the Nazarine historian. He appears to have been a native of Palestine, of Hebrew parentage, and was born early in the second century, perhaps while some of the companions of Jesus still lived. His great work consisted of five books of Commentaries, containing the history and doctrines of the Nazarene ecclesia's, from the organization of the society at Jerusalem to the times in which he wrote, *ie* after the middle of the second century. In the collecting of materials for this work, he undertook a journey to Rome by way of Corinth. In every city through which he passed, and in each succession of elders, he says; "the doctrine prevails according to what is declared by The Law and The Prophets and the (Oracles of the) Lord." There were doubtless various other churches in every city, professing and calling

themselves Christians, and using other gospels, but those adhering to the faith of the Nazarenes, were still the prevailing party, and among them the Hebrew Gospel of Matthew, or Oracles of the Lord, still held its place in their worship, and affections, in conjunction with the Law and the prophets. And even in Rome the leading elders were still Unitarian. The canon of the New Testament had not yet been formed, nor was any translation of the Gospel of Matthew into the Greek language yet made, though it seems that at this time there was a translation of Matthew in the Syriac language, which Hegesippus quoted, but according to Eusebius, he more particularly uses the Gospel of the Hebrews, in the Hebrew language, showing that he himself was a convert from the Hebrew to the Nazarene faith. Whether the Commentaries of Hegesippus were published in the Greek or Hebrew language is uncertain, but it is very probable that translations of it were at first issued in both these languages. Like the Hebrew Gospel it

was early destroyed by the *apostate church of Rome*, because it proved that her dogmas were not founded on the principles and practices of Christ and his Apostles, but some valuable fragments of it are preserved by Eusebius.

Towards the middle of the second century, and contemporary with Hegesippus, flourished Justin Martyr, whose writings are the most voluminous that have come down to us from that period. In these writings are many quotations from a work alluded to as "The Memoirs of the Apostles," which has long been supposed to be taken from our gospels, especially the early chapters of the modern Greek gospel of Matthew; and it was therefore assumed that at that time Matthew's Gospel was current in the Greek language, but recent investigation proves that Justin did not use Matthew's Gospel at all—at least so far as the early chapters are concerned—but either quotes from the Protovangelion, (still extant) or from some other documents now lost. He is the first writer calling himself *Christian*, that held and taught the dogma of the dual nature of the Messiah, and his writings appear to have exercised great influence among the *christians* of Gentile origin, who when they became united with the various Gnostic sects, soon outnumbered the Unitarians, whom they began to regard as heretics, whose salvation was doubtful. Many leaders of opposing sects were now active, and the forging of Gospels and epistles, and corrupting of those already in existence was the order of the day. Among those who desired a union of all the

christian bodies, it became evident that the formation of a "*Canon*," to contain the most approved Gospels and epistles was a necessity in order to unite the more *catholic* of the sects, and oppose the canon of Marcion, but it appears that so long as the bishops of Rome were unitarian, that this could not be done, though the foundation for the work was probably already laid in the school of Alexandria, whose theological dogmas had long been influencing the various sects in most parts of the Roman world, and of this school Justin Martyr had been a leading spirit.

Tatian, a disciple of Justin Martyr's went still further than his teacher in the mysteries of the doctrines of the trinity, and as there appears to have been wide spread disputes regarding the subject matter of the different gospels, especially those which the leading fathers desired to be used in the compilation of the Canon, he undertook to compose a harmony of the four or five Gospels then most in use in the leading denominations of Christendom: but whether these were the Gospels afterwards used in the formation of the Canon, is disputable. He is said to have omitted the genealogies of Jesus from his *harmony*, and to have began his work with the opening words of the fourth gospel. This would seem to indicate that that document was now published. Who was its author is unknown. It may have been composed at Ephesus, by some person bearing the name of John, but whose religious training was deeply imbued with the mystical theology of the Alexandrian

school, which from the very beginning of the apostolic missions, had obtained a footing at Ephesus, as we learn from the writings of Paul and the Revelation. The fourth gospel is first quoted under the name of the Apostle John, by Theophilus, the trinitarian bishop of Antioch. Its acceptance met with great opposition, especially from those who still contended for the Nazarene faith founded on Matthew's Hebrew Gospel, as well as from the leaders of various Gnostic sects. Irenaeus, in Lyons, a city of Gaul, took up his pen to defend its authenticity and teachings, and his work against Heresies, throws much light on the state and contentions of the many sects which then bore the Christian name. Among others he attacks the Ebionites, who he says use Matthew's Hebrew Gospel, in preference to any other, and from him it does not appear that there was any translation of the Gospel current in the Greek language, at least until after the days of Victor Bishop of Rome, when it appears the canon was formed, and Irenaeus, then strongly contends for the exclusive use of the four gospels. Tatian had used Matthew's Hebrew Gospel in the compilation of his "Diatessaron" which also indicates that he knew nothing of a Greek translation. Irenaeus had received some assistance in collecting matter for this work from Eleutherus bishop of Rome, but it is evident that the latter had no sympathy with him in defending the dogma of the Trinity, and opposing the Unitarians, and though the first books of Irenaeus, were written in the time of Eleutherus, the whole

work was doubtless not finished and published until after the death of this Roman bishop, and the formation of the "New Testament Canon" a number of years afterwards, when much matter was probably added to the earlier books. But though Irenaeus had far departed from the Apostolic faith on the nature of Jesus, and the unity of the Deity, yet he does not appear to have accepted the dogma of the immortality of the soul, or the eternity of hell fire torment and he strongly defends the doctrine of the second coming of Christ, and His literal reign upon the earth, against the go-to-heaven-when-you-die dogma of the Gnostics, and other pagano-christian sects. But a champion for these doctrines now appeared, this was Caius, an ecclesiastic of Rome, who denied the personal coming of Christ and His reign on the earth, and endeavored to interpret the Scripture prophecies relating thereunto, in a spiritual sense. He also rejected the authenticity of the Revelation, by the apostle John, and slandered the character of Cerentius, who he stated was its author. He appears to have written various works, only some fragments of which have come down to us. He strongly contended for the Trinity against the followers of Artemon, and he is said to have been the author of those "extracts" printed in the end of the works of Josephus, and therein falsely ascribed to that author. With him forgery and falsehood were virtues, if practiced for the good of the Catholic church. He probably assisted in the formation of the Catholic canon of the New Testament, which appears to have

seen the work of time, and much difficulty; for it would not accomplish the purpose of the Trinitarians to give a genuine translation of Matthew's Hebrew Gospel, some parts of it must be omitted, and other matter, designed to support the favorite doctrines of the Alexandrian school, must be interpolated therein, and it was very necessary that a gospel under the name of Matthew should stand at the head of the proposed Canon for the majority of professing Christians knew that Matthew's Gospel was written first; although very few, outside the Nazarene communities knew the subject matter of the original gospel, or could tell the difference after the Greek translation was made, and put in general circulation, and then *the good of the Catholic church, and submission to the authority of the bishops and clergy*, became the duty, and an article of the faith, of all who espoused the virginity of Mary and the dual nature of her offspring.

Victor succeeded Eleutherus as bishop of Rome. At first he appears to have held the primitive faith with regard to the nature of the Messiah, but being converted to the doctrines of the *Alexandrian* school of philosophy, he soon became the leading spirit of the Catholic apostacy. Great religious disturbances and changes followed, for Victor and his party met with vigorous opposition, not only from the churches of Lesser Asia, on the Passover Questions, but also from the Unitarians under the leadership of Theodotus, a learned translator of the Scriptures, and Artemon, an able defender of the apos-

tolitic faith on the nature of Jesus. In their defence, these witnesses for the truth, boldly affirmed, and scripturally proved, that their view of the humanity of the Christ was the opinion of the ancient prophets and apostles, and that their faith on this subject had been preserved in the general church, until the times of Victor, with whom was associated Zephyrinus, his successor, as the fourteenth bishop of Rome, from Peter, and that from the time of these two Roman bishops, the truths of the Gospel had been adulterated. A book entitled "*The little Lyberenth*," supposed to have been the work of Cains, of Rome, was written against the Humanitarians, and from the extracts preserved it is evident that the latter had the best of the argument. From the fragmentary remains of these disputations, as well as from the writings of Irenaus, and others of that period, we get the first intimation of the formation of a general *Canon* of the New Testament scriptures, that the Gospel under the name of Matthew was now extant in the Greek language, and that it had been adulterated by spurious additions in order to prove the dogma of the miraculous conception of the son of Mary, and that this took place in the times of the above named Roman bishops, and in the reign of the Emperor Severus.

Another defender of the faith of the Nazarenes, and exposor of the forgeries and corruptions of the apostate church of Rome, whose pen was active during these troublesome times, was Symmachus, a distinguished scholar,

who translated the Hebrew Scriptures into the Greek, which had become the prevailing language of the times. He appears to have been a native of Palestine, or Syria, and also for a time to have been a bishop in Jerusalem. Besides his translation of the Hebrew Bible, he wrote *Commentaries* (probable on the apostolic writings) which were extant in the days of Eusebius. but which like Matthew's Hebrew Gospel, and many other writings of the Nazarenes, has long since perished at the hands of the Romish clergy. The name of Symmachus is the last, who as defender of the faith of Nazarenes of Palestine, has come down to us through the pages of history. Speaking of his work, Eusebius says: "Symmachus was an Ebionite, who contended for the observance of the Jewish laws, and affirmed that Jesus was the natural offspring of Joseph and Mary and in his Commentaries he seems to confirm the aforesaid opinion, disputing strangely against Matthew's (Greek) Gospel." From which it seems evident that Symmachus agreed with the Humanitarians in Rome that the Greek Gospel of Matthew was but a recent work, and that those portions which taught the miraculous conception of the Messiah were spurious interpretations, and the only way that Rome could refute those charges, was by destroying the writings and silencing in fire and blood "the remnant of the woman's seed who kept the commandment of God, and had the testimony of Jesus the Messiah."

The Rev. Jeremiah Jones in his work "On the settling the Canon of the New

Testament," says: "That the right settling the Canonical Authority of the Books of the New Testament is attended with many and great difficulties," because as he further remarks, "It is uncertain either by whom, or at what time, the present collection was made."—"It is, however, evident the greater part of these difficulties in the minds of the Orthodox arises from the facts, 1st, That they have attempted to place the formation of the canon, at a period, many years before it actually was made, and 2nd, Because they have tried to prove that the first of the Gospels was originally composed in the Greek language, or at least was early translated into that vernacular, and 3rd that the present version is a literal rendering of the Original, none of which positions can be maintained, as we have endeavored to show, and will still further demonstrate as we progress onward.

(TO BE CONTINUED.)

### Our Faith.

BY T. H. PHELPS.

"Do we believe in Jesus Christ?" Yes, we believe Him to be the "Son of God," the "The Prophet like unto Moses," the rightful heir to the "throne of David," the Messiah promised to Israel, the servant of Deity, who in Zechariah is called the "Branch," "The child born and the son given," of Isaiah, the seed of Abraham who was to bless all nations. We see all these prophecies fulfilled in the man, Christ Jesus, the "Son of Joseph," who at the age of thirty made his appearance in

Galilee "Preaching the Gospel of the Kingdom of God, and saying the time is fulfilled, the Kingdom of God is at hand, repent ye and believe the Gospel. Mark i: 14. We examine the Old Testament Prophecies and we see the prediction respecting the "Son of David," a few of which we will notice. Our only desire is truth and the only reason I comply with the request of others to write, is to rid, as far as I am able the accretions of error that men in the early days of Christianity heaped upon the pure word as recorded by the Evangelists, I am loathe to enter into controversy on this question, but reverence for the truth and Jesus demands it. I am neither ashamed of the cross or the humble origin of Jesus. If the preaching of a crucified Christ was to the Jews a stumbling block, and to the Greeks, foolishness, it is to us a matter of great joy that we are found suffering shame on His account. I ask you to examine carefully the language employed in the covenant made with David by which God promised him a son, under whom his kingdom should exist gloriously forever. "The Lord had sworn in truth unto David he will not turn from it: of the fruit of thy body will I set upon thy throne." (Ps. cxxxii: 12) "These be the last words of David... although my house be not so with God, yet he hath made me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow... He that ruleth over man be just ruling in the fear of the Lord." 2 Sam., xxiii:

1, 5. See 1 Chron. xvii: 11; Jer. xxx-iii, 15-17; Psalms lxxxix, 3-19-26-34. From these prophecies we should expect the Messiah to be a lineal descendant of David, of his sons, (not daughters). Now when we open the N. T. what is the first thing that meets us—a pedigree, the book of the generation of Jesus Christ. Here we have the genealogical tree which traces the descent of Jesus down through Abraham and David to his father Joseph, where it says, "and Jacob begat Joseph, the husband of Mary, of whom (i. e. of Joseph and Mary) was born Jesus, who is called Christ." Had Jesus been a prophet only, his pedigree would have availed him nothing as any family supplied prophets, and it mattered not of what tribes if he claims merely priestly honors, his descent will disqualify him from ministry at Jehovah's altar, as none but the tribe of Levi were eligible for the priesthood. But if royal honors were claimed for Jesus, then it is necessary to clearly trace his descent from David, as the throne of Israel had been guaranteed for ever to his descendants, and it was not to be taken away from that line. (2 Sam. vii: 15.)

In the genealogy given by Matthew, i: 1-16 Jesus is set forth as the son of David and Abraham. Why fasten upon these two men? Because from the one he receives his title to the land, from the other his right to the throne. Both these worthies received conspicuous marks of divine favor, and this favor was to be extended to an heir who should be worthy of such ances-



tors. Jesus, the peasant prophet of Nazareth was such an one. In no other way can the full significance of this ancestral tale be perceived than by understanding that Jesus Christ is here presented as the long promised descendant of David who was to reign in Mount Zion and Jerusalem, as had been over and over again foretold by the prophets of Israel, and in so reigning to bless the world with righteous laws, good government and age-lasting peace. I fail to understand such language in any other way, especially when we reflect further that these words were written by a Jew for his own countrymen. In this portion of Holy Writ we have strong and convincing evidence in support of the doctrine we teach, that Jesus was the son of David by natural descent, and that according to the testimony of Matthew, Joseph was the father of the child who at the age of thirty became the Messiah, and thereby proving conclusively that the story told in the following verses of the second chapter is not to be relied upon. We desire to remove the stone of stumbling and the rock of offence out of the way of the Jew, for no honest descendant of Jacob would accept the story that their Messiah was born of a virgin without a human father. They knew their king must be able to prove his unbroken descent from the loins of King David through his father, it was of no use to say his mother was of the house of David, as the kings of Israel inherited through the male and female line. We shall never convince a true Israelite that Jesus is the Messiah

until we get rid of the heathen fable of the M. C. The idea of children being born miraculously has been in existence since the time when "Nimrod, the mighty hunter before the Lord," laid the foundation for the Babylonian Empire, so that it is essentially pagan in its origin. The Old Testament lends no support whatever to it, so we are compelled to reject the story told in the initial chapter of Matthew and Luke.

(TO BE CONTINUED)

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The Gospel.

PART III, CONTINUED.

BY E. C. LAVISH.

This sermon it seems was preached on the same day of the last one, thus making two sermons in one day. But the last one is much the shortest. And though more concise, it is the most valuable one, as it contains the covenant made with this patriarch, and to which the apostles allude as being yet unfulfilled; but for the fulfillment of which they looked at the appearing of Jesus Christ the second time, and who they declare to be the seed referred to in these gospel sermons; hence Jesus must yet inherit the land promised unto Abram's seed in the sermons we have examined. A covenant is a solemn and legal agreement made by one party, to bestow such favors as are named in the covenant, upon the party or parties named in the covenant. Hence this gospel sermon is a very important one as it shows that the good news pro-

claimed unto Abraham in this sermon was made sure unto him by the introduction of this covenant, or agreement, on the part of God. Abraham was 75 years old when he heard the first gospel sermon; and now at 99—just twenty-four years after, he has the 6th sermon preached unto him. So he could not have had a sermon preached to him every Sabbath day, but one sermon must have been his only food for a long time, as he had but six proclaimed to him in the long space of 24 years.

Gospel Sermon No. 6. "And when Abraham was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying as for me, behold my covenant is with thee, and thou shalt be a father of many nations! Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee, and I will make thee exceeding fruitful, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17: 1, 2, 3, 4, 5, 6, 7, 8.

Gospel Sermon No. 7. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself have I sworn saith the Lord, for, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 15, 16, 17, 18.

I have now given you seven gospel sermons, and I believe they are all the sermons that this patriarch ever had proclaimed unto him. Seven is a sacred number; for we find this number often used in the book of Revelation, where we read of the 7 churches, 7 spirits, 7 golden candlesticks, 7 stars, 7 angels, 7 seals, 7 trumpets, 7 thunders, 7 plagues, 7 vials, etc., and it is largely used also in old testament; but it is not for me to say whether God purposely preached just seven gospel sermons to this patriarch, in order to fill up this sacred number so largely used elsewhere. But one thing is certain, and that is, that the sermons themselves are sacred, and should be treated with the respect and veneration that belongs to all sacred things. That these seven special communications, made by the great Being through his messengers or angelic servants unto this patriarch is the Pure Gospel, is, we think, capable of satisfactory demonstration. Paul declares it to be the gospel in Gal. 3: 8; where

he says :—"And the scripture, foreseeing that God would justify (or make just and holy) the heathen (as well as the Jews) through faith, preached before the gospel unto Abraham, saying (or when he said) In thee shall all the nations (i. e. the Gentile nations as well as the Jewish) be blessed.

Now in the very first sermon preached unto the patriarch, we find this identical language used that Paul has referred to in Gal. 3 : 8. He did not say that was all there was of the gospel but he did say that God preached the gospel unto Abraham when he uttered the language he there quoted. I will repeat the first sermon, to show that this language is there, and also to show the other items that are included in the gospel God preached at that time unto the patriarch.

"Now the Lord had said unto Abram Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee ; and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing ; and I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the families of the earth be blessed."

In this sermon we have not only this language quoted by Paul, that in him should all the families or nations of the earth be blessed, but we are shown something about how this blessing of the families or nations of the earth is to be effected, namely, through the great nation that God purposed to establish at some time in the future,

through Abraham and through his seed here upon this earth, making the land of Canaan, into which God called him, and which God promised to give unto him and to his seed after him for an everlasting possession, the kingdom proper, with Jerusalem as its metropolis or seat of power and authority.

TO BE CONTINUED.

#### Letter From Niagara.

BRO. KILLS.—I have returned home from labors in the field, where I had been invited.—I spent one Sunday in Portland, 54 miles west of Buffalo. Preached in the M. E. Chapel occupied by the Congregationalists. The preacher was present among the audience. Have since had a good report from that place. They wish me to come again. Have spent one Sunday with the Brethren in Buffalo, where I preached. We had a good time. I have just returned home from Canada. Have been absent 24 days. Gave ten discourses in a new field where the Gospel had never been preached publicly. There was a large turnout, and good attention. I immersed nine mortal souls into the name of Jesus Christ for the remission of sins, five of them in Nottawasaga Bay, and four in the River Wye. Closed our labors by eating the Memorial Supper. Our services were solemn, and tears were seen to start from many eyes. Stopped three nights in Toronto. Some nine or ten have embraced the Bible doctrine relative to the paternity of Jesus of Nazareth. And for this the Christadelphians have excluded them from their body. I need not say what

they think of the writer. I stayed some 12 days with the brethren worshipping in Darlington. Preach twice on each Sunday. Our chapel was well filled with attentive listeners. Here I immersed one into the name of Jesus Christ for the remission of sins in the presence of a large number of spectators, whose behavior was worthy of imitation. Here I visited all the Brethren at their own homes, and here also we ate the Memorial Supper. The Brethren here have repaired their chapel so that it is now a nice commodious place, and attractive to all lovers of Bible doctrines. Twenty-nine years have rolled away since I commenced my labors in this place, and during all this labor of love, all the lovers of truth did their duty to me and mine.

R. V. LYON

Suspension Bridge, N. Y.

P. S.—Have spent two Sundays with the Brethren in Buffalo, where I also preached.

#### Letter From Cardiff.

DEAR SIR AND BROTHER.—You have probably heard, from the brethren at Cheltenham, how "the truth" has taken root among a few at Cardiff, and that the writer and (at present) three others here, have had their eyes opened to see that the "Christadelphians", instead of believing in "Jesus of Nazareth", great "David's greater Son," are believers in "another Jesus", which Paul foretold the "Man of Sin", the Apostacy would preach. The above happy result was indirectly due to the efforts put forth by Bro. C. Dealtry, who lectured on three different nights, in a public hall in this town (during last month). There are thus four

brethren in this place, who have withdrawn from the Christadelphian Body, and are rejoicing in the Faith "once for all delivered to the saints." A few others are also much interested, and are looking into the truth concerning Jesus the Christ, which he commanded. Of course the Christadelphians are much offended with us, and look upon us as "Apostates". They will also oppose us and say hard things about us; but we must expect this, and stoutly "fight the good fight of faith," and "war a good warfare" and when "the Chief Shepherd shall appear, we shall receive the crown of glory that fadeth not away."

Wishing the NAZARENE MESSENGER success, I remain,

Yours in Christ Jesus,  
CHAS. SYMONDS.

#### INTELLIGENCE.

CARDIFF.—Speaking of the lectures given in June, at this place, by Bro. Dealtry and himself with the results, Bro. Phelps says, "I firmly believe that the providence of God led us to Cardiff last month. Bro. Dealtry lectured on the 13th, 14th and 15th to very good congregations on similar subjects to those in London. The people listened very well indeed. Several questions were asked at the end of the meetings. Some few were offended at some of Bro. Dealtry's remarks, and went out before the end, but others were most anxious to hear what he had to advance and patiently heard him through, and several expressed themselves as satisfied that the truth was set forth, and I am rejoiced to say that good results have followed the proclamation of "the truth as it is in Jesus." I stayed with a young man named Lawrence, who had up till then been meeting with the Christadelphians, but having read the M. C. Lecture, he became anxious to hear more upon the question, and took advantage of Whit Monday, May 21st,

to come over to Cheltenham to see Bro. Dealtry, the result was that he was nearly convinced of the truth of our position, and after hearing three lectures, (given by Bro. Dealtry at Cardiff) and some further talk on the matter, he told me that he was satisfied that we had the truth and that the Jesus preached by the Christadelphians was not the one Paul preached. I also had some conversation with three others on the question of the nature of Jesus, they listened to all that I had to say very patiently and manifested a good spirit, but concluded to take a little time to think over the subject and investigate the evidence on both sides. One of the leading Christadelphians, at this place, had advised them not to go and hear such a man as Bro. Dealtry, but they cast aside such a suggestion and attended the meetings. Another person that I spoke to seemed to act more like a lunatic than a follower of "Jesus of Nazareth," but it is "not everyone that saith Lord, Lord, that shall enter into the Kingdom—but he that doeth the will of the Father." Surely they who reject the true Christ, the son of Joseph, the rightful heir to the throne of his ancestor David, cannot be said to do the will of "the Father who is in Heaven." Well, notwithstanding strong opposition, the seed that was sown in Cardiff has taken root. Last week I received a letter from Mr. Lawrence telling me that one of the young men that I had spoken to had become convinced that he was out of Christ, was anxious to alter his position and would like to come to Cheltenham, if we considered him a fit person to render obedience to the requirements of the Gospel. He came to Cheltenham, and after a long conversation with him, he had confessed his faith in Jesus and showed otherwise his knowledge of the truth, and who could forbid water, when one intelligent believer, like the eunich

of old requested to be immersed, so on the night of June 23rd I immersed him in the name of the Lord Jesus, and on Sunday he broke bread with us in memory of our absent Lord. On the following Tuesday he returned to Cardiff, and I received a letter from him this morning (July 2nd) telling me that he had immersed two others into the all saving name, and expected to admit one or two others during the week. I pray God that the good work begun in that place may continue until the return of the Master, when I hope we will each receive the "well done". I have sent them some of the Messengers, and will ask them to write to you when they are started aright.

CHELTHENHAM.—Writing under date of June 12, Bro. T. H. Phelps says: We liked the last number of the N. M. much. Sister Oakley's article was liked by all. We are also pleased with the way you dealt with Bro. Towndrow's letter. I wish that the Brethren would not agitate the church with these minor matters. What is wanted is a united effort to spread a knowledge of the *doctrines of the Gospel* most assuredly believed among us. There are many questions that I should like to see discussed, but for the present I am quite content to let them rest, or give place to what I believe to be more essential. Should the Messenger continue, and the Lord not return at the expected time, then we may ventilate our ideas. I quite long for the Master's return, that event only will settle all the questions that now disturb the body of Christ. I will write again soon and give you some account of our meetings in London, also intelligence from here. Bro. Dealtry and myself are going to Cardiff to-day to give three lectures on the three following evenings. Will give you report in my next."

Writing again under date of July 2,

Bro. Phelps says :—Our meetings have been held as usual. The subjects of the lectures were as follows, May 6th, Real Life—Bro. Phelps ; May 18th; Behold a King shall reign in righteousness—Bro. Phelps ; May 20th, "Baptism"—Bro. Dealtry ; May 27th, Pleading for truth—Bro. Phelps ; June 3rd, "Apostlic Preaching"—Bro. Phelps ; June 10th, "The Kingdom of God"—Bro. Phelps ; June 17th, Second Chapter of Joel—Bro. Dealtry ; June 24th, "The New Passover"—Bro. Dealtry. Since I last wrote to you another change has taken place in the rulers of the age (i. e. the German Emperor) Duty rules in the Kingdom of men, and giveth it to whomsoever He will. He putteth aside one, and setteth up another. All things seem to work towards that great event which men have sighed for for ages. God grant it may soon come.

STROUDSBURGH.—We have lately had several interesting communications from Bro. E. C. Lavish of this place, including the balance of his MS. on "The Gospel" and other matter, for which we feel much indebted to him, as well as for the generous aid rendered to, and general interest manifested in the publication of our Messenger, and we think that every reader has a cause to be thankful to him for the time spent, and thoughts expended, in the compilation of these documents.

BUFFALO—In a recent letter Bro. John D. Davis gives an interesting account of the opening of their new meeting place in this city, and Bro. Lyon's visit there. It had been intended to begin the public meetings for the preaching of the Gospel, on the first Sunday in June, and that Bro. Lyon should give the opening discourse, but his absence in the east, on account of the death of his brother prevented this, so the work devolved on Bro. Oakley. The attendance was good, and the in-

terest manifested encouraging, some of the friends coming a distance of several miles. After the meeting a number remained to break bread—some of whom had not the privilege of doing so for several years. On the 10th of June Bro. Lyon was present and gave a discourse on the confirmation of the promises made of God unto the Fathers. The attendance and attention was good and the services closed by singing the hymn, 'Exalt O God thy glorious Son,' after which the friends partook of the memorial elements of Christ's death. On the 17th Bro. Davis discoursed to an intelligent audience, and he remarked that the meetings are held at 3 o'clock in the afternoon and that he and Bro. Oakley have as yet defrayed the expense so that the Hall is free to all.

LONDON.—In regard to the lectures referred to in a previous issue of the MESSANGER as given by Bro. Dealtry in this city, Bro. Phelps says, "I am sorry to say that as far as we know at present no good was accomplished in London. All that we can do is to set forth the truth to the people, and then whether they hear or forbear we have done our duty. Bro. Dealtry spoke to them on the return of the Christ, and showed by calculating the numbers in Daniel that the end of the age would close in 1888 9. He also dealt with the nature of the Lord Jesus, the resurrection of the dead, and the sacrifices of the Mosaic ceremonies, showing that they were not typical of the death of Christ. Of course some opposition was given on the question of the nature of Jesus, by some trinitarians, but their efforts were weak. The Christadelphians were conspicuous by their absence, one or two asked a few questions, but whether they will take any further notice I know not." Bro. Boulter of this city has sent us a remittance for Bro. Townsend of Nottingham, but makes no allusion to any other subject.

# The Nazarene Messenger,

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 apostasy, 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 apostasy, and its revival and progress in Britain and America. Price, \$1.00 per volume of 12 numbers

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### LETTERS.

List of letters received since July issue: T. H. Phelps, Geo. Bradfield, Z. B. Chase, (2), R. V. Lyon (2), E. C. Lavis (2), Chas. Symonds and A. J. Davis.

**Back Numbers of the Messenger can be supplied to Subscribers.**

### 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.

Meetings are held every Sunday afternoon, at 3 o'clock, in Fraternity Hall, corner of Main and Ferry streets, Black Rock, Buffalo, N. Y. Object—To preach the gospel taught by Christ and his apostles. All welcome. Seats free.