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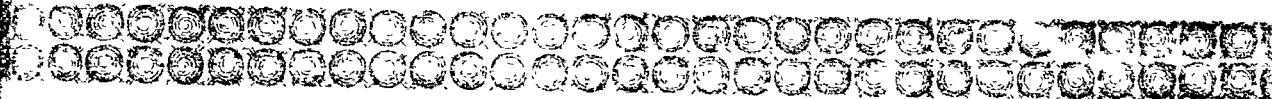
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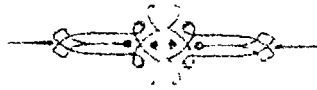
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No. 4.




The : Nazarene : Messenger.

PUBLISHED BY

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LISTOWEL, : ONTARIO. : CANADA.



THE NAZARENE MESSENGER.

"A ringleader of the sect of the Nazarenes."

"Behold I send my messenger before thy face."

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

Vol. 1.

Listowel, Ontario, Canada, May, 1888.

No. 4.

The Gospel of the Nazarenes.

PART II.

When it was Written.

An ancient tradition, mentioned by Eusebius and others of "the fathers," states, that the apostles remained at Jerusalem, or in Palestine twelve years after the martyrdom of Jesus; but it is evident that they did not entirely forsake their native land at so early a period, though after that time they appear to have begun to make more extensive tours, yet they evidently made it a sacred duty to visit the mother congregation in the Jewish capital, at the annual return of the Passover, when they would all be anxious to meet again and partake of the memorial emblems of their master, instituted by him the night before he suffered, and which time appears to have been the anniversary of his birth as well as his death, and the season when they expected his return. And though none of "the twelve" may have gone beyond the limits of the Holy Land before Paul

and Barnabas advanced into the districts of Asia Minor, yet both Rome and the cities of the Levant addressed by John in the Revelation, were doubtless visited by some of the apostolic band, probably Peter and John, before Paul's second visit to Corinth, or may be before he landed in Europe. At the Council at Jerusalem, A. D. 52, all the apostles appear to have been present, but that is no proof that they, as well as Paul may not already have visited many places where there were Hebrew colonies, and synagogues in foreign lands. The statement of Eusebius, "That Matthew committed his Gospel to writing in his native tongue, when on the point of going also to other nations," is therefore in harmony with what appears to have been from reasonable inference, the facts of the case, for we know that the origin of all the apostolic congregations were Jewish converts, most of whom understood the Hebrew language and letters, and when the apostles afterwards addressed them by epistles, they assume that their

readers are as well acquainted with the Gospel narrative, as with the Law and the Prophets, an important fact that cannot otherwise be accounted for, than by the certainty that as these communities had copies of the one, so also they possessed copies of the other. And it is very probable that as soon as an Ecclesia was organized under its appointed elders, and other servants, that each was furnished or took care to provide themselves, with copies of "The Word of God," and "The Testimony of Jesus the Messiah," or as Matthew's Original Gospel seemed to have been called among some of the early Nazarene writers, "The Oracles of the Lord."

When James, the brother of Jesus, and the first elder of the organized ecclesia of Jerusalem, about A. D. 60, wrote his epistle to the believers of the twelve tribes in dispersion, he makes more than a dozen references to the discourses of Jesus on the Mount, which masterpiece of Gospel truths is found only in Matthew's Gospel; and though James himself was among those who listened to that immortal sermon, yet in writing to many who had no personal knowledge of Jesus, or his teachings, he would not have quoted the sayings of the "Master" in conjunction with those scriptures held sacred by the Hebrew nation, if those sayings had not already been committed to writing, and well known to his fellow believers through the media of common documents, and these were undoubtedly Matthew's Hebrew Gospel, which must at that time have been in circulation among the Hebrew Naza-

renes, for more than twenty years. And when James in the same epistle refers to the patience of Job, and the end (*i. e.* death) of the Lord, he intimates that the account of the patient suffering of their Master was as familiar to them as that of the upright man of Uz; and as history of the one was embodied in their sacred writings, it is also evident that the record of the other was likewise current among them. And the teachings of Jesus, as recorded in the Hebrew Gospel, he there designates as the "Royal Law, and the "Law of Liberty," because proclaimed by a scion of the family of David, and under the direct inspiration of Israel's Jehovah, and liberating the minds of all enlightened believers from sacrificial ceremonies and priestly mediations, and directing the attention of all to the author of righteousness and peace.

And when John, the exile of Patmos, penned the Revelation about A. D. 68, he frequently speaks of "the testimony of Jesus" in connection with, yet distinct from, the "Word of God" by which he doubtless intimates that the record of the life and teaching of Jesus as delineated in Matthew's Gospel was then, as well as the scriptures of Israel common among the ecclesias. And when he says that the testimony of Jesus is the spirit of prophecy, he intimates that the great and glorious theme of a coming Messiah, which forms the central figure in so many of their ancient prophecies, had the beginning of its fulfilment in the life work of Jesus, as recorded by Matthew, and would be wholly accomplished

when those predictions that Jesus had uttered, and inspired him to reveal becomes matters of history in the ages to come. And in speaking of the remnant of the woman's seed (i. e. the Hebrew Church) which kept the commandments of God, and have the testimony of Jesus Messiah, he indicates the Nazarenes and Ebionites, the successors of the Apostolic congregations, who clinging to the teachings of the Hebrew Gospel gave a vigorous opposition to the many spurious gospels and paganizing doctrines of the anti christi in sects, and apostate fathers, who with the aid of the Roman Emperors eventually developed into the "Catholic Church," which, in the early days of the apostasy, corrupted the Greek Gospel and destroyed the Hebrew original.

When Peter wrote his epistle to the Hebrew converts, scattered in the province of Asia Minor, he assumes that they are all well acquainted with the history and teachings of Jesus, which he would not have done if he did not know that they were familiar with some record which contained such information, and this they could not be unless the account of it had not been at a much earlier date committed to writing, and in circulation among them, for those by whom they had been brought to a knowledge of the truth, could only have remained a short time among them, and the Hebrew gospel of Matthew was the only one yet written, that was sanctioned by the apostles, though it is probable that the original gospel of Mark, in the Greek language, soon after this, made its appearance among the believers in

Rome and other places where the Greek was the common tongue, but the publication of this document, it is said, Peter rather opposed, than sanctioned, nor was it ever placed on a par with the Gospel of Matthew, among the ecclesias of Hebrew origin, nor by those congregations who acknowledged the headship of the Palestine ecclesias, even where the Greek language was commonly spoken, as among the congregations of Asia Minor, and it is evident that even in the days of the apostles, there were in many places, two or more congregations, under different elders, and using different gospel. That Paul was well acquainted with the history and teachings of Jesus, his epistles and recorded discourses abundantly testify. From the apostles and others who had known Jesus in the days of his mortal pilgrimage, Paul had doubtless learned much of the personal history and discourses of "The Nazarene" but that he afterwards became much better acquainted with these subjects from a perusal of Matthew's biography, and the prophecies relating to the Messiah, there is every reason to believe, and to this he seems to allude when he speaks of "my gospel" for that which was written by Luke, was doubtless not written until after his first Roman imprisonment and then being addressed to a private individual, was doubtless not in circulation, until the death of Paul, and then only among some of the Greek speaking communities. In his letters to the believers in Corinth, he refers to various subjects, as that of the institution of the memorial supper, the support of mission-

aries, and the resurrection of Jesus, and his appearance to Peter and especially to James, which is evidently derived from the original Hebrew gospel, for the account of the converse of the risen Messiah with Peter and James, is not now in the Greek Gospel of Matthew, but was in the Hebrew Gospel used by the Nazarenes in the time of Jerome. At a still earlier period than the writing of the epistles to Corinth, Paul, when preaching in the synagogue, at Antioch in Pisidia, gives by way of introduction to his subject an epitome of the history of Jesus, beginning with his baptism by John, and ending with his resurrection, which "glad tidings" he declares to be a fulfillment of the promises made by Jehovah to the fathers of the Hebrew nation, which knowledge of Jesus, and principle of the Nazarene, he seems, at least, to have derived in order, from Matthew's work, and it is remarkable that afterwards in addressing communities and persons, whom he assumes already in possession of such knowledge, he makes but little reference to the personal history of Jesus, though in several instances he declares him to be of the seed of David, according so natural generation, which strongly indicates that there were then other parties teaching otherwise, and doubtless using spurious Gospels. In his speech to the elders of the church of Ephesus, he makes a quotation from the sayings of Jesus, not found in any of the Greek gospels, but which may have been derived from the Hebrew, and with which he assumes they are acquainted when he tells them to remember the words of

the Lord Jesus, how he himself said, "It is more blessed to give than to receive." And among "the books" "especially the parchmentt," which he requested Timothy to bring to him from Troas to Rome, was doubtless a copy of Matthew's Hebrew Gospel, which must then have been in circulation for more than twenty years, and in conjunction with "The Holy Scriptures" of Israel, were able to make those "who know them, wise unto salvation.

(TO BE CONTINUED.)

FOR THE NAZARENE MESSENGER,

The Gospel.

BY E. C. LAVISH.

Concerning the Messiah, he says;—"Messiah, anointed. The Prince who was to come as a Leader.—Daniel 9:25, 26.

By this analysis of the term, we are shown that to believe in the Christ presented to us in the Scriptures, requires something more than a simple belief that such a person as Jesus of Nazareth existed over some 1800 years ago; and, that he was crucified, etc. All this may be required, it is true; but then this does not by any means embrace all that the Scriptures require us to believe concerning him, in order to believe in him as they require, is to believe him to have been no less a personage than the Official Messiah,—the Official Christ, or Anointed one raised by God to reign upon the Throne of David at the expiration of the present age. Thus we discover that the term Christ when applied to Jesus of Nazareth, is indicative of

his Royal Rank as the Heir to the Kingdom alluded to in the Gospel of the Kingdom he preached, and on the belief of which he makes our salvation depend. Those who claim that to believe in Christ, historically, and, to be good, is all that is necessary, show their lack of faith in the Royalty this term confers upon Jesus of Nazareth, for he did not preach, nor commission his apostles to preach, a gospel concerning a Kingdom in heaven where God resides, to which the pious would be conveyed at death, and yet this is the kind of Kingdom such people believe in. For such a Kingdom, Jesus of Nazareth was not anointed, such a Kingdom he did not preach in the cities and villages he visited, nor did the apostles preach unto the people such a King, nor such a Kingdom as this. A proper, a saving belief, requires that we believe him to have been the official character or Christ that is to reign in and over the Kingdom he preached, and commissioned his apostles to preach. Whoever believes in such a Christ, vested with such Royalty, shall be saved. Whoever does not believe him to be the Heir of the identical Kingdom he preached, (we have his own statement for it), shall be damned or condemned; and no person that is under such condemnation by him, from such causes, can be called "good."

Having as we think, cleared up this erroneous idea, we will now return to our subject again.

This gospel was preached as far back in the history of the world as in the days of Abram. For we read:—"And the scripture, foreseeing that God would

justify the heathen (nations) through faith, (in this Gospel) preached before the gospel (or good news) unto Abram, saying, "In these shall all nations be blessed."—Gal. 3:8. Paul has here quoted only a small portion of the gospel God preached unto Abram, just enough to show that the Galatian church (who were Gentiles, and who probably thought themselves outside of the covenant), would come under the clause alluded to in the portion of the gospel quoted, to wit:—that in Abram *all nations*, or *other nations* besides the Jewish, should be blessed; which would dispel all fears which might be entertained by the Galathian brethren, that their right to the blessings promised in the gospel, would not be to them as legitimate as if they belonged to the natural seed of Abraham. But by turning to the record, we can read the entire gospel preached unto Abram. The messenger of God was the preacher; but the audience was small, very small. It was an audience of one, and that one was the patriarch Abram. The first gospel sermon was short, so short that the patriarch did not have time to take a nap during its delivery. It was, in fact, too short to include everything God had to say to him; hence he gave a series of gospel sermons, in order to include all the items belonging to the gospel or good news he desired the patriarch and others to hear. And when we reflect upon the important part these gospels were destined to bear in the history of the world, that they have been the very basis of the faith and hope of all the "worthies" that have existed,

and to which reference is made in the eleventh of Hebrews, having also been the basis of the Faith and Hope of all the apostles and churches raised up under their labors, having been the theme or ground-work of their own preaching, quoting from, and referring to them so often, I say, considering all this, it is truly wonderful how free from ostentation these original gospel sermons to Abraham were, how devoid of all the modern preliminaries and accompaniments. For no ponderous and costly bell summoned the patriarch; no grand cathedral had been erected, with cushioned pew, and luxurious rostrum; no thundering organ, no trained voices discourse music appropriate to this celebrated occasion; no prayer was uttered to add solemnity to the scene, or to carry the words of the gospel about to be uttered with more telling effect to the mind and heart of the hearer; no modern benediction was pronounced at the close of these model gospel discourses. Had they been delivered in the midst of splendid surroundings, with great pomp and costly pageantry, before an audience of many thousands, the world would perhaps never have lost sight of him as they have. But as such is the case, it becomes a duty we owe both to God, as well as man, to show the important place these few original, model, gospel sermons occupy in the purpose of God, by calling attention to the exact words, ideas, and promises, contained in them, which we beg permission to do in our next paper upon this subject.

Words From a Sister.

God, speaking through his servants, says, "They that know thy name will put their trust in thee: for thou, Lord, hath not forsaken them that seek thee." Ps. 9: 10. "The name of the Lord is a strong tower, the righteous runneth into it, and are safe." Prov. 18: 10. These words are a comfort to me, knowing that if I run into that name, which is perfection of character, being trained by God himself through the word, that Jehovah himself will be my protector. When we know this, it is enough to give us encouragement not to put off and lose valuable time; for our training is not done in a twenty-four hour day. To know the name and get into it is more than doctrine. The life of Jesus before his baptism, his patience with all that he suffered, showing his love to Jehovah which was more than doctrine. He saw the value of eternal life and made up his mind he would gain it, if he gave up all. His cries went up to Deity day and night. The 119th Psalm, verse 53, speaking of Jesus says, "Horror hath taken hold upon me because of the wicked that forsake thy law," and verse 20, "My soul breaketh for the longing that it hath unto thy judgements at all times." Verse 131, "I opened my mouth and panted; for I longed for thy commandments." Verses 99 and 100, "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients because I keep thy precepts." And again God speaking of Jesus through the prophet

Isaiah, 50: 4, says, "The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." We need to look at this pattern often, we need him before our eyes continually, seeing that he perfected himself by taking heed to God's work. He saw the broad gate that leadeth to destruction. Yes, he saw the broad road to the lowest hell, as it says in Ps. 86: 13. "For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell." We can see by this that he was a deep thinker, and a man that put every thought that was good into practice. There was no putting off with Jesus, he made use of his time, he made haste, and he delayed not to keep the command of Jehovah. He says, "My soul panteth for thy salvation, but I hope in thy word." The word of God has trained and made many beautiful characters, but where is there one like unto Jesus? No one knows what he suffered but his Father (Deity) and himself, but he held on through it all. He was a man of sorrow and acquainted with grief. Our sorrow can never reach his, he had not where to lay his head, or we may say, no comforter. He had made himself so perfect that the most perfect of his acquaintances reproached him. Ps. 69: 20, says, "Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. When he read the prophets he saw there was no one perfect enough to be the Redeemer, there was no one that had gone that narrow path that he had started upon; all he had to guide him were the words of Jehovah spoken through the prophets about himself, but he knew not that he was the one that would be chosen out from among the people until he was baptised in the Jordan. What a great day that was to him when he was called the Son of God, and filled with the spirit. His great trials were over for he had help until he was on the cross and said, "My God, my God, why hast thou forsaken me?" When I became acquainted with the true nature of Jesus, that he was by nature the true son of Joseph and that he had become acquainted with God through the word the same as any other man, but had made himself superior by his close application to all that pertained to the Deity. When I saw this I was as one that had found a great treasure, my eyes were opened to the true life of Jesus, it opened unto me the true God and Jesus Christ whom he sent. Jesus says in John 12: 45: "And he that seeth me seeth him that sent me." It is necessary to look well to our pattern; his life has been my study for many years; I love to hear about the future king and how he gained that great reward, "the son of God." We have a great reward before us, we are to live and reign with him. We are to overcome the world: then we must be strong and not let the world overcome us. Jesus says, "Be of good cheer, I have overcome the world." We must do as he did, make haste and

delay not to keep the commandments of Jehovah, that we may be ready for the great king when he comes to comfort those that mourn, for the land is full of sorrow. We must draw near to Jehovah so that we may not fear when trouble comes to us, for he has promised to be with those that love Him.

MARTHA E. OAKLEY.

Christ's Humiliation.

BY R. V. LYON.

Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 11, 6 8. It is thought by some, that this passage teaches the doctrine of the Trinity; and by others the pre-existence of Jesus of Nazareth but the proof is wanting, inasmuch as a prominent object of the apostle in this chapter is to teach the lesson of humanity. Verse 5.—Let this mind be in you, which was also in Christ Jesus. That is be of the same humble disposition which he possessed, or attained to. Verse 6.—Who being in the form of God, thought it not robbery to be equal with God. This translation must be defective, as the following testimony clearly proves: Who though he was in the form of God, did not affect to appear in divine majesty."—A. Campbell. Who being in the form of God, judged

not this equality a thing to be eagerly claimed."—Whiting. "Who, though being in God's form, yet did not meditate usurpation to be like God."—Diaglott. This evidence is sufficient to show that the true sentiment of the text is. Though Christ Jesus was in the form of God, he did not aspire to things equal to God, clearly demonstrate this; and in thus living he has set us an example of humility worthy of imitation by the greatest minds and most exalted potentates of earth. Though God owed him as his Son at his baptism by John, the immerser in the River Jordan; and 1000 years previous to his birth, Jehovah had sworn in truth unto David, and declared that He would not turn from it; of the fruit of David's body, not of the Holy Spirit, will I sit upon thy throne, and many other predictions of the same import, which Jesus understood had a different reference to himself, according to his answer to the question Pilate put to him. Yet he was not inflated with pride, neither did he make the haughty potentates of the world his associates, but divested himself, taking a bondsman's form, having been made in the likeness of men."—Diaglott. Though he was born king, instead of entering at once upon high and glorious work of his regal office, he did not assume this right, but denied himself during the time of his trial or humiliation, of all the honors of his promised glorious reign upon the throne of his father David, in Mount Zion; *exempted, separated or totally* excluded himself which sense we believe the Greek justifi-

fles, from this exaltation and glory..
Marg. it was not the pre-existent spirit-
 son of the apostasy, who emptied him-
 self of a part of himself, but it was
 Christ Jesus, who was the son of Joseph
 and Mary that emptied or totally ex-
 cluded the whole of *himself* from the
 honor and glory of his promised kingly
 reign, during his mortal career. When
 his followers would have made him
 King of the Jews, and the tempter
 would have given him the diadem of
 the Caesars, he refused to comply with
 their wishes. Hence he became poor,
 that his people, the children of God,
 might be made rich"—2 Cor., 4:9.
 The form of a servant, "morpheen,"
 from, shape, that is, appearing in a
 humble and despised condition."—Dr.
 Robinson. This term, says Dr. Clark,
 as here used, signifies a person's shape
 or appearance, and not his nature or
 essence." It evidently denotes the ap-
 pearance and behaviour of a servant or
 bondsman."—Whitby and Macknight.
 Therefore, it does not teach, as some
 suppose, a change from the natural
 essence of a duplicate personage, com-
 posed of two natures, the one spirit and
 the other flesh. It denotes the appear-
 ance or behaviour of Christ Jesus, which
 he sustained during the days of his
 humiliation. It was not the behavior
 of a King, though he was born King of
 the Jews, but of a servant; hence we
 see him washing the feet of his apostles,
 and saying to them, "I am among you
 as he that serveth."—John xiii, Luke ii:
 27. And was made in the likeness
 [habit—margin] of men." In the like-
 ness, habit, appearance or behavior, not

of a king; but, of a man in the common
 walks of life, whose call was to serve."
 He humbled himself, not a pre-existent
 son; as Orthodoxy asserts, but the man
 Christ Jesus, who was born of Mary,
 according to the law of generation.
 And he became obedient unto death,
 even the death of the cross. This was
 the most painful and degrading death
 that could be inflicted, yet Christ Jesus,
 willing and meekly submitted to suffer
 it. O! how worthy of imitation is this
 wonderful act of the mitigation of him
 who was born to be King of Glory.
 Verse 9. Wherefore, God hath highly
 exalted him "Christ Jesus, who was
 born of Mary, at his own right hand,
 where no other person or being ever sat,
 and has given him all power in Heaven
 and earth to save the rest of the wo-
 man's seed and redeem the earth; and
 he will soon establish him on the throne
 of his father David on Mount Zion, to
 sway his righteous sceptre over the
 whole world.

Letter From Nottingham.

DEAR BRO. KELLS.—I was very
 pleased to receive a copy of the NAZARENE
 MESSENGER. It has opened my
 eyes to the fact that there are believers
 in other parts of the world as well as
 in England. I did not think there
 there were so many in America. I
 hope it will do much good, not only to
 outsiders, but may be the means of
 drawing us together and building up
 the church of God in purity of life, as
 well as doctrine. I was pleased with
 one or two remarks in the first number

referring to orthodoxy. The Editor observes that there is scarcely a doctrine, practice or time observance in so called orthodox christianity that is not a perversion of the sacred scriptures. In another place the Editor makes a few remarks on temperance which I hold to be good advice. Now, while I contend for doctrine I also contend for practice, as the one is quite as essential as the other. While a great many of us are indebted somewhat to Christadelphianism as the bridge that brought us over to where we are, and while we have left some of their doctrines on the other side, yet I think it possible we may have brought over with us some of the Christadelphian practices. One of the things they practice is one which I am pleased to see Bro. Lyon does not practice, viz., the breaking of the fourth commandment. Then there is another practice which nearly all the world to my mind is guilty of, viz., the eating of unclean meats. When Jesus nailed the law to the cross, I understand that he only took away the law of ordinances which were added on account of transgression, but I do not find that any moral law was suspended. Both the fourth commandment and also the law of meats are moral laws, therefore they are just as binding now as when they were given. These laws being given for the benefit of man both as a moral and physical good, it is wrong for us to disregard them. As with the drink so with the meat, "The brain cannot act aright when the stomach, the seat of life, and the brain, the seat of intellect, are disordered," by eating that which is

forbidden. The breaking of these two moral laws I believe to be marks of the Beast in the hand. The 144,000 had rid themselves of all marks both in the hands as well as the forehead. Should these things be required of us we may be found with the mark of the beast in our hands. I feel convinced they will be required of us. But let us prove all things; if I am in error it can be proved to be so, but should it be found that I am right let us give up the forbidden meat and also keep the Sabbath day. I write this with the desire of the welfare of all so that I shall be obliged if you will insert it in the N. M. Yours in the one hope.

F. W. TOWNBROW.

As the Lightnings out of the East.

Z. B. CHASE.

Let us imagine the scene where this takes place. Some morning a boarder will come down from his chamber in the utmost consternation asserting that his bed-fellow has in some unaccountable manner been taken from his bed. Not his clothes or the door-lock has been disturbed. Will they all have an appetite at that morning meal? Will there not be a scene at the table? Another like scene occurs in the neighborhood. The women are grinding meal and preparing breakfast and one is taken from the other's midst. Another excited family at the breakfast table. Still another; after breakfast, a young man runs in breathless haste from the field, scarcely able to articulate, but at last

brings out the story, his fellow-workman was instantaneously taken from his side up into Heaven? Such scenes will actually be realized in our world when the "Son of man cometh as the lightning out of the east and shineth even unto the west." This will be one certain aspect of our Lord's coming after his ready and waiting Saints, just as certainly as he will come after others as a "thief in the night" unobserved. But coming as the lightning, every one can observe such an event. All these amazing events and many others are revealed as attending the judgement of the wicked, and redemption of the righteous. All will be fulfilled literally to the last "jot and tittle."

The Nazarene Messenger.

PUBLISHER'S NOTES.

In regard to the communication from Bro. Towndrow of Nottingham, England, published in this issue, we desire to make a few remarks. The question of using, as articles of food, the flesh of animals prohibited by the laws of Moses, is of far more importance, in a sanitary and moral point of view, than most people are aware of. It is many years since we became aware of the great physical evils resulting from the use of pork, especially when it is fat, old, and smoke-dried, and our observations, and readings on the subject of physiology, confirms us in the opinion that the closer we confine ourselves to a vegetarian diet, or at least within the limit of the Mosaic enactments, the better it

will be for both the body and mind of every individual. We have used but little of swine's flesh for over twenty years, and we have determined to prohibit its being used or fed on our premises. We neither touch, taste nor handle intoxicating drinks of any kind. We have no faith in the beneficial results of medicine of any kind, under any circumstances, we do not desire to come within the smell of tobacco, and as much as possible we shun the society of all who either smoke or drink intoxicating liquor. When the seekers after truth come to understand that the use of unclean meats, poisonous drinks, and perfumes, is the cause of much of their physical suffering and doctor's bills, they will see these matters more in their true light, and until these things are abandoned the doctors will continue to grow rich, and death gather in its untimely victims. But time must be allowed every person to study these matters, and in the meantime it seems wrong to make this question a test of fellowship, or exclusion from baptism. The question of keeping the Sabbath Day, or the 7th day of the week, instead of the first is more difficult to grapple with, inasmuch as it will bring us into conflict with the laws of the countries in which we are so widely scattered. That the seventh, or Saturday, is the Sabbath which the 4th commandment requires to be kept as a day of rest; is too evident to require any further proof. And that it was still observed by the Apostolic ecclesia, as a day of rest, in unison with the rest of the Hebrew people, is equal-

ly well known to the honest student of ecclesiastical history. But it is evident that Jesus did not sanction the keeping of the Sabbath day in the slavish manner that the Jews enjoined, nor did the apostles and elders of the Hebrew Nazarene ecclesia of Jerusalem, nor those whom they commissioned to preach the gospel to the Gentiles, make any attempt to enforce the observance of the Hebrew Sabbath on those who from among the Gentiles embraced the faith of the gospel, and it seems evident that Paul regarded the using of forbidding meats, and the observance of the Sabbath, as matters of indifference. Certain it is that he did not make the observances tests of fellowship, any more than circumcision, nor can we do so now, and the attempt to do so will be the reverse of building up, and drawing together, the scattered few who have so far accepted the fundamental principles of the faith once delivered to the saints.

We have received from Mr. Wm. Glen Moncrieff, of London Ont., a scripturally, well written and neatly printed tract of 24 pages devoted to an exposition of the word "Soul," or the Hebrew word Nephesh, and the Greek word "Psuch," price 10 cents.

INTELLIGENCE.

TORONTO.—We have had some interesting news from this city and hope soon to have some important intelligence to report. For some time past, in one of the Christadelphian meetings, the question of the nature of Jesus has been under discussion, and as some had accepted the Nazarene view, there was a probability of their being excommunicated by those who cling to the dual nature theory, and the organization of

a meeting on the Apostolic basis. There are several copies of the NAZARENE MESSENGER being received there, and we hope will result in enlightenment. We have long been interested in the progress of the truth in this city, as it was here that we first became acquainted with some of its first principles, and we hope that an organization of an ecclesia on the Nazarene foundation will have an influence on other places.

BUFFALO, N. Y.—Writing from this place under date of April 15th, Sister Oakley remarks: "We hope and trust the MESSENGER will be a success, as it will be the means of introducing to others new and valuable doctrines, although people in general are satisfied to be left with their pet theories, and it is no wonder, seeing they have been brought up in them. They need to be approached with care. We are not working for ourselves alone, our eternal life is at stake if we do not use wisdom. Wisdom must dwell in every child of God. Yours in the faith,

M. E. OAKLEY.

NIAGARA.—Bro. Lyon writing from his home April 23rd, remarks: "Bro. Davis and wife were here on last first day, but I was then in Portland fifty-four miles west of Buffalo, where I preached to a noble audience in the M. E. chapel, which is also occupied by the Congregational Church." Bro. Lyon also states that he had come to a serious loss in a fire that occurred recently at Lanark, Ill., by the destruction of the plates on which the first forty-eight page of his book were stereotyped.

SANBORN, N. Y., May 5, 1888.—Bro. Kells,—I have received several of your papers, the doctrines advocated in them I highly appreciate, for which I enclose one dollar. Yours truly,

W. R. SORNBURGER.

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 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

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

CANADA :

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

REMITTANCES.

List of remittances for the NAZARENE MESSENGER since April 1st:

E. C. Lavisb,	\$ 1 00
J. Skinner,	1 00
W. R. Soraburger,	1 00

LETTERS.

List of letters received since April issue: E. C. Lavisb, Mrs. M. E. Oakley, F. W. Townsend, R. V. Lyon, J. Skinner, Z. B. Chase (2), M. G. Moncrieff, J. M. Lewis, Geo. Broadfield, and W. R. Soraburger.

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.