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THE NAZARENE MESSENGER.

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

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No. 8.

The Gospel.

PART III, CONTINUED.

BY E. C. LAVISH.

Let us now rehearse the seventh and last sermon. "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 sands which are 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.*

Thus we find that the language Paul has quoted as being the Gospel, is to be found in the first or opening sermon preached unto Abraham, and also in the seventh and last or closing sermon,

which proves to us that these seven sermons contained the pure gospel. They are not adulterated with the pagan ideas of the present time, nor with those prevailing in the times of the patriarch: for we do not find in them one word about going off to the Elysian fields of Pleasure, now called by the more modern and polished name of Heaven. Not one word about saving his precious immortal soul from the flames of hell fire. No allusions can be found in all these seven orthodox gospel discourses preached to the patriarch, that he should ever go to the heaven of the gods of his ancestors if good and obedient to God: or, that at some indefinite period in the future from his day, "His Seed," the Christ, (see *Gal. 3 : 16,*) should be slain as a sacrifice for the sins of the whole world: and that salvation could be secured by simply trusting in the literal physical blood of this sacrifice: nor to any of the modern ideas so earnestly set forth by the so-called orthodox clergy as important and indispensable

adjuncts to the gospel they are engaged in proclaiming.

We must not lose sight of the fact that the patriarch had been reared under the religious training, prejudices, and influences, of heathen or pagan ancestors, priests, and institutions; and that animal as well as human sacrifices were offered by them, whose literal blood was thought to be sufficiently vicarious to appease the wrath of their offended gods, and to be able to purchase for them an admittance into the Elysian Fields of Pleasure; and that all this was regarded as the Orthodox Theology and Gospel by the patriarch and his ancestors. But though it was not the same gospel he was now having proclaimed to him, yet when we consider how hard it is for mankind to give up the religion taught them by their parents, sabbath-school teachers, and the clergy, and cut entirely loose from all connection with the religious institutions with which they have so long been connected, and start out to embrace a religion more in harmony with the teachings of the inspired word of God when stripped and purged from the great mass of pagan accretions that have like a veil, hid from view the plans and purposes of God:—I say when we take into consideration that it is contrary to Adamic human nature to be willing to abandon the religion, and the religious institutions in which we have been reared, we can perhaps realize the strong attachment that Abraham must have had to overcome, when, hearing the first gospel sermon, he found himself and household called upon to give

up his cherished religion received from his pious parents, for though they were idolators, they were no doubt as devout and pious as any person can be that professes the Christian religion,) and which they had so honestly held for so many years, and in the faith of which their pious ancestors had died so happily and gone, as was supposed to heaven or to the Elysian Fields of Pleasure. But this was not all he was required to do. In addition, he found the gospel he had now for the first time heard proclaimed, called upon him not only to abandon the religion and religious institutions with which he had been connected, but it called upon him also to sever other ties, even those that tenderly bound him to his neighbors, friends, and his own blood relations, for in the first gospel message came the command: "Get thee out of thy country, and from thy kindred, and from thy Father's House, into the land I will shew thee."

According to the record, he at once departed, as the Lord had commanded him. Such faith, and obedience, especially at his age is wonderful: for he was then 75 years old:—a period in life when it is not easy to change ones religious views and sever those social and domestic relations that bind mankind together:—all of which he was ready to abandon for the new religion disclosed to him in the new gospel. He did not stop to ask the angelic messenger if they were any others that had heard this new gospel? and the number that had believed it? He did not try to find out first if any of the great, the influential, about him, had heard, and

accepted these gospel promises, before he could make up his mind to believe and embrace them! He did not treat the Reverend, and angelic preacher with contempt, by telling him that he did not want any such promises and blessings as he proposed to give him in his gospel; for my ancestors were all good and pious pagans, and died happy, and went off to the Elysium; and the religion that was good enough for them to live and die so happily by, I guess is good enough for me! He did not say to the preacher of this new gospel, "do you think all the learned and devout idolators that have lived could have been in error in regard to the promises made to us by our gods, and that none of the good people that have died, have gone off to Elysium,—the Heaven, the Paradise of our gods; and that you, only, have preached the true doctrine of rewards? I don't know as I care about inheriting this land you have proposed to give me,—literal land, with literal kings over literal nations of the earth! Such promises are too material! I have always been taught to believe in the spiritual,—the escape of the soul at death, from the body, when it would be taken off to the Elysium of the gods, to be forever happy in a spiritual state, and I do not believe that all these pious pagan priests, learned professors, and pagan church members have been mistaken! Impossible! They were too intelligent for that! If you, only, are right, and all these pious pagans are mistaken, do you not think that some of our learned men would have been sharp enough to have discovered

it long ago? Besides what does it matter what our reward is going to be, so we are good, and can feel happy and die happy?

This is the way some people argue in our day, when the true gospel is preached unto them! But none of this kind of caviling entered the mind of the venerable patriarch, and consequently he did not use any such logic as this. Although he knew he would be without one sympathizing friend, in his new religious views—except Sarah, his wife and Lot, his brother's son,—he promptly, cheerfully, and without waiting for others to join him, cut himself loose from his former religious and social surroundings and associations, dear as they must have been to his heart, and in obedience to the gospel call, started for Canaan, the land he and his seed after him were to receive for a grand political possession at some indefinitely specified time in the future. His faith in the gospel message he had just heard, outweighed all his former prejudices and attachments to the dear old pagan religion of his ancestors, taught him in childhood, boyhood and manhood; and which still clung to him with tenacity in his maturer years; also all the strong ties of consanguinity that bound him to his kindred; for the command was:—"Get thee out of THY COUNTRY, and FROM THY KINDRED, and FROM THY FATHER'S HOUSE, UNTO A LAND I WILL SHEW THEE."

(TO BE CONTINUED)



Our Faith.

BY T. H. PHELPS.

(Continued.)

We beg it to be distinctly understood that we regard our Lord Jesus Christ as in his entire nature a perfect true and real man, as begotten of God, as created of God as we are. But ! says an objector, the gospels of Matthew and Luke, in their opening chapters teach that He was begotten by the holy spirit. Do you believe in that portion of the word ? Our answer is, no we do not. We do not disbelieve it because of the consequences that would follow if it were true, but because they tell a different story, and set before us a different Christ, to the one predicted in the O. T. Besides it would make (if true) Christ not a man, but a new order of being, known to the fables of Paganism, but not to genuine Christianity. We do not however disbelieve the narrative in the opening chapter of the first and third gospels, on account of their fated consequences, but because the narratives themselves bear it written upon their faces, that they are not history but legend. Scarcely any one, I should think, on reading them over once carefully, (unless they have a theory to uphold) could fail to see their absolutely legendary character. Remember we do not speak of rejecting the star, the visit of the Wise Men, the flight into Egypt, the song of the angels, as poetical and beautiful myths. This we think they are. But we are

called upon to receive them as actual reliable history of actual and literal fact. Remember too, we are not denying the reality of a holy child born of a holy mother. But of a supposed miraculous conception of a supposed comingling of Deity with one of his creatures, and this we say partakes of the character of the myths of Paganism, and has no shadow of likeness to the simplicity of the genuine gospels. It is clearly in spirit and in incident a fragment of some of the Apocryphal gospels which it greatly resembles in character, and was subsequently added to the accredited writing of Matthew and Luke. The apostles and early disciples knew nothing about it. It is never alluded to again. It stands by itself unconnected and alone in the N. T., and yet is it not a fact, the whole of Orthodox christendom not only receive it as a narrative divinely true, but actually have their whole theology based upon it ? And is it right and honorable in us, is it just to Jesus Christ, is it reverential to the God who annointed Him, and who raised him from the Dead ?

Is it being faithful to truth to stand quietly by and see this mythology crushing out the Jesus of the Gospels and substituting Paganism in its place, thus making the divine religion of Jehovah ridiculous in the eyes of intellectual men. How did his own family regard Him, ? and the people too, and His Apostles among them, how do they treat Him to the very last. Sometimes they are offended with Him. Sometimes they call him an emissary of Beelzebub. The inhabitants of His

own village, Nazareth, tried to pitch him headlong down the hill. And what do they say of him "Is not this Joseph's son?" Luke iv-22. "Is not this the carpenter, the son of Mary, the brother of James and Joseph, and Judas and Simon? and are we not His sisters here with us? And they were offended at him." Mark vi-3.

The Apostles always treated him as one of their own species. They never once in all their teaching or writing drop the slightest hint that they knew anything of the story told in the writings under examination. They were Jews, and shared the opinion of their countrymen, that the Messiah was to be of the Royal line of David, they held this opinion until they saw their beloved master hanged on the accursed tree. Their hopes for a time are blighted. Thwarted they think they have seen the last of their master. He whom they expected to establish the Throne and Kingdom of David is dead. Had they have known anything of the miraculous begetting of Jesus they would not have been so desponding. After His resurrection they hold the same faith, they speak of Him as the "son of David" the "heir to David's throne." Not a word about the divine begetting. How can we account for their silence upon such a stupendous subject? Only by casting aside the heathen fable and accepting the blessed truth that Jesus Christ was the "son of Joseph" according to the pedigree given by Matthew, and the "son of God" according to the spirit of holiness by his resurrection from the dead." He had by his holy

life, by his obedience to the will of Jehovah; by his devotion to the laws of Moses, by the surrender of his will to Deity, earned for himself eternal life. He had by his faithfulness during the whole of his probationary career "magnified the law and made it honorable." Be it ours to follow in the footsteps of this great and glorious man, recognizing in him the Christ of God. He who is appointed to be judge of the living and the dead. He is set before us as our master, let us follow Him, accepting him as our Saviour, our Master and our Lord, not confusing our minds with the jugglery of priests, or the mysteries of theologians, and though both accuse us of denying the Bible and Jesus Christ we can claim to stand in the company of that great apostle to the gentiles—the Apostle Paul. He knew Christ as man, he knew him as dependant upon God, he knew him as God's messenger, His Christ and son. He knew him as a man to be loved and followed because of his holy life and beautiful example. Let others beware of their creeds, their confession and their catechism. Enough for us, the grand old faith of Paul that the "head of every man is Christ and the head of Christ is God."

T. H. PHELPS.

The Blood of Jesus Christ.

BY JOSEPH W. OAKLEY.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ

his son cleanseth us from all sin—1st John, 1 : 7. The above scripture is taken by most religious people to have reference to the *literal* blood of Jesus Christ. A few years ago I was sailing along in the same boat, but since coming to a correct understanding of the nature of Jesus, I can see too much of the doctrine of *substitution* in this theory. The doctrine of substitution is entirely misleading, and also a God dishonoring doctrine, having come to us from Paganism, through the channel of the apostate "Mother of Harlots" and deeply underlies the doctrine of the atonement as taught by both mother and daughters.

In the above text of Scripture the *literal* blood of Jesus is meant, we are left in a dilemma as to where this blood can be obtained, for while Jesus was upon the cross we have no record that anyone caught his blood. Although the good (?) old hymn reads

Believe, believe, the record true,
Ye all are bought with Jesus' blood ;
Pardon for all flows from his side ;
My Lord, my love, is crucified.
Then let us set beneath his cross,
And gladly catch the healing stream :
All things for him account but loss,
And give up all our hearts to him :

Many people jump to the conclusion that the *literal* blood is meant, without giving the subject proper thought and failing to realize the deeper meaning which underlies the *literal*. But the question, does the *literal* blood of Jesus Christ cleanse from all sin? Let us make the *literal* application and we shall soon see the absurdity of such a position.

Rev. 7 : 14—"Here, is a great multitude that have washed their robes, and made them white in the *blood* of the lamb. Now if the blood be *literal*, so must the *robes* and the *washing* be *literal* also. How absurd to say that *literally* washing their *robes* in *blood* would cleanse the person from sin. The same thought of cleansing or being saved *by the blood* is quite common in the new testament writings, see Acts 20, 28 ; Rom. 3, 25 ; 5, 9 ; Eph. 1, 7 ; Col. 1, 14 ; Peter 1, 19, etc. Jesus said, "Except ye eat the flesh of the Son of Man, and drink his *blood*, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me and I in him." John 6, 53 to 56. If these words are carefully studied no one can for a moment suppose that Jesus meant his *literal* animal flesh and blood. For if the flesh and blood be *literal*, then the eating and drinking must be *literal* also. But surely none would be so inconsistent as to hold to such a view. Whatever Jesus gave to eat and drink had reference to something that would give spiritual or eternal life. The eternal if used at all could do nothing better than sustain natural life, therefore if Jesus did not use the terms flesh and blood in a *literal* sense, they must have been used in a figurative sense. And in like manner is the term blood used throughout the whole new testament, where it has reference to the sacrifice that taketh away the sin of the world.

The term blood must here signify life. Paul, writing the Hebrews, ch. 9, 22 says "And almost all things are by the law purged with blood, and without the shedding of blood is no remission." This was under the law, and was a shadow or type—and verse 23 says: It was therefore necessary that the patterns of things in the heavens should be purified with these (literal blood offerings) but the heavenly (or antitypical) things themselves with better sacrifices than these.

The sacrifice of Jesus, was the heavenly or antypical kind, which was to be better than the literal blood. The Psalmist, 40-68, speaking prophetically of Jesus says: "Sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin offering hast thou not required (as given under the law.) Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God, Yea, thy will is within my heart.

This evidently was the better sacrifice, viz., to do the will of God—obedience. Jesus himself says, John 6, 38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." And again in John 17, 4, "I have finished the work which thou gavest me to do. Note—This work was finished before his literal blood was shed.

The life of Jesus was a life of obedience and sacrifice, symbolized by the blood. Thus the sacrificial life of Jesus taken as a pattern by us will cleanse us from all sin. The key to the words of Jesus in John 6, concern-

ing the eating of his flesh and the drinking of his blood, is found in the 57 verse. "As the living Father has sent me, and I live by the father; so he that eateth me, even he shall live by me." To eat Christ is to eat and digest his life, symbolized by the literal blood.

The Psalmist says, Ps. 11: 15, 17: "O Lord, open thou my lips; and my mouth shall show thy praise. For thou desirest not sacrifice (literal) else I would give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Thus, without the aid of the literal blood, or the Roman cross on which Jesus was murdered, we can fully comprehend the text at the head of this article, viz. "If we walk in the light as he is in the light we have fellowship one with another, and the blood (life) of Jesus Christ his son (if taken as a pattern by us) will cleanse us from all sin.

A Few Notes on the Apocalypse, in Opposition to the View taken by Dr. Thomas in "Eureka."

BY GEO. BRADFIELD, CHELTENHAM, ENG.

PART FIRST.

This is not intended to be a criticism "Seriation" of Dr. Thomas' work, but only a few remarks on points where I conceive him to be in error. As there are those among us who to a large extent embrace his views on the question, it is of course open to them—with your

permission—to reply, if they think fit. Personally thou, I reject the Doctor's views on the Apocalypse, believing them to be raised on a false foundation. I look upon that book to be what its name implies, viz.: "The Revelation (or revealing) of Jesus Christ," (see margin 1 Cor i: 7) that is to say, it is wholly and entirely in the future. That up to the present time not a seal has been broken, not a vial out-poured. I may be mistaken, but, nevertheless, such is my conviction. I pass over the three first chapters of the book, which deal with the epistles to the ecclesias, by remarking that, if the Lord spares me, I may probably show at some future time that these ecclesias are likewise in the future, and have nothing whatever to with the present dispensations of grace, and commence with chapter iv.

"After these I looked and lo a door opened in the heaven, and the first voice I heard as the sound of a trumpet talking with me saying, 'Come up (or ascend) here and I will show thee that which must occur after these.'"

In dealing with the two first words of this verse the Doctor writes a great deal which is not according to the "law and the testimony." "After these," he says, signifies the things to be accomplished after the removal of the light, stands out of their places in the ecclesias, after the tribulation of ten days after fighting against the Baalamites, after casting Jezebel into a bed, etc., after coming upon the dead in trespasses, and sins as a thief, and after the spirit had spued them out of his mouth;

Now, I have no hesitation in saying this is simply assumption. There are only two things the Lord positively affirms he will do in the shape of punishment, viz.: Cast the woman Jezebel into a bed, and kill her children with death. The other punishments are all conditional, that is to say, they would not be inflicted if repentance was manifested. It is therefore adding to the word to say that these punishments were positively inflicted. But even supposing, for the sake of argument, that the judgements in question were doomed to fall upon the ecclesias, it by no means follows that the events narrated in chap iv and following chapters are subsequent to such judgement. On the contrary I maintain that the events in Chapters iv and v are to a great extent contemporary with the condition of things in the seven ecclesias, and that chaps. ii and iii do not represent seven different stages in the progress of the church of God towards apostacy, but the state of the ecclesias immediately after the revelation (or manifestation) of the Lord in glory with his saints. (Col. iii) But of this anon.

I now come to the opening of a door in the heaven. It is scarcely necessary for me to say that the Doctor refers this to "Gentile national government" which (says he) is "closed to the saints. " Their principles incapacitate them " for sharing power with the world " rulers. A saint cannot condescend . . . to seek the favor of the " dead in trespass and sins whose " votes are indispensable to his exal-

"tation to the heaven. . . . No saint
 "could consent to occupy the Papal
 "chair, or to fill an archepiscopal
 "or other ecclesiastical or secular
 "throne. Fortunately for the Saints
 "this heaven is shut against them
 "and its door bolted, locked and bar-
 "red, etc. But it is not always to be
 "barred against them." (vol. II,
 pages 4, 5.) This is mere vapour.
 Where is the Saint who has obeyed the
 divine command to "come out from
 among them and be separate," who is
 likely to be chosen to occupy the Papal
 chair, or any other ecclesiastical or se-
 cular throne? Echo answers where,
 and therefore to say that fortunately
 for the Saints the door of the heaven is
 shut and bolted and locked against
 them is too absurd. "The oracle," con-
 tinues the doctor "proclaims a door
 "opened in the heaven, which is equi-
 "valent to saying that a power had
 "been apocalypted *on earth*, stronger
 "than the Satan who now fills *the*
 "*heaven*, and had made a breach in
 "the enemy's (Satan's) works so that
 "it (the power) could march through
 "this breach (or door) and take pos-
 "session of *the heaven*." Just let us
 try and realise this if we can. Satan
 is sitting in the *heaven* in great power
 another power appears on the *earth*,
 makes a breach in Satan's works in *heaven*,
 marches through this hole and
 takes possession of Satan's dominions in
heaven. This, we read, is easily com-
 prehended, and makes the oracle (John's
 vision) easy of comprehension (ibid,
 page 6). It appears to me to make
 confusion worse confounded. If this is

the basis on which the doctor's work
 rests we need not wonder at the exist-
 ing confusion. "To the law and testi-
 mony." If only we at all times would
 follow this golden rule how much bet-
 ter it would be. I am not in the least
 surprised at the doctor with his idea
 that none of the Saints would ever as-
 cend up to the heaven of heavens, the
 abiding place of the Most High, labor-
 ing to show that this scene is in the
 political heaven. But above all things
 let us have truth. There is testimony
 to show that the Saints will go to hea-
 ven if it is not to be their eternal abid-
 ing place, and I consider that to any-
 body who has not a theory to uphold,
 it is as clear as the daylight that the
 events narrated in Chaps. iv and v take
 place not in the *political* heaven, but in
heaven itself before the throne of God.
 The beloved disciple of the Lord is pri-
 vileged to behold certain things in vi-
 sion, and to enable him to do this a door
 is opened in heaven, the cloud which
 covers the glory of God was removed so
 that he could see that which lay beyond
 The voice he heard was that which he
 heard at first (chap. I : 10) like the
 sound of a trumpet. This undoubtedly
 was the voice of Jesus. The doctor
 says this was a symbolical voice of the
 seventh trumpet period, which will
 awake him from his sleep, and assumes
 further that when John hears the voice
 for the second time (chap. IV) it is at
 the same epoch. Hence the beginning
 of the first voice awoke him to life and
 action, (chap. I) and afterwards the same
 voice invited him to ascend to heaven
 and to inherit the kingdom established

there (ibid. page 8). On this point I cannot keep company with the doctor John was *already in spirit* when he heard the voice of the Lord. (chap. 1:10) Was he then in spirit before his anastasis? If Dr. Thomas' statement is correct he must have been, for he says "it (the voice) awoke him from the dust of death." But common sense teaches us it was nothing of the sort. As the beloved disciple his Lord reveals himself to him in all the glory which the Father had bestowed upon him, and it was more than he could bear. "He fell at his feet as dead." This sounds very unlike being raised from the dead in my mind. But he is comforted and strengthened to receive the mystery of the seven ecclesias "the things which are;" *i. e.* at the time referred to in the vision. In chap. iv the voice addresses him and invites him to "come up." We are not told that he saw the one who spoke to him on this occasion. On the contrary something more exalted he is privileged to behold, viz: the throne and glory of the Eternal, as well as the events which were to follow after, hence his exaltation. There is positively no foundation for the assertion Dr Thomas makes that on this occasion the voice invited him to ascend to the (political) heaven. and to inherit the kingdom established there. It is purely imaginary. At the time this takes place the Kingdom has *not* been established, the Son of God has not gone forth to war, nay, not a single seal has been broken. How then can it truthfully be said that John is invited to inherit the kingdom established in the political heaven? The

truth of the matter is, the word has been appealed to for support of pre-conceived notions, and consequently confusion manifests itself. I may possibly be asked what proof I have to offer in support of the statement that the kingdom has not been established, etc., at the period of time represented in chap. iv. I answer chap. v is sufficient proof of this. It is the throne of God John beholds, not the re-established throne of David, because in verse 13, the seer heard voices proclaim "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for the ages of the ages." The Lamb is not sitting upon a throne at this epoch. And we hear nothing whatever of his reign until after the sound of the seventh trumpet, the first of which is not sounded until after the breaking of the seventh seal. *Then* we learn that the Kingdoms of this Kosmos has become the Kingdom of our Lord and of his Christ. But the Church of God—*i. e.* the body of Christ—has been presented before the throne of the Eternal prior to this.

(TO BE CONTINUED.)

The Tree of Life.

"And the Lord God said, Behold the man is become as one of us to know good and evil. And now *lest* he put forth his *hand*, and *take also* of the *tree of life*, and *eat*, and *live forever*; *therefore* the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he

placed at the east of the garden of Eden, Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life.—Gen. 3-22, 23, 24.

Since God took such (such) precautionary measures to prevent Adam and his posterity from eating of the tree of life, lest, as He says, they should eat of it, and live forever (or become immortal), is it true that Adam and his offspring somehow got immortality notwithstanding all these precautionary measures on the part of God? If after all this man got immortality, we would like to be informed HOW, WHERE, and WHEN he got it?

E. C. LAVISH.

INTELLIGENCE.

BUFFALO.—In a recent communication from this city Bro. J. D. Davis says: "We are still holding services, and preaching the truth as it is in Jesus. Bro. Lyon was with us the 2nd Sunday in July, and preached from the Disciple's prayer, commonly called "the Lord's prayer." We had a good time. On the third Sunday (21st) Bro. Davis spoke for nearly an hour on the second coming of Christ, the scoffers of the latter days, and endeavored to show by the signs of the times and the prophetic numbers in Daniel that the second advent is now nearly at the door. On July 28th Bro. Oakley preached on the "One Hope," showing that the *one hope* of the Bible was very distinct from the *many hopes* generally entertained by the professing christian world. On the first Sunday in August Bro. Byers, of Blossom (a town 14 miles from here) preached on "The Gospel" what is it? in which he contrasted the Gospel as preached at the present day by the harlot mother of the Revelation and her

daughters, with the gospel as preached by Jesus and his disciples. We—wife and I—paid a visit to Bro. Lyon lately, and while there he met with an accident by falling off a chair, in which one of his sides was badly hurt, but at latest reports he was improving. On August 11th I again spoke on the re-gathering of Israel to their own land. There was a good attendance, and an interest was manifested by some in searching the Scriptures, to see if these things were so. There were some Christadelphians with us, and we eat the Memorial Supper with nine brethren who are all looking for that great and glorious appearing of our Lord Jesus Christ. We have just received the August number of the N. M. and are glad to read the cheery news from England.

FROM JERUSALEM.—Mrs. A. E. Davis writing from Jerusalem in June last says: "The Jews seem to be monopolizing everything. They are bringing improved machinery to this country and they nearly all have good trades. One can hardly realize what progress these people are making in Palestine. The same writer also speaks of rain falling at Jerusalem, and Alexandria in Egypt, in the early part of June, which is very unusual in those countries at that season of the year. We also notice from a late issue of *The Age to Come Herald*, that the Editor of that paper is about to make a short visit to Palestine and visit the chief places of note in that ancient land. The MESSENGER wishes him a prosperous journey and hopes he will have much interesting information to impart on his return regarding the restoration of Israel, and the revival of the truth in the Holy Land.

CLARKSON, ONT.

Dear Brother Kells—Enclosed please find one dollar for the MESSENGER, as I

must say I like it very much. Glad to hear from the Brethren in England and that the truth is gaining ground; but we must not expect to see it all at once, so that we need to be wise and have patience with those that differ from us. I wish the MESSENGER much success, from your Brother in Christ.

WM. PLATTS.

The Nazarene Messenger.

PUBLISHER'S NOTES.

We have lately been reading the Gladstone-Ingersoll religious discussion with a review by a Congregational clergyman. Each of these contestants have displayed some remarkable talents, and furnished food for thought to intelligent minds, but though we may for a passing moment admire the display of wit, learning, and argumentive proueness of the different disputants, and give to each a measure of applause, yet, in conclusion we are forced to ask ourselves what good has been, or can be done, by the whole discussion; except to show that no matter how bad a person's case may be, he can say something in its defence. Mr. Gladstone's religious edifice rests on a foundation of sand, is being undermined and doomed to fall, notwithstanding the piles of ink and paper used to prop it up. While the pictures painted on the clouds or the morning mists, with so much eloquence by Col. Ingersoll does not improve matters, by leaving the falling fabrication in its ruins and desolation, for as much as they provide no shelter

to the weary pilgrim on life's journey, from either the summer's heat, or the winter's cold. One sheltering ray from the towers of Zion, as revealed in the book of Inspiration, or conveyed to the mind of nature's student, through the dictates of reason, from the visible hand of Earth's Creator, will teach more solid truth, as to man's present duty and happiness, and give more guidance to his future destiny than a house full of such literature.

The question of the authenticity and genuineness of the Greek gospel of Matthew seems not to have been discussed during the dark ages when popery held the control of the minds of men in the greater part of the countries of Europe, but it again began to be agitated by many learned men soon after the commencement of the Protestant Reformation. In Germany a section of the Anabaptists called Servatians, or the followers of Michael Servatus denied that this gospel was wholly genuine for the following reasons: (1st) That the author of the Greek Gospel misapplied a number of the prophecies of the Old Testament in order to prove the natural divinity of Christ. (2nd). That the true gospel of Matthew was written in Hebrew, whereas this which we now have under his name, seems to have been written in Greek. These objections on the part of the unfortunate Servatus, and the arguments to which they led, was doubtless the chief reason that caused the trinitarian Calvin to instigate his being burnt to death in the market place of Geneva.

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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CANADA :

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

LETTERS.

List of letters received since July issue: J. D. Davis, Geo. Bradfield, Z. B. Chase(3), M. I. Lewis, W. Platts, Thos. A. Weldon, Mrs. R. V. Lyon.

REMITTANCES.

E. C. L lavish, \$1, W. Platts, \$1.

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.