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VOL. 1.

MARCH, 1888.

No. 2.



The : Nazarene : Messenger.

PUBLISHED BY

WILLIAM L. KELLS,

LISTOWEL, : ONTARIO. : CANADA.

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THE NAZARENE MESSENGER.

"A ringleader of the sect of the Nazarenes."

"Behold I send my messenger before thy face."

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

Vol. 1.

Listowel, Ontario, Canada, March, 1888.

No. 2.

The Gospel of the Nazarenes.

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PART I.
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The Language in which it was Written.

We now turn to the testimonies of the fathers. Papias, an elder in the ecclesia of Hierapolis, where the gospel was first introduced by some of the twelve apostles, and who was personally acquainted with the elders of the Nazarene ecclesias of Palestine, and who had seen and conversed with the apostles, writing towards the middle of the second century says: "Matthew composed the "Oracles of the Lord" in the Hebrew dialect, and each person translated it as he was able." And Irenaeus, the scholar of Polycarp, the bishop of Smyrna, who had in his early days seen and conversed with the apostle John, writing towards the close of the second century, says: "Matthew, indeed produced his Gospel written among the Hebrews in their own dialect, while Peter and Paul proclaimed the Gospel and founded the church at Rome."

Origen, an Egyptian scholar and teacher in Alexandria in the early part of the third century, but who was no friend to the Hebrew Nazarenes or their Gospel, speaking of the authenticity of the Gospel says: "The first is written according to Matthew, the same that was once a publican, but afterwards an apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew." Eusebius, bishop of Caesarea, to whose church history we are indebted for much of the remains of early ecclesiastical records, writing in the early part of the fourth century says: "Matthew also having first proclaimed the Gospel in Hebrew, when on the point of going also to other nations committed it to writing in his native tongue, and thus supplied the want of his presence to them by his writings." Ecc. His. page 180. And regarding Pantaenus, a teacher in Alexandria in the early part of the third century, it is said that upon his visiting India, he there found his arrival anticipated by some who were acquainted with

the Gospel of Matthew in the Hebrew, to whom Bartholemew, one of the twelve apostles had preached, and left the Gospel of Matthew there with them, in the original Hebrew, which was preserved till this time, and this Pantaenus brought with him on his return to Alexandria. Epiphanius, a writer of the fourth century, and bishop of Salamis, in Cyprus, states that in the time of Constantine, a certain Jew, called Joseph, found in a cell at Tiberias, a copy of the Hebrew Gospel ascribed to Matthew. This writer also in speaking of the Nazarenes, who still preserved this Hebrew Gospel, says: "They have the Gospel of Matthew most entire in the Hebrew language among them, for this truly is still preserved among them, as it was at first in Hebrew characters, but I know not whether they have taken away the Genealogy from Abraham to Christ." and in another part of his work against heretics, this Catholic father, speaking of the Ebionites, says: "They also receive the Gospel according to Matthew, for this both they and the Corinthians make use of and no other. They call it the "Gospel according to the Hebrews," for the truth is that Matthew is the only one of the New Testament writers who published his Gospel and preaching in the Hebrew language and Hebrew characters." Some other statements made by this writer will be examined hereafter when we come to enquire wherein the original Hebrew Gospel, preserved by the Nazarenes, differed from the Greek version. Jerome, one of the greatest scholars of his

time, writing at Bethlehem in the latter part of the fourth century, says: "Matthew, also called Levi, who became from a publican an apostle, was the first who composed a Gospel of Christ, and for the sake of those who believe in Christ among the Jews, wrote it in the Hebrew language and letters, but it is uncertain who it was that translated it into Greek. Moreover the Hebrew copy itself is to this time preserved in the library of Caesarea, which Pamphilus, the martyr, with much diligence collected. The Nazarenes who live in Beraea, (a city of Syria,) and make use of this volume, granted me the favor of writing it out, in which (Gospel) there is this observation, that wherever the Evangelist either cites himself or introduces our Saviour as citing any passage out of the Old Testament, he does not follow the translation of the LXX, but the Hebrew copies." Epiphanius also states that the Hebrew Gospel used by the Ebionites began with the account of the baptism of John the Baptist (when Jesus came from Nazareth to be immersed by him in the River Jordan). We also learn from the testimony of many of these fathers, that the Nazarenes, whom they miscall Ebionites, though there was probably a difference of opinion among them regarding the observance of the Mosaic ceremonies, yet they both held and taught, and triumphantly referred to Matthew's original Gospel as proof of their belief that Jesus Christ was the natural offspring of Joseph and Mary, and a legal descendant of the royal family of David, and therefore the

rightful heir to the throne of Israel, and that it was his legal and moral righteousness which in the metaphoric language of the Hebrews constituted him the "Son of God." There is also evidence that the Nazarenes held that Mary, the mother of Jesus was of the tribe of Levi, and that in the veins of the Messiah flowed the sacerdotal blood of Aaron, as well as the royal blood of David, hence to the patriotic Jewish believer, the Christ combined in his person all the attributes of a typical king-priest and prophetic law-giver, and they looked onward to his coming again and future universal reign with all the joy and gladness that that faith and hope could inspire, and which no persecution or martyrdom could destroy or quench, and so long as any of the personal relatives of Jesus were living, they were looked upon by their Hebrew fellow believers with reverence and esteem, and they took leading positions in the ecclesias of Jerusalem and Palestine, where Matthew's Hebrew Gospel took rank among them with the older scriptures of Israel for "the testimony of Jesus was the spirit of prophecy," or in other words, the account of the life, mission and teachings of Jesus as testified by Matthew in the Hebrew Gospel, were in harmony with what the Prophets had predicted the Messiah would do at his first advent.

Many other testimonies might be quoted to the same purpose, but these seem sufficient to prove that the original record of the life and discourses of Jesus, the Nazarene Messiah, was composed by Matthew, one of his twelve

chosen companions, perhaps with the assistance of his brothers, in the language then commonly called the Hebrew, the language then commonly spoken by the masses of the Jews in Palestine, and used by Jesus himself. It is interesting to note that a copy of this "very Hebrew Gospel," perhaps one of the original copies written by Matthew himself, was seen by Jerome late in the fourth century in the library at Caesarea, and as he resided at Bethlehem and could not use the work for the purpose of study, the Nazarenes residing at Berea (or Aleppo) in Syria, kindly lent him a copy of the same document, which he transcribed into Greek and Latin. In the original Hebrew, however, it still remained extant until towards the close of the fifth century, when the Bishop of Rome, included it amongst the apochryphal gospels and decreed its destruction, and in the reign of Theodosius in the same century, some fifty thousand persons were massacred in the provinces of Asia Minor, by the command of that Emperor, at the instigation of the Catholic priests, for the crime of holding the doctrines and practicing the precepts taught in this Gospel, and in the following century the name of the Nazarenes and their Gospel vanishes from the pages of history.

The first attempt at the formation of a New Testament Canon, was made by Marcion, a native of Pontus, but afterwards the leader of a Gnostic sect at Rome, towards the middle of the second century, but his canon comprised only a mutilated and corrupted Gospel

according to Luke, and the thirteen epistles of Paul, doubtless also corrupted in order to support his gnostic ideas, and trine immersion formula. The Hebrew Nazarenes, whose headquarters were at Jerusalem till the reign of Adrian, and afterwards Pella and Berea in Syria, and who for the first century were under the leadership of the relatives of the Measiah, accepted only the Hebrew Gospel of Matthew as authentic and genuine, and the only record of the life and discourses of Jesus the Nazarene written by an apostle, though in the Greek speaking communities, the Original Gospel of Mark, and afterwards that of Luke, seems also to have been used. These people appear to have held in esteem also the epistles of James and Jude, the first epistle of Peter, the Revelation and an epistle by John. A second epistle of Peter and second and third of John, were also known in the second century, but attributed to different authors, while the epistle to the Hebrews, attributed to Barnabus, seems to have been differently regarded by different sections of these communities. It is very probable however, that in the course of the second century, the original first part of this document was taken away, and what is now called the first chapter, added, in order to teach dogmas the very opposite to what its author intended, and several parts of our New Testament Canon, including those miraculous portions of the first two chapters of Matthew's Gospel, has been adulterated in the same way, as we will see as we progress onward. The epis-

cles of Paul appear to have been regarded with disfavor by many of the Nazarenes of Hebrew origin, as opposed to the teachings of the apostles, especially of James and John, while the fourth Gospel, which made its appearance after the middle of the second century, was by those people rejected as not the work or sentiments of the apostle John, and as representing a different Christ, to that delineated by Matthew and the other synoptics, and nowhere did this document meet with more opposition than among those churches addressed by John in the Revelation, and which its defenders claimed he had originated. The Acts of the Apostles, by Luke, appears to have been early known and generally accepted by the Hebrew, as well as the majority of the Gentile believers, though among the Hebrew Nazarenes it was supplemented by the "Commentaries" of Hegesippus, and the "Memoirs" of other Hebrew writers. Other sects had different Gospels, and as in modern times, every denomination had its religious newspaper, so in the early centuries, every sect had its different Gospel. Some altered and corrupted the originals, others forged false gospels in the names of the apostles or their disciples, like the modern book of Mormon, to suit their own peculiar dogmas. A number of these apochryphal documents are still extant. A number of sects and parties used the Hebrew Gospel of the Nazarenes, but more or less corrupted it, either by erasement or interpolation. Some of these, coming into the hands of the Catholic fathers,

they either falsely or ignorantly: accuse the Nazarenes with having altered the original Hebrew Gospel. Forgery and falsehood had been at work among the Gentile congregations from the earliest period of their history. Luke intimates that many versions of the Gospel story were in circulation when he wrote his Gospel, and it was to counteract the errors of these histories that induced him to write his treatise for the benefit of his friend Theophilus. It is very probable, however, that this Gospel did not come into general use and circulation until long afterwards, and then it seems that several additions had been made to the original text, though not so much as some now suppose, and when Paul wrote his first letter to the believers in Thessalonica, it appears that an epistle, forged in his name, was then in circulation among them. But the Hebrew Nazarenes kept their doctrines and their Scriptures pure, and it is to these that we should closely look in our investigations after truth. The formation of the Catholic canon of the New Testament appears to have been effected at Rome towards the close of the second century, but at the Council of Nice, A. D. 325, it was not completed. Seven documents included in our canon were yet wanting. There were then over forty gospels in circulation among professing Christians. Out of this mass "the four" were selected and the rest doomed to destruction, though even in the fourth century there were many among the general churches, who contended for the retention of the Gospel of the Nazarenes, for the Greek

"Gospel according to Matthew" admitted into the Canon was so much altered as to be regarded as a different work, in the compiling of the Canon, and at the Council of Nice, the Nazarenes had no voice. They were then denounced as heretics, and their writings and themselves doomed to destruction, under the general term of Quartodecimans, but a remnant still existed in their ancient seats for more than a century afterwards, perhaps till the conquest of Mahomet, when many accepted the faith of Islam as better than that of Rome. But while some apostatised, or reverted to Judaism, the testimony of the more faithful was silenced in fire and blood by the decrees of the Catholic Emperors and bishops of Rome and Constantinople, but it had been predicted that their testimony for the truth would again be revived after many years. It was doubtless from the fact that the Epistles of James and Jude, II Peter, and those of the Elder John, as well as the Revelation, had emanated from the pillars of the Nazarene ecclesias, that these writings, as well as the Nazarene Gospel, were not at first admitted into the Catholic Canon. And not until the principles of the Nazarenes ceased to be contended for, and these documents had been somewhat revised, did they at length become a part of the Catholic New Testament.

Dr. William A. Hammond maintains the startling thesis that there is no physiological necessity for death, and that but for ignorance or disregard of natural laws and conditions men would never die.

For the MESSENGER.

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

BY CHARLES DEALTRY.

The Seed of David.

4. The SEED of David was accord-
ing to the terms of this covenant to oc-
cupy the throne. Verse 12 of I Sam-
uel vii. ; and verse 29 of Psa. lxxxix.
teach this.

No evasion of this specification can
be admitted for a moment or in the
least degree without invalidating the
covenant, and to the loss of the inheri-
tance, to the kingdom, to the throne and
to all of the consequent glories.

Note, God covenanted to Abraham to
give unto him and to his seed after him
all the land of Canaan for an everlast-
ing possession. Then in thee and thy
seed shall all the families of the earth
be blessed. But before Abraham had
an heir he could not see his way clear
to all this. Therefore he said to God,
one that is born in mine house is mine
heir. Here he thought to assist God.
But the covenant did not so read, and
God replied, "This shall not be thine
heir ; but he that shall come forth out
of thine own bowels shall be thine heir."
Gen. xv. 3, 4.

Here God was very specific, and pro-
posed no evasion. No substitution or
adoption could be allowed in the case.
But no more specific was he here in
language than he was with David. The
covenant there reads, "And I will set up
THY SEED AFTER THEE WHICH
SHALL PROCEED OUT OF THY

BOWELS, and I will establish his king-
dom." II. Sam. vii. 12. Also in the
Psalm so often above cited, lxxxix. 29,
36, we read, "His SEED also will I
make to endure forever, and his throne
as the days of heaven. His seed shall
endure forever, and his throne as the
sun before me." Again we read, "For
thy servant David's sake turn not away
the face of thine ancients. The Lord
hath sworn in truth unto David ; he
will not turn from it ; Of the fruit of
thy body will I set upon thy throne. If
THY children will keep my covenant
and my testimony that I shall teach
them, their children shall also sit upon
thy throne." Psa. cxxxii. 10-12.

Upon these texts, upon the notable
day of Pentecost, Peter commented and
applied them to Jesus of Nazareth, and
said, "Therefore (David) being a pro-
phet, and knowing that God had sworn
with an oath to him that of the fruit of
his loins, according to the flesh, he
would raise up Christ to sit on his
throne." Acts ii. 30.

Mark the expressions once more.
"Thy seed after thee." "Thy seed after
thee, which shall proceed out of thy
bowels." "Of the fruit of thy body."
"Of the fruit of his loins."

What can be more definite than all
this as to the rightful heir? Again,
the language to Abraham, "This (Elee-
zer—as an adopted one) shall not be
thine heir, but one that shall proceed
out of thy bowels shall be thine heir,"
teaches without a mistake as to how
these texts concerning David's seed shall
be understood. No evasion then of the
language is admissible or possible. It

cannot be an adopted one. It cannot be a substituted one. It cannot be one whose life has come through some other source; but it must come in the line of David. It cannot be one begotten by an angel, but begotten in the line of David. It cannot be one begotten of, and whose life came through the Holy Spirit, but begotten in the line of David. It cannot be one begotten of and whose life came direct from God, but it must be begotten of and whose life came from David. This the covenant contemplates, and it does not and cannot contemplate any other. Any other is an imposter, and can never, according to the terms before cited, enter upon the inheritance, can never regather Israel, can never establish the kingdom; and can never sit upon the throne.

But such a character as is contemplated in the covenants and in the prophecies is Jesus of Nazareth. All these expressions found in the covenants, by Peter upon Pentecost are applied to him, as above cited, Act. ii. 30. To him, not through an angel, not through the Holy Spirit, not through the Deity, not through Mary (for her genealogy is not known), but through Joseph, a son of David, is the genealogy by both Matthew and Luke traced. To say that Luke traces Mary's genealogy is to say just what Luke does not say, and is to set forth a claim just the opposite for which the genealogy was given. To say that Mary was of the house of David is to say just what the genealogy, and what all the scripture does not say, and what no credible historian has ever said. To say that the line of inherit-

ance was through Joseph and that Jesus was not begotten of Joseph, but was only the legal son or the adopted son of Joseph, is just the plan which Abraham proposed with Eleazer, and which plan God rejected.

Here, therefore, our hope is made to rest firmly upon the covenants made with the fathers and with David; upon all prophetic declarations respecting the coming king to redeem Israel; upon the genealogies, upon the faith of Israel, and upon the teachings of the apostles as to who Jesus was, and as to what his claims to the Messiahship were. Here is a solid foundation. It rests upon God's covenant and oath. God swore unto David that he should never want a man to sit upon his throne. It stands as firm as the covenant of night and day, and as the ordinances of the sun and moon. Reader, we pray you rest your hope upon this rock. Believe what the prophets and apostles have said of him. Here what he says. Obey what he commands. Enjoy what he has promised.

FROM JERUSALEM.—The latest news from this city is to the effect that Mr. Benjamin Durgin, who has been there for some years past in the interest of the *Age to Come Herald*, and had been so very ill that he was expected to have but a few hours to live, had so far recovered as to be able to repair the stone wall around his garden. Mrs. Davis' letters from this city are very interesting, but it is evident that the time has not yet come for the gathering of the believers in the true Messiah.

RETROSPECTIVE.

BY ELDER R. V. LYON.

To the Brethren in the faith of Jesus scattered in Britain and America, greeting. Dear Brethren: On October 21, 1837, I was 78 years old, and am reminded if this age lasts many years that I shall have passed the last mile stone in life's journey through this dark and cloudy day, then be laid aside to rest in the dust until Jesus our Life giver comes. Then I will expect to see you and all who shall be accounted worthy to obtain that world, and the reserrection out from among the dead ones, to inherit the earth in its restored state. Sixty-three years ago I was immersed and united with the First Baptist Church in Southbridge, Mass., my native place. More than fifty-one years have rolled away since I began to preach, as the people called it. Forty-seven years ago the 6th of last June I was ordained according to the practice of the Baptist churches and with them I performed pastoral labor, also acted as an evangelist until Dec. 1st, 1845. In 1839 I obtained the lectures of the much loved by the good, elder Wm. Miller, which were an instrument in the hands of the Lord God of Israel, of leading me to embrace the coming of Jesus, and the setting up of the Kingdom of God on earth about 1843, a time never to be forgotten by me while memory lasts. Glory be to God for those days of a general deluge of the powers of God. In the fall of 1845 I was led to see that my all should be identified in the coming of Jesus and

all its kindred truths, as I might learn them from the Oracles of God, in order that I might be saved. Hence I laid all upon the altar, reputation and all I had, and said to the Lord, "Here I am, open the way and I will go and give the proclamation and the preparations necessary to be made, in order to stand amid the stupendous events of that day when Jesus will vacate the Father's throne and step into the car of glory, whose wheels shall roll in fire down the burning pathway of the heavens. And at once the way was opened, and I was invited by those who were looking for the coming of the Lord, and that without a dollar being pledged at my request. Never have I asked anyone to give or pay me a dollar for preaching. I have travelled in sixteen of the United States, and much in Canada, during the past thirty-five years for the purpose of giving the proclamation, the plan of human redemption—the Gospel. And to accomplish this noble work, and reach the ears of the multitude, I saw that it was my duty to use some of the principal that I had laid aside out of my own hard earnings. Therefore I ordered a tent to be made at a cost of a little less than \$200, and a carriage that cost me \$60, purchased me another horse and harness, and securing the services of two young men, sometimes an extra preacher, and paying them out of my own money. In this way I travelled four seasons in Massachusetts, Vermont, New York and Canada. God, in all those places where I held meetings, blessed my labors in a wonderful manner. At one of these

meetings, it was said that some three hundred started for the highlands of glory. In September 1851 my tent was cut down and carried away by a mob the leaders of whom were Methodists, and I came near losing my life. I have paid out about \$3000 for printing and binding my own works. Never have I asked anyone to assist me in my labor of love. These works have gone to China, South India, Isle of Man, England, Canada and the United States, to my knowledge; where else, God knows. I have been a contributor to fifteen different religious papers. One season during my labor in holding tent meeting, I bought with my own money \$100 worth of tracts on the coming of the Lord and truths connected with his return, published at the office of the *Advent Harbinger*, by Elder I. V. Himes, and scattered them among the people. In 1846 I embraced the doctrine of the complete mortality of man, and in 1851-2 I embraced what is commonly called "the age to come doctrine," though in a broader sense than is believed by many of my brethren, nevertheless I have unwavering confidence in what I teach. In June 1860 I embraced most heartily and lovingly, the glorious doctrine that none but the elect, the family of God, would ever be raised from the dead. This doctrine presents the God of Abraham, Isaac and Jacob as a Being of love, a Being that none who have a God-like character in embryo can help loving. About sixteen years ago I embraced my present views of the Genealogy or sonship of J. W. I never did I examine a doctrine more thoroughly before embracing it, and it was with a trembling step that I laid hold of it, for I knew it would cause me to be regarded as a perfect heretic by many who otherwise held my views. About this time I also became convinced that it was my duty to observe the Sabbath day which God commanded to "keep holy." And for the encouragement of those who have courage to become an unbiassed free thinker, that is to think in harmony with the laws of Abraham's God, and his revealed plan of human redemption, that this advancement in divine knowledge has added to my happiness, increased my love to God, and to Jesus my Elder Brother, an hundred fold, so that I can say to-day that my mind feels as though I had wings plumed for glory, and most gladly would I give up this state of mortality and put on immortality, and pass away to meet my Elder Brother, the Life-giver and King, Who is to sway his sceptre, and have dominion from sea to sea, when all nations shall bow down and render implicit obedience to him. In 1861 I became convinced that I had not a valid title to the promises that God had made to the fathers, therefore I concluded to make it good by being immersed in the name of Jesus Christ, for the remission of sins. This was done in the clear waters of Lake Ontario by the late Elder Joseph Marsh. During this long period of my ministry I have never asked anyone to pledge me a dollar for preaching what I believe to be the truth; yet thanks be to God, the cruise of oil and barrel of wine have never been empty, and this

day finds me enjoying good health and good memory, but the sight of one of my eyes is gone, and the other, by much use has become very dim, hence there is but little print that I can read, Mrs. Lyon reads to me when she gets time from household cares. What events may befall me in this year of my pilgrimage, God only knows, but I am resolved to do my duty in his service, for that service I love. However, hereafter, I will only go out and preach for my brethren, or in their locality, as they may write for me to come. In 1849 I had fifteen tent-meetings; some of them continued four days, some two weeks. The last I commenced on the second of October, of that year. At this meeting I baptised only one. At one of my meetings that season, about three hundred were led by the truths which I presented, to start for the highlands of glory. At all the meetings I held the power of God was manifested, in leading men and women to embrace the doctrines presented, and obey its requirements. In the town of H——, where there had not been, it was said, a convert for some years, I pitched my tent and commenced my meetings on September 12th, and as the result of that meeting and my labors through the winter, in that vicinity 130 were immersed into the name of Jesus Christ for the remission of sins. Sometimes I had the privilege of baptising two or three times a week. I see by looking over my reports as I gave them in the *Advent Harbinger*, that I reported 200, aside from those who united with the Orthodox churches. And were I but fifty years old, and had the strength and energy that I had at that age, I would again enter the field with a tent. I make these few statements for the benefit and encouragement of my younger brethren, who are in the field as preachers. But I remember that though Paul plants and Apollos waters, it is God who gives the increase.

N. B.—As the result of my labors, some ten or twelve persons have entered the field as preachers if I remember right.

Suspension Bridge, January, 1888.

PUBLISHER'S NOTES.

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

Price, \$1.00 per volume of 12 numbers.

All communications to be addressed to the publisher,

WILLIAM L. KELLS,
Listowel, Ontario, Canada.

INTELLIGENCE.

Cheltenham, England.

Many letters calculated to throw light on the ecclesiastical history, and sentiments of the leading brethren in Cheltenham are in our possession, and would be interesting to our readers, but for the present these must be passed over, and we here give our last communication from Bro. T. H. Phelps under date of Feb. 8, which runs as follows: "Dear Brother. Your welcome letter to hand more than a week ago, and we were all very pleased that we were to have the MESSENGER. I had begun to despond, but the cloud was only temporary. We poor mortals are apt to lool at the dark side of the picture. I hope the MESSENGER will be a success, and also be the means of uniting the scattered members of the "body of Christ." We have needed a magazine sadly, and as we all profess to be of one family, "The Church of God," surely then we ought to be united, each having a care for the other. I fear that in the past too much time has been devoted to discussing of doctrines, to the neglect of practical matters. Some think if they have believed the Gospel, and submitted to baptism, that they are all right, no further need of troubling themselves, but what a delusion. I hope some good sound advice will appear in the MESSENGER on this question, also on the necessity of the Memorial Feast being observed every first day of the week. I suppose you have heard from Bro. Boulter before this. In a letter from him last month he stated that he had written to you, and sent subscriptions for the MESSENGER. (The letter with contents came all right.—Ed.) I think you may as well send all the MESSENGERS, to me

except what go to London. I have received subscriptions from the brethren at Blackpool and Hull. I have not got all the money in yet, but hope to send you £6 or £7 shortly. Most of this is donations, but we will be able to send a few copies to various places with the prospect of getting subscribers. I am sorry to say Bro. Dealtry has been very unwell, in fact he kept his room three weeks, with bronchitis. He is now able to come down stairs, and we hope in a few days that he will be able to go out. We miss him at our meetings. We are badly off for speakers. I was glad to hear that Bro. Lavish is assisting you, and taking an interest in the work. I should think him well able to write for the MESSENGER, judging from his review of R. Roberts, and his letters to Bro. Dealtry. Have you "Taylor's book on the Fourth Gospels," and did you receive the printed copies of Bro. Lavish's letter. (We have the book and received the letters.—Ed.) Do you know Joel A. Simmons. He writes a good article in the last issue of the *Millenarian* on the Resurrection. (We have read many articles from Bro. Simmons.—Ed.) I hope you get the support of all the American brethren. Bro. Lyon is now advanced in years, but no doubt he will assist yet. (Bro. Lyon is a faithful servant, and we hope he will not die till Messiah comes.—Ed.) I hope that Bro. Dealtry will write you an article shortly. I hear from Bro. Davis and wife (of Buffalo) sometimes, and glad to hear they are doing so well. They told me in their last letter, of their visit to Bro. Lyon. I should like also to have been there, and to see you all, but the distance is too great. If the Lord does not return, I may visit you some day. I suppose you have read the speech of Prince Bismarck which seems to occupy so much of the papers at present. There seems to be no reason, as far as I can see, to believe

that there will be a war soon, but why all those armies, and now 700,000 more men been added to those of Germany. It will be a dreadful struggle whenever it does take place. The outlook is very dark for the world, but it is a cause of joy to the "Disciples of Jesus." "Lift up your heads for your redemption draweth nigh," are words of comfort to the pilgrims on life's journey, they tell of a time when they shall have cause for rejoicing, that the night of sorrow is about to give place to a morning of joy. O, that that morning may be to us without terror, but be the dawning of eternal life and joy. We must in the meantime be keeping watch, striving to gain the mastery, and be prepared to stand before the "Son of Man." I am quite willing to do all that I can to help in the work you have nobly undertaken, and will regard it as my duty to the cause of the faith of the Nazarene. I will try and send you intelligence monthly, or get someone else to do it. I hope Bro. Boulter will write you some articles, we must not leave all the work to you. Bro. Lane is a faithful brother and fellow worker. He will soon write to you again. I am now looking forward for the first issue, and will write you again on its arrival. Will send you some selected articles. May God bless you in your work, and prosper the MESSENGER on its mission, and may it prove a blessing and assist to prepare us for the return of the Master. Your fellow worker in Christ Jesus."

T. H. PHELPS.

Buffalo.

Writing from this city under date of Feb. 28th, Bro. John D. Davis says: "Your letter of the 13th, also four copies of the NAZARENE MESSENGER, received, thanks. Glad to welcome our new Magazine; I think the first copy good. I visited Bro. Oakley and family

two days after. He paid me \$1 before he saw the inside matter, and the next morning sent another subscription, which shows the interest he is taking in the matter. Bro. Oakley is a good speaker and is well posted in the good news of the King, and the coming Kingdom. I think it probable that before long we may be able to form an Ecclesia in this city, the matter will perhaps be settled by the time we receive the next MESSENGER. There is plenty of room here for the proclamation of the Gospel. We were down to visit Bro. Lyon, and "the Falls," on Feb. 19th. Sister Davis encloses a short account of it. (Thanks. It will appear in the next issue.—ED.) I have written to Worcester, but have not yet heard from there. I remit three dollars, and hope to forward more in the course of a few weeks for new subscribers. Yours in hope of Eternal Life.

JOHN D. DAVIS.

Federalburg.

Under date of Feb. 27th, Bro. John S. Long, formerly of Sweaburg, Ont., says: "Dear Bro.—I have received copies of the first issue of your MESSENGER, and like it very well. Send it on to me, and I will try and get others also to subscribe for it, but money is pretty hard to get hold of down here. Wishing you success, I remain, yours in the one Faith.

JOHN S. LONG."

Much matter intended for this issue is crowded out, but we intend hereafter to make the leading articles shorter, and give more general reading, and intelligence. We request replies from all who have received copies of the MESSENGER.

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

Meetings are held in the Lecture Room, St. George's Place, Springthorp, Cheltenham, England, every Sunday Morning at 11, for fellowship and worship. In the evening at 6.30 the interested seeker after truth is invited to listen to an exposition of Bible subjects. Wednesday evening at 8 o'clock, for Bible Reading and enquiry.