

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

VOL. 1.

DECEMBER, 1888.

Nos. 11 and 12.



The : Nazarene : Messenger.

PUBLISHED BY

WILLIAM L. KELLS,

LISTOWEL, : ONTARIO, : CANADA.

A decorative border at the bottom of the page, consisting of two rows of repeating circular motifs.

THE NAZARENE MESSENGER.

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

Vol. 1. Listowel, Ontario, Canada, December, 1888. - No. 11 and 12.

The Gospel of the Nazarenes.

PART IV, CONTINUED.

Wherein it differed from the Greek Translation.

It may here be further remarked that though Epiphanius in one part of his work charges Cerinthus and Carpocrates, who, he says, used the same gospel as the Ebionites, with having removed the Genealogy from their copies, yet in another place in speaking of the views of these writers on the nature of the Messiah, he says that they argued from the Genealogy in the first of Matthew's Gospel, that Jesus was by nature only a man. From which self contradictory statements on the part of this Catholic Father, it would seem that he had no personal acquaintance with the actual contents of the Hebrew gospel, but makes his statements from the reports of others, who were the avowed enemies of the Nazarenes and their testimony of Jesus. And whatever difference of opinion

there may have existed between the followers of Cerinthus, Carpocrates and the Ebionite, it is evident that they used the same gospel, which they claimed were copies of the original document written by the Apostle Matthew, and transmitted faithfully to them by the direct successors of the twelve apostles, and that these copies of the Hebrew Gospel contained the Genealogy of Jesus, from Abraham to Joseph, and that the rest of the subject matter of the two first chapters of the Greek version were wanting in the Hebrew copies, and this part which they avowed had been interpolated, they repudiated, first, on the grounds that it violated the laws of God established at Creation, and embodied in the Ten Commandments and other parts of the "Laws of Moses" and the Prophets, which Jesus declared he came not to destroy, but to fulfil; second, that it violated Jehovah's promise to Abraham, and oath to David, that the Messiah should be their lineal descendant; third, that it contradicted the genuine genealogy of Matthew, fourth,

that it was not supported by any of the recorded facts of Jewish history; fifth that it contradicted all the recorded statements of the Apostles regarding the nature, lineage and paternity of the Messiah, and 6th, that the doctrine of the miraculous conception had long been taught by the pagan philosophers, and was a principle feature in the mythology of the heathen world.

At an earlier date, Irenaeus, in combatting the views of the Ebionites, and others, says, "Those who are called Ebionites agree that the world was made (created) by God, but their opinions respecting the Lord (Jesus) are similar to those of Cerinthus and Carpocrates. These represented Jesus as having not been born of a virgin (by the Holy Ghost) but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, wise and prudent than other men," and after some comments, he adds, "They use the Gospel according to Matthew only (i. e. the Hebrew) repudiate the apostle Paul as an apostate from the law, expound the Prophetic writings in a singular manner, practice circumcision, observe the things enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as the House of God." In another part of his writings, however, Irenaeus says that the Ebionites did not wholly reject the Gospel of Luke, but only those portions which they regarded as contradictory of Matthew's Gospel.

It has been inferred that the Gospel

of Matthew referred to by Hegesippus, in the second century, contained the account of Herod the Great being alarmed at the birth of the Messiah, because in speaking of Domitian's persecution of the followers of Jesus, he says, "This Emperor was as much alarmed at the (reported) appearance (or coming) of Christ, as Herod," but a reference to the account found in our Gospels regarding the death of John the Baptist, and the remarks of Herod the Tetrarch, when he heard of the preaching and works of Jesus, shows that it was that ruler, and not his father Herod, to whom Hegesippus in this passage refers.

Long after the formation of the canon, we find that the Hebrew believers in the Messiahship of Jesus—of whom Hegesippus was one—still rejected the Greek version, and repudiated with scorn and contempt the dogma of the supernatural conception of Christ, which this interpolated portion had been forged to support by some of the church fathers. Speaking of these people Eusebius says, "These are properly called Ebionites, by the ancients, as those who cherish low and mean opinions of Christ, for they consider him a plain and common man, and justified only by his advances in virtue, and that he was born of the Virgin Mary by natural generation," and "only using the Gospel according to the Hebrews, they esteem the others as but of little value. They also observe the Sabbath and other discipline of the Jews, just like them, but on the other hand they celebrate the Lord's Day

very much like us, in commemoration of his resurrection. Whence, in consequence of such a course they have received their epithet, the name of Ebionites, exhibiting the poverty of their intellects, for it is thus that the Hebrews call "a poor man." and in another place, speaking of the books admitted into the canon, he says, "there are also some who number among these the Gospel according to the Hebrews, with which those of the Hebrews, who have received Christ, are particularly delighted." We need not here inquire why it was that the Hebrew converts were so particularly delighted with the Hebrew Gospel of Matthew, and "regarded the others as of little value." We have already seen what their views were on the nature of Jesus, and the unity of Jehovah, and the most convincing evidence is afforded that the Original Gospel, after the Genealogy, contained no account of Jesus until the period, when at the age of thirty, he came from Galilee to be immersed by John in the waters of the Jordan, which "happened in the days of Herod, the Tetrarch," and when Pontius Pilate was the Procurator of Judea. In the allusions made to this Gospel used by the Hebrew believers, by Epiphanius, he makes such contradictory statements that it is evident that he had not himself examined the document, and he slanders the work, and those who used it, which has ever been a feature in the character of the general order of the Orthodox priesthood. And while this father in one passage gives the Nazarenes credit with having preserved the

Hebrew Gospel of Matthew, in its original characters and *entire*, and in another passage stated that the Ebionites also received the same gospel and that they and the Cerinthians used *another*, and while allowing that the latter argued from the genealogy in the beginning of that Gospel, that Christ was the natural offspring of Joseph and Mary, yet in the same passage he contradicts his own statements and falsely accuses those whom he calls Ebionites with having taken away the Genealogy from their copies of Matthew's Gospel and began with the subject matter of what now forms the third chapter of the modern versions. Epiphanius also in his alleged quotations from the said gospel evidently mixes the accounts of the baptism of Jesus, as recorded in Matthew, with the accounts regarding John the Baptist, found in the opening chapters of the Gospel of Luke, so that but little dependance can be placed in his statements regarding the character and writings of those whom he calls heretics.

Jerome, though in some matters relating to the Gospel of the Nazarenes, makes mistakes, and is evidently influenced by the sentiments of Origen, yet as he read the document, in the original, his statements regarding its contents, are more accurate and reliable. In his quotations from this Gospel relating to the baptism of Jesus, he relates that on hearing of the preaching and baptism of John the Baptist, the mother and brethren of Jesus proposed to him that they also should go and be immersed by the Baptist. But

Jesus replied to them, "In what have I sinned, that I have any need to go and be baptised by him," (then after a pause, he continued) "unless my saying this proceeds perhaps from ignorance." There seems no reason to doubt that this is a true quotation from the original gospel, and a genuine saying of Jesus. He had been quietly preparing and patiently waiting for the time appointed by the *Law*, and in the Prophets, for him to begin the publication of his mission. But he was human, and had the weakness of the flesh common to all humanity, and therefore liable to be tempted and sin, and in order to overcome, he found that submission to Divine and parental law, was among the first lessons to be learned and practiced. He had been subject to his parents, and had faithfully kept the law of God, and all its requirements. "He sinned not, neither was guile found in his mouth." He had learned obedience by the things which he had (mentally) suffered. He saw that he must soon separate himself from home and kindred, and step down and out from every worldly and political entanglement. Whatsoever earthly goods and chattels he owned were disposed of and given to the poor, and "though he was rich, yet (says Paul) for our sakes he became poor," and to the same apostle who had attempted to walk the same course, but failed, the Godliness which he manifested in the flesh,—or the holiness of his character manifested—in his mortal pilgrimage, was a great mystery. Now that the time was almost come for Jesus to begin his public proclamation

of the "Glad Tidings," and knowing by sad experience the very limited knowledge possessed by his nearest and dearest relations, as to the real object of that mission, and now that the preaching and acts of John were causing widespread commotion in the minds of all classes of his countrymen; wishing to teach his own household an important lesson, and perhaps uncertain as to how his future course of action might become associated with that of the Baptist, he spoke the words under consideration. Then seeing the necessity of setting an example worthy of imitation by others, on the subject of Baptism, as well as of a holy life, he probably, with many other relations and friends, set out from Nazareth to the particular part of the Jordan valley, where John was preaching the necessity for a reformation, and the near approach of the Messiah, and requested his assistance in performing on his person the sacred rite of immersion. But the Baptist, under the influence of the Holy Spirit, recognised in Jesus—of whom he had probably but a very limited personal acquaintance—a character of superior holiness, at first hesitated to comply with the request of the young Nazarene. But upon Jesus urging the matter as necessary to fulfil all righteousness, or as the sentence is otherwise rendered, "to establish every ordinance," the Baptist complied and immersed Jesus beneath the waters of the Jordan, not for the emblematic remission of his sins, for he had never transgressed Jehovah's laws, but in order to establish by his personal

example the initial rite of the Gospel dispensation which is yet to save from sin and its effects, the seekers after truth, and finally to bless all the existing nations of the earth.

It would appear that the Baptism of Jesus was accompanied by an extraordinary natural phenomenon, such as takes place in Oriental countries, especially in the early springtime; such as a sudden overclouding of the heavens, a violent downpour of rain, accompanied with terrific thunder and vivid lightning, in which the electric element seemed to flash along and mingle itself with the waters beneath. At such times the soul of the seeker after God, conscious of its innocence, feels as though it were in the near presence of Deity, and to be in communion with its Creator. Amid such scenes the Hebrew seers felt the inspiring influence of their God, and ever regarded the display of heaven's fireworks as a manifestation of His presence, and at such moments, from certain mysterious sounds conveyed to their enraptured minds, interpreted messages of importance unrevealed to other mortals. According to the reading of our English versions of Matthew's Gospel, as soon as Jesus ascended from his baptismal bath, the heavens opened and he saw the spirit of God as a dove coming upon him and heard a voice from heaven saying, "This is my beloved son, in whom I am well pleased." But Jerome, quoting from the Hebrew Gospel, gives the following account of the occurrence: "It came to pass when the Lord (Jesus) ascended from the water, the whole

fountain of the Holy Spirit descended and rested upon him, and said to him, "My son, among (or during all the time of) all the Prophets, I was waiting for thy coming, that I might rest upon thee; for thou art my rest, thou art my first begotten son, who shall reign to everlasting ages." It will be noticed that the descending spirit *in dove like form*, is not mentioned in this account, yet how the spirit was manifested is not here intimated, but Justin Martyr, evidently referring to this gospel account, says, that at the baptism of Jesus a fire was kindled in the Jordan, and Epiphanius, in a lengthy account of this event, in which he claims to be quoting the Nazarene gospel, says that at the descent of the spirit and the voice from heaven, a great light suddenly shone around the place; and we have historic testimony that this was the belief of the early Nazarenes, who exclusively used the Hebrew Gospel, and among the Hebrews the presence of Jehovah was always supposed to be manifested in the element of fire. It will also be noticed that it was at that moment that the spirit of God claimed to have begotten Jesus as his first begotten son, and there is abundant evidence, both in scripture and early ecclesiastical history, that this was also an article of the faith of the early disciples of Jesus, who supported their faith by Matthew's Hebrew gospel, and the words of the spirit—as quoted above—"among (or during all the time of) all the prophets, I was waiting for thy coming," seems to be supported as the true reading by the statement of John in the Revelation, that the Testimony of Jesus is the spirit of Prophecy.

(TO BE CONTINUED.)

Notes on the Apocalypse.

THIRD ARTICLE.

I will now endeavor to deal with the four living creatures of whom the doctor writes as follows:—

"These four living creatures must be symbolical of those represented by the 24 elders, *that is of the saints*. The elders as we have seen (?) are representative of the saints in the peaceful exercise of their sacerdotal and regal functions resting from their labors performed in the war of the great day of the almighty Deity, while four living ones represent the saints in co-operation with the spirit carrying on the war to its victorious consummation." Vol. 2, Eureka, p. 37.

This is confusion worse and worse confounded. How is it possible for a candid and impartial student of the Apocalypse to identify the four living creatures with the 24 elders I cannot understand. Whoever they may represent it is a fact which cannot be legitimately disputed that they do not represent the 24 elders. The narrative presents them at all times as being separate and distinct from the elders, and as giving thanksgiving and praise to God and the Lamb in conjunction with the elders. It requires a great stretch of the imagination to believe they are one and the same individuals. Mine, at all events, is not so elastic. They appear full of eyes which Dr. Thomas says is the symbol of intelligence, each eye is therefore representa-

tive of a man, and as the four sing "Thou hast redeemed us," each eye is symbolical of a saint. (Page 40.)

This reads very nicely, but then we know on the authority of the best MSS that the four do not sing, "thou hast redeemed us," and therefore the foundation of this pretty structure is cut away. The doctor identifies them with the four living ones Ezekiel saw in vision. But by doing so he disposes of his own argument, for Ezekiel speak of their flesh (margin cap x : 12) says "they must be raised and then transformed into spirit bodies. That which is born out of spirit is spirit." Then of course it isn't flesh. For to my mind the idea of flesh in connection with immortal saints does not present itself, and the theory of flesh endowed with spirit in lieu of blood is most assuredly not scriptural. A theory it is and a theory it remains so far as proof is concerned.

If however the four living ones John saw in his vision are really identical with the four seen by Ezekiel, then I am content to receive the assurance of the latter that they were cherubims. "I knew (says he) they were cherubims." cap. x : 20. And personally I am satisfied with this information. What the cherubims are it is folly to speculate when God has withheld all adequate information. But before leaving this subject it may perhaps be profitable to pursue the doctor's remarks a little further. He labors to show they are symbolical of the "One Body." On page 38 after noting the fact that though Ezekiel refers to four

living creatures he speaks of them as one (cap x : 16.) Dr. T. says that the individuals of whom this spirit manifestation is composed are, in the aggregate what the voice issuing from their midst proclaims without intermission day and night, namely the thrice holy Yahweh, the Omnipotent Deity. Rev. iv : 8. That is to say, *the four living creatures are in reality Jehovah himself.* So we must suppose from this that the great and Eternal God is engaged giving glory and honour and thanks *unto himself*, Rev. iv : 9, nay, further, that the God and Father of our Lord, Jesus Christ *actually pays homage to the son whom he has exalted*, because of course the doctor has asserted it is the throne of the Lord Jesus, not the throne of God, which John sees in vision.

After this can we wonder at the superstition of poor deluded Romanists, who by their process of reasoning actually make the second person of the Trinity his own father ?

"These," continued the doctor," are " the one body, nearly all the atoms " of which are now in death, sleeping " in the dust. The spirit styles them " 'my dead body, and says "they " shall arise' and in view of the re- " surrection exclaims 'Awake and sing " ye that are in the dust." When " they come forth from the dust they " are no longer the spirits dead body, " but become the spirits living one " and they can then say 'I am the " First and last and the Living One, " I was dead and behold I am living " for the aious of the aious.' Jesus is " the visible head of these. Without

" him the Living one would be in- " complete." (ibid.)

I scarcely know how to define language of this description, The mystery to me is that people have been found who apparently are not only able to swallow but digest it. First of all the four living creatures are representative of Jehovah, now they represent the Lord Jesus who of course claimed to be the first and last and the Living One. Rev. i : 18. But the four living creatures do homage to the Lamb also, (Rev. v : 8) who was and is pre-eminently the Living One, so the cannot possibly be representative of the Lord Jesus, for we cannot conceive him doing homage to himself, and the fact of them paying homage to both the Deity and the Lamb, proves conclusively that they are representative of neither the one nor the other.

The manner too in which the quotation from Isaiah xxvi re the Spirits dead body is dealt with not at all satisfactory to my mind. The R. V. gives "bodies" not body. "Thy dead shall live, my dead bodies shall arise, awake and sing ye that dwell in the dust," i.e. ye that are now humbled to the dust, and existing precariously. The Septuagint reads "The dead shall arise, and they that are in the tombs shall be raised, (John v, 28, 29) and they that are in the earth shall rejoice, for the dew from thee is healing to them, but the land of the ungodly shall perish." My own opinion is that this chapter has nothing whatever to do with the church of God—the body of Christ—of which such glorious things are spoken, but

deals expressly with the resurrection or restoration of the house of Israel, in accordance with Ezekiel.

But the most remarkable portion of the Doctor's language on the subject is the last I have quoted, viz: "Jesus is the visible head of these (i.e. the spirits dead body) without him the living one would be incomplete." (page 38). Why without the Lord Jesus the body could not exist, for Paul tells us he is the life of the members thereof as well as the head. They have been raised with him, and sit with him in the heavenlies (Eph. 2: 6), and when he is manifested (i.e. to the world) they will be manifested with him in glory, Col. III. Being made nigh to God by his precious blood they are able to approach the throne of grace without the interposition of a Mediator. Before they have been made accepted in the beloved (Eph. 1: 6) They require a Mediator, and the Lord Jesus is the one divinely appointed. 1 Tim. 2: 5. Once however in Christ nothing can separate us from his love, for the foundation of God standeth sure, "The Lord knoweth them that are his," and they partake with him of all the glories a loving father has promised. As the apostle truly says, "All things are yours, whether Paul, or Apollos, or Cephas, (this is not Peter) or the world, or life, or death, or things present, or things to come, all are yours, while ye are Christs and Christ is God's. 1 Cor. III.

In concluding his remarks on this 4th chapter of Revelation the doctor suggests that the four faces of the living creatures are representative of the

four standards under which Israel was anciently divided and states (page 41) "Apocalyptically, then, we have the whole multitude of resurrected and accepted saints marshalled into four camps and circling about the throne, and according to the law every man of the children of Israel pitching by his own standard with the ensign of his father's house * * * * all ready to go forth following the head to the place it may indicate. In the new song they sing they say "we shall reign on the earth" not "we do reign." They go forth energized by the spirit to establish their Dominion and to fill the earth with glory, so that when their victory is complete they may as royal priests of the Deity cast the coronal wreaths they have acquired before the throne, that he who sits upon it whom in their wars they will have followed wherever he led them may receive the glory and honor and power."

Without closely instituting a comparison between the above and other portions of the doctor's work I have quoted, I would just point out firstly, I have previously shown the song of the living ones and the elders refer to another class, not to themselves, according to the best MSS: secondly on page 8 of Eureka, (already dealt with) Dr. T. states the Kingdom had already been established, for the voice John heard in Cap. iv: 1, saying "come up hither" was an invitation to ascend to the heaven and to inherit the kingdom established there, so that consequently the saints must have already been forth and established their dominion and

filled the earth with glory, for the simple reason that John sees the elders cast their crowns before the throne. So Dr. T. cannot say now that they are *only just going forth*: thirdly there is not the slightest hint of the doctor's fanciful division into 4 camps, for as I have before maintained and maintain again, the four living creatures are entirely separate and distinct from the elders, fourthly, I have also shown that the 24 elders have no connection whatever with the priesthood, and fifthly, supposing for the sake of argument that the saints have gone forth, and returned crowned with victory—which I do not admit—it is not the one sitting upon the throne to whom they pay homage, whom they have followed in their war of conquest, for that is Jehovah, and not Christ who is sitting upon the throne.

GEO. BRADFIELD.

(TO BE CONTINUED.)

Letters from Toronto.

DEAR BRO. KELLS.—Your welcome letter to hand, as you say the cares of this evil world have prevented my writing to you before, I find it very inconvenient corresponding to friends as I have so much writing to do with my patients, etc., and my time is fully taken up between business and household duties. I will read your letter to the brethren on Sunday next, so they may take such steps to meet your wishes as they may deem best. We still meet for breaking of bread at Bro. Skinner's, 55 William street, on Sunday morn-

ings at 11 o'clock. Our numbers have not increased so far, nor do we expect that they will increase very much, because the truth is never popular, it is not attractive to the carnal mind, nor in harmony with the inventions of man's moral nature, which always substitutes some roundabout scheme for the simple and plain truths of revelation. We also meet at my house, 274 Spadina Ave., at 7 o'clock in the evening for mutual conversation and interchange of thought on scriptural subjects. We have not the stereotyped form of preaching one to the rest, like the apostate churches, which have imbibed it from the Apostacy, but we meet as brethren of the same degree, equals in the household of God our Father. Lately we have been investigating the almost untouched subject of woman's salvation and her place in the kingdom. When this subject is broached to a Christadelphian he always put off the subject with that saying of Paul in Gal, "In Christ there is neither male nor female," from which they infer that we shall not be either male or female in the kingdom but some kind of a new creature, which they cannot define. Now if they would look closely at the subject they would see that Paul's language is not susceptible of any such interpretation, but he is there showing that the gospel call, places all peoples and classes of people on an equality, there is no longer any middle wall or partition and no separate court, but all come together in one common brotherhood to worship God, and not in one particular temple, but anywhere and at

any time. If that verse is used to prove that there is neither male nor female in the Kingdom, it will equally prove that there is neither Greek nor Jew, bond nor free, so that no one will be there, as those terms embrace the whole race. But we give thanks to God our Father that we believe ourselves called to partake in the kingdom of his son, and rejoice daily in the prospect of being delivered from all the sorrows, cares, disappointments and vexations of this reign of sin and death, and look forward with joyful anticipations for the return of the master, who will give unto us a place and name in his everlasting kingdom. Is not this prospect a glorious one, calculated to rouse up all our energies to their utmost, striving to be worthy of this acceptance so that we may be associated with him in the governing of mankind, in righteousness, truth and love, and from which state there will be no change. Not like the kings of the present time, reigning in fear of their lives, liable at any time to lose their throne, and lives at the same time, but our rule will be such, that fear to disobey the just laws will be uppermost in the minds of the people and most of them will be so happy and free under that administration, that they will delight in striving to keep those just laws which will be such a delightful change from those they have been delivered from. We are told that we are to be "kings and priests to God," to reign forever, under the whole heaven and as a woman cannot be made a king, nor a priest, what is she going to do? is the question we have been dealing with.

Adam and Eve were one, made in the image of the angels "whatsoever that God doeth he doeth forever," he made man (that is man and woman) as he intended them to be, he cannot change, he is perfect, and his work also, they were put into the garden together, to dress and keep it, and together they were given dominion over all the earth and here is the type of the future, that is the future of man and woman. They will rule conjointly as one. there will be no marriage in the case, as they will be made one by their creator, marriage pertains only to this transitory state. Adam was not married, but was one with his wife nevertheless, and lived and ruled with her. This is the true position of the woman and the man in the everlasting kingdom of God. I shall have to close as I have already taken up too much of your time, so I conclude with love to you and all of like precious faith.

A. NORMAN,

No. 4, Queen street, east, Toronto.

MY DEAR BRO. KELLS.—I suppose I must do as nearly all letter writers do, apologise for my neglect in not writing to you before this, but I have not been well for several weeks past and when I get home in the evening and have had my dinner I seem to have no energy to think, much less to write, as procrastination is the thief of time, I confess to being guilty but will strive to make a true repentance and so merit your forgiveness.

I was at Bro. Norman's the same evening that he wrote his answer to

your letter, which he read to me. I must thank you for the expression of solicitude for my spiritual welfare, as regards the reading of certain matter, it is this that has made me hasten to assure you that you need not fear as to the results. You will remember the old saying, old birds are not taken with chaff, I would like to convince you that I am too old to be caught by the dry chaff, or vaporings if you like, of the wise philosophers and religious scientists of to-day.

To the law and to the testimony if any speak not according to this word, it is because there is no truth in them. Dear Bro. I desire you to feel that I speak with no uncertain sound when quoting this passage.

When the seed, the Gospel of the Kingdom, was first sown in my mind several years ago, it was planted by men of good sterling qualities, by one in particular, a Bro. Townsend, who we had used to call father Abraham because of his venerable appearance and one whom I regarded as a giant in the scriptures, and who exhibited to a high degree the gentleness and meekness of the Master. He was one of my examiners before being immersed into Christadelphianism, to that he held similar thoughts concerning me, that yourself entertains you will readily believe when I tell you that they put me through a three hours drill before satisfying themselves I was a fit candidate for immersion. I would that Bro. Townsend was alive that I could show him that though I have forsaken the name of Christadelphian and taken the name of Nazar-

ene, as none more suited to all who desire to be the humble follower of him, to whom blind Bartemeus cried, Jesus, thou Son of David, have mercy on me, I am confident that the Father of our Lord and the Father of all those who hear his voice and fear his holy name (for did not Jesus after his begetal from the dead say I go to my father and to your father) has especially blessed me in opening my eyes to the truth concerning Jesus of Nazareth, the Christ, son of God, whom Paul declares to be the seed of David according to the flesh, but whom Christians and philosophers, of the early centuries in their carnal mind, thought no doubt to honor by giving him a claim to the same origin they gave to their Gods and great men of Egyptian and Grecian mythology. Plato as an example who was said to have been begotten by a God, through a virgin and not by Aristion his father.

I feel myself more than blessed when I think that I, one of the poorest and humblest of God's creatures, should in his mercy be able to comprehend the grandeur and wonder of his plan of redemption of fallen humanity, by him, whom he promised to the Israelites he would raise up from among their brethren like unto Moses. By him, whom he swore unto Abraham and David he would bring of the fruit of their loins who should administer the blessings of Jehovah in the future ages. It is a great honor to know that we have rejected all the doctrines of the great Mother and her Harlots, and stand alone as did the Nazarene with not a

of believers to have the true faith were their interpretations and expositions of God's word contradict each other as is the case with certain Christadelphian correspondents of the Fraternal Visitor, published at Birmingham, Eng. You are aware that a Mr. Horsman has contributed a series of criticisms on Bro. Dealtry's book. Last week I had them lent me and I never was more surprised and astonished than when I read them especially the June number. I could not have believed that the men who are its editors (Messrs. Hadley & Bishop) one in particular who stands at the head of the reporting staff of the largest daily in the Maitland counties of England would have allowed such a jangle of opinions to pass into print.

In one article the said Mr. Horsman accuses Bro. Dealtry of ingenuity and dishonesty in his applications of scripture, and then immediately takes a passage and perverts it so badly that the editor is obliged to call his attention to the fact that it will not bear such a translation. While another writer uses the same passage in a directly opposite sense. In another article Mr. Harsman declares that Paul, when quoting from the 13th chapter of Acts, the statement, "thou art my son this day have I begotten thee," was not referring to the resurrection. These are some of the arguments used by a man calling himself a brother of Christ, while accusing one who differs with him in opinion of being ingenious and dishonest. There are several others but these will suffice to show that no weight can be attached to such.

You will be pleased to know that our

friend in the world, but the father whom I see in a clearer and brighter light since having learnt to understand the importance of relying upon scripture testimony and rejecting anti-Christ's teaching on this question.

I think the fact alone of the miraculous conception being held by the Papal church, which I believe to be that whom Paul personifies as the man of sin, should make every earnest believer in God's promises concerning the future, fight shy of it. The doctrine of the Trinity cannot stand without it, so that those who hold to it are lending support to the worst of all the papacy's teachings, inasmuch as it is a libel on the name of the God of Israel who declared beside me there is none other God. If the brethren could only be brought to see how necessary it is to reject all and everything that has emanated from the Harlot's mouth they would not fail to see how much opposed the two first chapters of Matthew are to the other scriptures.

Is not the miraculous conception doctrine as much as the immorality of the soul, one of the ingredients of the wine with which she has made drunk the nations of the earth? Why retain this one, which is the greatest of her mysteries and reject the other? Can any believer justly claim to be free from her mark if he is still clinging to any of her teachings?

If we cannot please God by faith without works neither can we please by works without faith, which must be the true faith once delivered to the saints, now it is impossible for any set

little flock is still prospering, we have the most enjoyable meetings, we still meet at Bro. Skinners in the morning to commemorate the greatest event in the world's past history and to exhort each other in anticipation of the speedy fulfillment of God's promises the calling from the dust those who sleep in Christ and gathering with them those who are alive to see the bright and glorious rising of the sun, which for them are found faithful will never more set. In the evening we meet at Bro. Norman's spending a couple of hours discussing any subject that comes to our minds. We had your letter read this morning and expressions of sympathy were given for your isolated position and though you are comparatively a stranger to us, yet we would desire you to feel that like Paul, though absent in body we are present with you in spirit, I am afraid I shall have tried your patience so I will close for the present, Sister Evason, Bro. and sister Skinner join with me in sending our loves and best wishes. Yours in the hope of the promises and the love of Jesus of Nazareth.

JOEL EVASON.

The Paternity of Jesus.

The following letter was written by Bro. Charles Dealtry, Esq., of Cheltenham, England, to R. Roberts, Editor of the Ambassador, (now the *Christadelphian*) and was published in the December No.—1867—of that Magazine. We first saw the article in the spring of '74 and as it was the means of causing

us to investigate the matter, and soon to reject the romish pagan dogma of the miraculous conception of Jesus the Messiah. We reproduce it here, hoping it may also be the means of inducing others to arrive at similar conclusions.

DEAR SIR.—“In the Ambassador of this month you refer to me under the head of “Whitby, Cheering News,” you say Mr. Dealtry holds Jesus to have been *defacto* the son of Joseph. You then inform us “that Mr. Shuttleworth paid a visit to that town, and found there certain believers in the Kingdom of God, entertaining an error respecting the sonship of the Christ, holding that he was the son of Joseph, and that under his teaching it was speedily relinquished for the truth.” You remark “that no baptism can be worth anything thing that is based upon a rejection of Christ's divine sonship—an unscriptural phrase, by the way. Now I trust that as you have introduced this subject in connection with me, you will allow this to appear in your next issue. No baptism would be worth anything that is not based upon a belief that Jesus is the Christ—the son of the living God : I hold that Jesus is the son of Joseph by natural descent, and the son of God by his anointing and resurrection from the dead. The Whitby brethren were immersed on this confession, as regards the nature of Jesus. You say this is heresy. Well, let us see, all the Jews considered Jesus the son of Joseph, and the evangelists so far from contradicting the opinion appear to have confirmed it, and to have be-

lied it themselves. In proof of this see the following passages : Matt. 13-54 ; Mark 63 ; Luke 4-22—"Is not this Joseph's son ;" mark the answer of our Lord in verses 23 and 24. This is most certainly an acknowledgment on the part of Jesus himself, that he is the son of Joseph, but nevertheless he is the Messiah, and should be received as such in other countries, although they, on this account among his own kin and in his own house might reject him. I might give other quotations, but I conceive these quite sufficient to establish the point that the Jews in general, and the evangelists in particular, believed Jesus to be the son of Joseph, and upon an equality with his brethren in all respects until his baptism by John. For it is to be remembered that the evangelists wrote their gospels thirty years after these events took place, and for the use of Christians. If, therefore, at the time of writing they knew that Jesus was not the son of Joseph, it is utterly incredible that they should have suffered this imputation to pass without even a single observation, and thus give their full sanction to the opinion. If Jesus was not the son of Joseph, I ask, what propriety or consistency can there be in the appellation (which is perpetually recurring throughout the New Testament "the son of Man." Would the same appellation be given to Adam. I call your attention to Luke 3-23. Observe *en passant* that this Genealogy as well as that in Matthew, is the Genealogy of Jesus, through Joseph, and that if Joseph was not the father of Jesus, it is not the Genealogy of Jesus. The assertion of Luke is positive that he was really the son of Jos-

eph. I presume that it will be granted that Luke when he wrote his gospel knew whether Jesus was the son of Joseph or not. He certainly knew that he was supposed to be the son of Joseph, and always passed as such. If then, he had intended to contradict this, he would have said, "not being as was supposed to be, the son of Joseph," and his continuation of the Genealogy would have been perfectly absurd. On the other hand you will recollect that Luke composed his Gospel for the Gentiles, that he states that several spurious Gospels had begun to be circulated, and that probably about this time, these miraculous circumstances (contained in some of these pretended gospels) began to gain some credit. Luke knew this, and very naturally introduces the passage which completely contradicts this opinion, stating that Jesus actually was what he was supposed to be, the son of Joseph. In the original the language more strongly affirms that Jesus was the son of Joseph than is to be inferred from our translation. The prophecies in the Old Testament gave every reason to suppose that the Messiah would be in all respects like other human beings. He was to be of the race of David, a blood relation, "a prophet like unto Moses." I would here observe with reference to the Genealogies that the copies vary much in the order of the names, that the Cambridge manuscript contains the same Genealogy in Luke as in Matthew. If you deny that Joseph was the father of Jesus, how can you prove his descent from David ; you cannot produce evidence—clear undoubted evidence—that Mary, his mo-

ther was descended from David. But if you could do so, be it observed Jewish Kings did not inherit from the female. The probability is that Mary was a Nazarene. With the exception of the first sixteen verses (which furnish us with the pedigree of Jesus through Joseph, the first two chapters of the Gospel of Matthew are a gross fabrication. The same may be said of the first two chapters of Luke's gospel, saving the proem, or first four verses.

Perhaps there is nothing that was ever written in all past ages which has since met with so public and general profession of belief, which is so ill attested as the miraculous conception, and nativity of Jesus Christ. Epiphanius says, "that the Ebionites or Nazarenes, held that Christ was the son of Joseph." Irenaeus testifies that the Jewish Christians denied the pre-existence, and divinity, as well as the miraculous conception of Jesus. The Jews possessed by far the best opportunities of knowing what were the real doctrines and instructions of Jesus and his apostles, and these Jewish believers regarded their master as the son of Joseph. It is granted that these Christians utterly disbelieved the story of the miraculous conception, and sternly held that Jesus Christ was begotten and born like any other child; and yet they are never censured by the apostles for so doing. It is marvellous that (supposing your view is correct) no mention is made of it, no allusion is made to it, in any other part of the New Testament. How do you account

for Mark neglecting to record a fact so extraordinary. It is a commonly received opinion that Mark had seen the Gospel of Matthew before he wrote his own, and that this may be considered an abridgement of Matthew's. If this were the case, how shall we account for the omission of the narrative contained in the first two chapters. I can conceive of only two suppositions. Either Mark did not believe the narrative, or he thought it of no importance, or his copy of Matthew's Gospel did not contain it. The last appears to me to be the most probable reason for the silence. The first two chapters of Luke's Gospel were wanting in the copies used by Marcion in the second century. I again repeat, if the account of the miraculous conception of Jesus be true, he could not be the offspring of David and Abraham, from whom it was predicted, and by the Jews expected, that the Messiah should descend. Mr. Shuttleworth says, 'amongst other, I addressed the pithy query put by Jesus to the Pharisees, who apparently held a similar idea, see Matt. 22; 41 to 46. This he concludes proves that he is right and I am wrong. Now let us look at the question. It will be granted that the Pharisees gave a scriptural reply to the first question in verse 42. "They say unto him the son of David. They made no answer to the second question in verse 45. If David then called him Lord, how is he his son? neither did Jesus offer any explanation.

The scriptures, however, afford us the solution of this apparent difficulty. Attention must be given to what is

said in verses 43 and 44. "How then doth David in spirit call him Lord, saying Jehovah saith unto my Lord, etc. ? If then David call him Lord, how is he his son? That is David's Lord's son. Jesus became David's son by natural descent through Joseph, and his Lord's son through suffering death, resurrection immortalization, and the will of his Divine Father, who made him both Lord and Christ, see Acts 2; 30 to 36. He then became second Adam, the head of a new family. Those who hold the common opinion about the origin and meaning of the word Adam, will tell you that Adam means "red earth," and that the name was applied to the first man because he was made out of the ground. The word is derived from a root which signifies to resemble, to be like, and therefore Adam denotes similitude or resemblance. The first Adam was made a living soul, the last (or second) Adam, a life giving spirit. We have no introduction to Jesus until we meet him at his baptism by John; then expired the 69 weeks, or 483 years of Daniel. Up that moment no one knew that he was to be the Christ. "But when the fulness of the time was come, (483 years) God sent to the Jews his son, (constituted his son by the anointing) born of a woman. The phrase "born of a woman" bears no allusion to the supposed miraculous conception. It is a common Jewish phrase to express a proper human being; see Matt. 11; 11, Job 14, 1, and many other passages. Born is a much more sensible and correct translation, in this verse than made.

The verb is rendered born in Matt. 11; 11. Why should it be differently rendered in Gal. 4; 43. In conclusion let me say that it is a source of deep regret to me to differ from you all on this question. I hold every other doctrine in common with yourselves. * I am satisfied, however, that I am right, and will leave in confidence the decision to Jesus himself." I remain, dear sir,

Yours sincerely,

CHARLES DRALTRY,

Whitby (now of Cheltenham.)

Nov. 8th 1867.

Letter from Fondulac.

DEAR BRO. KELLS—I received your kind letter under date of Sept. 1st with great satisfaction and pleasure. You stated therein that you had received my manuscript, but I am sorry that you will have to delay its publication for a number of months, but undoubtedly you have good reasons for so doing, and in all probability the N. M. will be better filled by others who are in the vigor and prime of life. I will be 88 years old the 18th of January next, so you see that my race must be nearly run I, however, enjoy very good health and always have enjoyed it, for which I ought to be and I trust I am, very thankful to a kind and munificent providence. My parents were Congregationalists, my father died when I was but 6 or 7 years old, but my mother died when I was about 30 years old. I joined the Congregational church when I was about twenty years old, The current theology ex-

tant at that time was my guide, up to 1844. Proclamation of the soon coming of Christ and its kindred doctrines according to Peter's testimony, (see if Peter) begun at that time. This proclamation at once called me to a halt, and turn my attentions from fables and tradition, to The Word of Truth, But it seems that I am constitutionally slow to receive and digest new ideas, and as a consequence, I have had to contest the whole ground inch by inch as it were, but for the last forty four years I have studied the scriptures with a view of ascertaining the truth—the truth that will make one free indeed. My progress, I regret to say has been slow, but I trust however that it is sure.

You wished to know if there were others holding our views with regard to the sonship of Christ. I must say that there are none in Fend du lac and its vicinity. Nearly all the people are orthodox, (self-styled) and the few, only three or four, who style themselves adventists even, believe still in the miraculous or popish, or *immaculate conception*, although the doctrine, *alias* dogma, of trinitarianism does not have as strong a hold as formerly. It appears to them now somewhat shaky, and in due time they may come out all right. But Brother, the field is at present rather barren and forbidding, but I will do the best I can, but probably that will not be much. Truth always travels slow. Yours, waiting for his, God's son. from Heaven to establish his kingdom on the earth.

M. I. LEWIS.

Christmas.

On the 25th day of December, the last in the Roman year, occurs the Catholic "Holy Day" or festival of Christmas or Christ-mass. That the observance of this particular day is of Pagan-Roman origin, and was adopted by the apostate church of Rome from its pagan ancestors, our readers need not be told. We find no intimation of the observance of such day in the apostolic writings, nor in the ecclesiastical history of the three first centuries of our era, but towards the end of the fourth century it is said to have been instituted by Julius I, the then Catholic bishop of Rome, upon an inquiry instituted by Cyril, the apostate bishop of Jerusalem, as to the time when the Christ was born. But there is not only no proof that this day was the anniversary of the birth of Jesus of Nazareth, but on the contrary, all the evidence that can be obtained on the subject, both scriptural and ecclesiastical, points to the time of the Hebrew Passover, in the early springtime, as the time when the birth of the Messiah took place. And though the observance of the 25th of December, as the birthday of Christ, became an established institution in the Catholic Church in the fourth century, yet the name Christmas was evidently not conferred upon it until some centuries afterwards, when the doctrine of the celebration of "Mass" for the repose of the souls of the dead, became a practice in the Romish church. And the changing of the Birthday of the Messiah from the day of the Pass-

over to the day that pagan Rome celebrated in honor of "the Sun God," is evidently a fulfillment of the prediction recorded by the Prophet Daniel, when in speaking of a certain anti-Hebrew power that was to speak great words against, and wear out the Saints of the Most High; it is also stated that this same great power would think to change "Times and Laws," and that power to do this would be in its hands 'until a time, times and the dividing of times.'" This is but one of the many predictions with which the word of God furnishes us, to prove that the papacy is the Fourth beast of Daniel, and the serpent power of the Revelation, which was to wear out the Saints of the Most High, and drive into the wilderness the remnant of the woman's seed "which kept the commandments of God, and had the testimony of Jesus Messiah," and history shows that these predictions have been literally fulfilled, and also where we are on the stream of time, for the Papacy can change "times and laws" no longer." The observings of Christmas as the natal day of the Messiah is one of the distinguishing marks of the beast, and the disciples of Jesus the Nazarene, who are slowly but surely emerging from the wilderness, and directing attention towards the restoration of Zion, and the near approach of the Messiah, will be deficient in duty if they fail to expose "this mark," and neglect to observe as a sacred season the time of the Passover, once so solemnly observed by the church of God. That this period of the year, in our northern latitudes,

when the sun, the centre of the solar system, the emblem of life and immortality, is beginning to rise again from the south, is a very proper time, especially on the part of the young, to indulge in a little innocent and healthy amusement and recreation, for the reunion of friends and families, the expression of general thankfulness on the part of all, and the exhibition of charity towards the poor and suffering, we gladly allow, but let it be observed as the commemoration of the returning sun, and the prospect of a renewal of life, and not as the anniversary of the Messiah, which it certainly is not.

Valedictory.

With this issue, ceases for the time being our management and publication of the NAZARENE MESSENGER, but it will still continue to be published, and its size increased, we understand, to 20 pages, without any increase in the subscription price. Its place of publication will, however, be changed to Cheltenham, England. Its new publishers, with more time, talents, and the necessary means to meet requirements, will, we hope, succeed in making succeeding volumes what it ought to be, a first class Magazine, and the liberal media of all seekers after truth, who desire to see the revival of the faith and practices of the Nazarene Apostolic church, and the establishment of the Kingdom of the Messiah. In freely transferring our interests in the MESSENGER, we still retain a deep interest in its future welfare, and propose to act as its

agent in Canada. We hope that every person who has assisted, or sympathised with us, will continue to give all the support that they possibly can to its coming publishers. The address of the future publisher will be T. H. Phelps, Springthorp, Cheltenham, England.

The Chosen Few.

ORIGINAL.

Oh Great Jehovah, hear our prayer,
When unto thee for help we call,
Oh thou whose spirit's every where,
Let us not in temptation fall.

And though by foes beset around,
Who all our steps through life pursue,
Oh let them not our hopes confound,
But safely guard thy chosen few.

Remember Lord, thy Nazarene,
Whose blood was shed on Calvary;
Oh let thy presence, though unseen,
Guide us, like him, to follow thee.

May we, though of a wandering race,
The narrow way through life pursue,
That we may see Messiah's face,
When He redeems Thy chosen few.

Keep us, O God, by Thy right hand,
Until we are by spirit born,
That we may with Messiah stand,
Upon the resurrection morn.

Deliver us from every snare,
And let us keep, "the hope" in view,
The Prophet's saw, while yet afar,
And e'er has cheered thy chosen few.

Watch o'er us in the sleep of death,
Amid the grave's unconscious gloom,
Revive us by Thy spirit's breath,
And break the slumbers of the tomb.

Then may we sing the victor's song,
When death's departing shade's we view,
And see Messiah on his throne,
Surrounded by Thy chosen few.

The Nazarene Messenger.

PUBLISHER'S NOTES.

In this issue will be found a detailed statement of what monies have been received by us for the publication of the NAZARENE MESSENGER, with the names of the subscribers and donors in America. We have given the names of those only in England who have forwarded the money to us. Besides those who have subscribed, we have sent copies, and in many cases full sets of the N. M., to various persons in Ontario, Quebec, New Brunswick and British Columbia, as well as to Oregon, California, Colorado, Nebraska, Minnesota, Dakota, Iowa, Wisconsin, Michigan, New Jersey, New York city and state, Pennsylvania, Maryland, Connecticut, Massachusetts and Maine, besides England, Wales and Ireland, and it is probable also that some copies have gone to Palestine and Australia, and may be other distant lands. Few from the most of these places have made any response, and to the majority the N. M. will never come again, but we still expect that a number will assist to pay off the debts incurred in its publication, but no dunning letter from us will ever follow in the wake of the NAZARENE MESSENGER.

This issue has been much later than we expected, owing to the pressure of work in the printing office, and the number being a double one, we hope the matter will in a measure compensate for the unavoidable delay, and that the first issue of the 2nd volume will soon appear.

The following extract of a report of a discourse delivered by Rabbi de Solo, of the Jewish Synagogue, of Montreal on the occasion of the Passover, is interesting and important: "That which had been most effective in perpetuating their identity as a people had been a belief in the advent of the personal Messiah. That was the great hope which had nerved the Jewish martyr. Had Judaism not taught this doctrine so emphatically eight hundred thousand Jews would not have left Spain as an evidence of their faith. Had the Messianic period been merely a figurative expression to denote the material prosperity of a given community, this heroic multitude would certainly not have sacrificed wealth and life, and have left a country in which they enjoyed the highest material prosperity. To abolish their traditional observances, banish the sacred language and take away the hope in the advent of a personal Messiah, Judaism would die; its followers become agnostics, not Christians, for experience taught that those who destroy the props of Judaism drift to infidelity, not to the dominant faith. But Judaism had not been preserved for thirty two centuries to receive its death-blow at the hands of modern infidelity, and its enemies from within and without would have no more power to destroy it in the future than they had in the past. Positive historical Judaism and Christianity had a common interest; both were assailed by the infidelity of the day; both looked to the law of Sinai as the revelation of the will of God; and, while they

might differ as to the person of the Messiah, both taught the advent of a personal Messiah of the family of David. To deny the advent of a personal Messiah was to be in fact, neither Jew nor Christian, and meant the denial of the books of the prophets.

Owing to a mistake on the part of the printer the columns on page 132 have been transposed.

Parties receiving the N. M. and desiring to express their views, and not wishing to write to the new publisher may still address me as editor. Subscriptions may also be sent to me. Wm. L. Kells, Listowel, Ontario.

Bro. H. P. Madill sends us a neatly printed, and interesting booklet of 36 pages, on various scriptural subjects, including the right of observing the Hebrew Sabbath, being temperate in all things, and he also holds the view that the Lord's Supper should be observed on the fourteenth day of the first month, Jewish time. Price 6 cents.

INTELLIGENCE.

NORWICH—Bro. A. J. Davis, writing from this place, under date of Dec. 31, 1888, says he is much pleased with the NAZARENE MESSENGER, and hopes it will long continue, and he incloses his subscription for Vol. No. 2. He also states that Bro. Wm. McConnachie will act as agent for it at that place, and do his best to extend its circulation. We hope that the brethren at other places will do likewise.

STROUDSBURG—In our latest communication from Bro. Lavish, he speaks strongly in favor of the continuation of the N. M. and promises all the assistance that he can render towards supporting it.

TORONTO — Our latest intelligence from this city is encouraging, the seeds of the faith appears here to have taken root in the hearts of brethren of the right stamp, who will hold it fast, and let the light shine. They still meet each Sunday morning at Bro. Skinner's, and in the evening at Bro. Norman's. We are also in receipt of a printed tract by Bro. Evason, in which he puts "A few plain questions" to the believers in the miraculous conception, at the end of which occurs the following passage: "The times are fraught with wonderful events of momentous interest to those looking for the fulfillment of prophecy, it will be well to be sure that we have the true Christ; better he suffer as the poor Nazarene and his disciples did, than to be like the five foolish virgins, having lamps, but no oil, when the bridegroom comes."

BRIGHTON—Writing from this place under date of Nov. 28th, Bro. Herbert Bloodworth says: "Dear Bro. Kells—I have received the N. M. for November, from Bro. Phelps. Thanks for inserting the article enclosed by him for me. I like the MESSENGER very much, and I hope it will be continued. . . . I enclose 5s., and shall from time to time subscribe. There is no ecclesia in Brighton, and at present I am alone, there being none that I am aware of holding the same faith with me in this town. I get letters from Cheltenham, from Bro. Phelps, and Bro. Price. Wishing the MESSENGER God speed, I am yours in the hope of Eternal Life."

FORT COLLINS, COL. Nov. 17, 1888.
Dear Mr. Kells, I am in receipt of eight copies of your NAZARENE MESSENGER. My warmest thanks for the same. I will be pleased to subscribe, as my wife likes it very much. Much prosperity to you in your noble undertaking. . . . Yours respectfully, GEO. F. BRENNINGER.

SYRACUSE, N. Y., DEC. 10, 1888—
Dear Bro. Kells, inclosed please find post office order for \$5, for my papers. Send them as you have done, and publish as often as you can. Give us all the knowledge you can; do not be afraid of anyone. Yours as ever, in love, waiting for our king, the king of Israel, to come, H. FINN.

BRO. FINN—Many thanks for your words of encouragement and your liberality. We are pleased that our humble efforts to impart knowledge is appreciated, and while acting in a liberal spirit towards all, we have endeavored to show no evidence of fear of any mortal. Your liberality is in marked contrast to the do-nothingness of many to whom the NAZARENE MESSENGER has been sent, but your name and acts will be remembered by the friends of truth, perhaps in distant ages, while those of an opposite class, will be unknown, "as the body without the spirit is dead, so faith without works is dead also.—James the Apostle. [Ed. N. M.]

NIAGARA — Our latest intelligence from Bro. Lyon is to the effect that his eye-sight is much improved, and that he lectured at Buffalo in the early part of this month.

CHELTENHAM—Our latest intelligence from this place is to the effect that the brethren have formed a publication society, and for that purpose have established a guarantee fund, which will enable the publishers of the NAZARENE

MESSENGER, in future to meet the cost of publication, should the amount of subscription not be sufficient for that purpose. It is also purposed that the next volume of the NAZARENE MESSENGER will be published at that place, and be enlarged to 20 pages monthly. All communications to be addressed to T. H. Phelps, Springthorp, Cheltenham, England. Bro. Dealtry had been ill, but had been sufficiently recovered as to be able to deliver several lectures at their meeting place, a synopsis of which was published in the Cheltenham *Free Press*.

ELMVALE.—Dear Bro. Kells—I have received a few copies of The NAZARENE MESSENGER. I am pleased to find you discussing the all important question—the sonship of Christ. I am at a loss to know how Christ can be any more free from sin, than any other man, if he was a natural born son as other men of Adam's race, begotten by human agency as other men, how can such a person be said to represent heaven. Was their not supernatural power manifested at the birth of Isaac, which would make him supercede Christ in birth, as a calling from Heaven, to my mind, taking your field, and so long as Joseph was willing to accept him as hisson, and honor him above all other men, as one from God, should we not ascribe to him (Joseph) the name of father, or do we not well to do so, and thus unite ourselves with heaven and thus open up a way out of this sin-cursed state.

H. P. MADILL.

NOTE—Some of the above communication is rather obscure, but in reply we would remark, that while there is Scriptural evidence to prove supernatural interference in the conception of Isaac, there is none whatever in the case of Jesus, the Christ for those portions found in the synoptic gospels, pur-

porting to relate to such an event, are spurious interpolations, forged long after those gospels were composed, as has been many times proved, and as to the sinlessness of Jesus, though his nature rendered him liable to temptation, and to transgress Jehovah's laws—for sin is a transgression of the law—yet one of the greatest triumphs of his life and mission consisted in the fact that he overcame the natural tendency of his humanity, resisted temptation, and "sinned not, neither was guile found in his mouth." And in thus resisting, and conquering the evil, or devil, in the flesh, he rose superior to every other offspring of Adam's race, condemned sin in the flesh, and became entitled to eternal life, and he might have been translated without tasting of death—like Enoch and Elijah—if it had not been necessary to set an example of perfect obedience and submission, amidst the trials of a lawless world and that by his resurrection he would more certainly demonstrate the possibility of a future life by a raising again from the dead, on the part of those who accepted his gospel, and followed his example, and thus by his victory of sin and death, the grand objects of his first mission on earth were accomplished, and the salvation of God's chosen ones, and the renovation of the earth will be more fully accomplished when he returns to earth in all the power and glory of his immortal nature. It is a great mistake to believe that all the human race are condemned to death on account of Adam's sin, and that Jesus died as a substitute, or that his death was a sacrifice to appease the wrath of God and make an atonement for the sins of men.

CARDIFF—Dear Bro. Kells—We have nothing new to report at present, beyond the fact that we advertised the Lecture on the Miraculous Conception

of Christ, in a local newspaper some two months ago, offering to send it free on receipt of a postage stamp to any persons anxiously seeking for the Truth. Bro. Lawrence inserted the advertisement for two weeks, and as a result had 18 or 20 applicants for the lecture. Whether our efforts will be crowned with success or not we cannot tell of course, but we have not heard from anyone yet. All we can do is to faithfully disseminate "the Truth," leaving the results in the hand of our heavenly Father. I received the N. M. for November from Bro. Phelps this week, also a letter from him last week. He thinks with us that the MESSENGER should be kept in the field next year, but should be enlarged to sixteen or twenty pages, without raising the price of it much, if possible. We therefore hope that you may see the way clear to continue the paper; but if not, that the Cheltenham ecclesia will take the matter in hand and publish a magazine of some kind for the benefit of the brethren scattered throughout the world. We (the Cardiff brethren) would undertake to refund the money for at least several copies of the N. M., if continued, or for any other paper printed by our brethren, if the N. M. be discontinued. However, we may shortly arrive at an understanding upon the subject. With fraternal love, I remain, yours in Christ, C. SYMONDS.

BUFFALO—Bro. Davis, writing from this city, Dec. 3rd, says: "We have been holding our Sunday meetings as usual. Yesterday our esteemed Bro. Lyon was with us, and preached on the subject, 'What is it to preach the cross?' We opened service by singing the old 100th hymn, then after prayer I read the 72nd psalm, then we sung 'Hail to the Lord's anointed,' then Bro. Lyon spoke for near an hour to an appreciative audience, who listened with mark-

ed attention. The speaker based his remarks on 1 Cor. 1: 18, "For the preaching of the cross is to them that are perishing foolishness, but unto us that are being saved, it is the power of God." (Emphatic diatolot.) The speaker showed that to preach the cross was to preach Christ the Nazarene who was crucified on it, for claiming to be the King of the Jews, which was the accusation written over his cross in Hebrew, Greek and Latin. He showed that he was the legal heir to that throne from the Divine record, (Psalms 89, 35 and 132, 11), and that Peter on the memorable day of Pentecost applied these predictions to Jesus. (Acts 2, 30) he also showed that God had raised him from the dead to sit upon the throne of Israel. Referring to the cross he said that one arm pointed the past, the other to the future; and while the foot was planted in the earth, the top point ab heavenward, the seat of God's throne, from whence all our blessings come. There is a thousand prophecies applicable to Jesus in the Bible, and only one hundred of these have been literally fulfilled, we are therefore to look for the literal fulfillment of the other nine hundred in the near future, when Jesus shall come to reign from the rivers to the ends of the earth. We closed this meeting by partaking of the memorial supper, there were eight brethren with us, who are believing and looking towards that glorious kingdom, and the appearing of our Lord and Saviour Jesus, the Christ, who we believe will fashion our bodies like unto his own glorious body. Previous to the meeting, Bro. Lyon distributed copies of his pamphlet among the audience. Bro. Lyon's sight has greatly improved. We all spent Sunday at Bro. Oakley's which passed pleasantly in interesting conversation. Bro. and Sister Oakley and family are well and with us send their love to you and yours, A. J. DAVIS.

INDEX TO VOLUME ONE,

—OF—

THE * NAZARENE * MESSENGER.

	Page		Page
A Visit to Rabinowitz	120	Letter from Cardiff	82, 105
A few notes on the Apocalypse, 91,	100	Letter from Nottingham	45
126.		Letter from Niagara	81
As the Lightning out of the East..	46	Letter from Fondulac	136
Apostolic Baptism	58	Letters from Toronto	129
Being Saved	32		
Christs Humiliation.	44	INTELLIGENCE.	
Christmas	137	Buffalo	11, 22, 35, 48, 84, 143
The Gospel, 27, 40, 64, 79, 85, 103,	115	Brighton	141
The Gospel of the Nazarenes, 2, 13,	25	Bangor	35, 59
37, 62, 74, 109, 121.		Cheltenham, 9, 23, 36, 59, 83, 95,	108
The Kingdom of God, etc,	5, 18	141.	
The Seal	29	Clarksons	36, 95
The Tree of Life	94	Cardiff	82, 142
The Time of the End.....	54, 67	Elmvale	142
The Blood of Jesus Christ	89	Fonthill	120
The Moabite Stone	117	Fort Collins	141
Niagara Falls in Winter ..	30	Federalsburg	22
Our Faith.....	49, 77, 88	London	10, 84
Pray that ye enter not into tempta		Niagara	10, 48, 107, 141
tion	113	Norwich	35, 140
Publishers notes, 8, 22, 34, 47, 59,	96,	Nottingham	72
107, 120, 139.		Syracuse	12, 36, 141
Prospectus	1	Stroudsburg	12, 36, 84, 141
Retrospective	20	Sweaburg	36
Saved by Hope.....	51	Sanborn	48
Sacrifices and Atonement.....	33	Toronto	48, 108, 141
Words of Warning	115	Jerusalem.....	95, 106
Words from a Sister	42		
What must I do to be Saved	97	POETRY.	
Valedictory..	138	Life's Harvest	1
LETTERS.		A Nazarene Hymn.....	119
Letter from Buffalo	71,	The Chosen Few...	135

Detailed Statement of Remittances for the Nazarene Messenger, with the names and addresses of the remitters.

ENGLAND.	
C. A. Boulter, St. John's Lane, Clarkenwall, London...£1 5s.	\$6.09
T. H. Phelps, Springthorpe, Cheltenham.....£6	29.22
Chas. Symonds, Cardiff, South Wales.....4s	1.00
F. W. Towndrow, 12 Orange St Nottingham8s	2.00
Herbert Bloodworth, Brighton5s	1.20
Total.....	39.51

UNITED STATES.	
Henry Finn, 107 and 109, East Water St, Syracuse, N. Y....\$	11.00
R. V. Lyon, Suspension Bridge New York.....	6.00
J. D. Davis and Joseph W. Oakley, 78 Congress, and 8 Arnold Sts., Buffalo, N. Y..	3.00
W. B. Sornburger, Sanborn, New York.....	1.00
E. C. Lavish, Stroudsburg, Pa., and for Geo. C. Adams, and J. M. Allan.....	2.00
Total.....	23.00

CANADA.	
Mrs. G. Buck, Collingwood, Ont.	1.00
L. Stapleton, Listowel.....	1.00
T. S. Bullen, Sunderland.	1.00
Wm. McConnachie, Norwich. . .	1.00
A. J. Davis, Norwich, Ont.....	1.00
W. Platts, Clarkson, now Fonthill, Ont.	1.00
James Skinner, 55 William St. Toronto.....	2.00
Addison Norman, 4 Queen St. East, Toronto.....	1.00
Joel Evason, 55 Bellevue Ave., Toronto.....	1.00
D. and S. Hogart, Salina, Ont..	1.50
Total.....	11.50
Total received on Vol. 1.....	\$76.01

Canadian Agents for the "Nazarene Messenger."

WM. L. KELLS, Listowel, Ontario, Canada.
 WM. McCONNACHIE, Norwich, Ont.
 ADDISON NORMAN, 4 Queen St. East, Toronto.

NOTICE!

We have still on hand over fifty sets of Vol. 1, NAZARENE MESSENGER. Complete volumes will be sent to any address, post-paid, on receipt of \$1. We still require some \$24 to meet the expense of publishing this volume. We hope that a number will remit their subscriptions on receipt of this number, and we hereby extend our warmest thanks to each and all who have in any way rendered assistance. We hope that all those in America who have acted as our agents will still act in that capacity for the new publishers, and that other names will be added. W. L. K.

P. S.—The unused MSS. will be sent to the new editor.

LETTERS.

List of letters received since Nov. issue: Z. B. Chase, T. H. Phelps, Mrs. E. H. Lyon, E. C. Lavish, Geo. H. Brenninger, Addison Norman, Joel Evason 2, John D. Davis, T. H. Phelps, Herbert Bloodworth, Charles Symonds, H. Finn, H. P. Madill, R. V. Lyon, A. J. Davis.

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.