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THE NAZARENE MESSENGER.

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

Vol. 1.

Listowel, Ontario, Canada, November, 1888.

No. 10.

The Gospel of the Nazarenes.

PART IV.

Wherein it differed from the Greek Translation.

"Mount up the heights of wisdom:
Strike down each error low,
Keep back no words of knowledge
That human hearts should know."

In our former articles on "the Gospel of the Nazarenes" we have endeavored to show that this document and the Gospel of Matthew were one and the same, that it was written in the Hebrew language at a period of about twelve years after the martyrdom of Jesus, and that the Greek version from which our English translation was made, was not composed until the time of Victor, Bishop of Rome, towards the end of the second century. We will now endeavor to show that the modern versions differ in many important passages from the original Hebrew, not only from interpolations, but also from erasements, and that these alterations were made by the translators with the design of teaching dogmas, subversive

of the faith held and taught by the Apostles and the early Nazarene congregations, who long kept the Gospel by Matthew in its original language, completeness and purity, and contended against the innovations of the Gentile Apostasy.

It has also been intimated that after the Greek "Gospel according to St. Matthew" became a part of the Catholic canon, and had obtained a wide circulation among the Gentile Christians, as a standard work that the Hebrew Gospel and its literal translation began, among these Christians, to be regarded as a heretic work, and distinguished by the Catholic fathers by various names — as "The Gospel according to the Hebrews"—because originally written in the Hebrew characters and used by those who still spoke the Hebrew language, or were converted from the Jews and still observed many of their legal customs. "The Gospel according to the Nazarenes"—because used by those who called themselves "Nazarenes" and who claimed to be the successors of the

original congregation that was founded by the disciples and early followers of Jesus of Nazareth. "The Gospel according to the Ebionites," because that was the term, or nickname of contempt which the apostate "fathers" gave the Nazarenes, or the Hebrews who accepted the Messiahship of Jesus, but whose social position in general was poor and lowly (like that of Jesus and his disciples) and whose views of the nature of the Messiah, "the fathers" denounced as "poor and mean" because they contended that Jesus of Nazareth was by nature of the human race, and the natural offspring of Joseph and Mary, though as to character the most righteous and God like of the sons of men. This biography of Jesus was also sometimes termed—"The Gospel according to the twelve apostles" because the people who used this work in preference to the Canonical Gospels, contended that it was written by one of the original apostles, and received the sanction of the rest of "the Twelve." It should however be noted that in after centuries there was in existence a gospel known as "the Gospel of the Twelve Apostles" which appears to have been a different work from "the Gospel of the Hebrews or Nazarenes."

The ecclesia of believers in the Messiahship of Jesus of Nazareth (who was also called "the Nazarene") after its organization under the Eldership of James, "the Lord's brother" was distinguished from the other sects of the Jews by the name of Nazarenes, and this name though evidently given to the early disciples of Jesus, by the un-

believing Jews, yet they appear to have adopted and called themselves by. For when Paul was brought before Felix, among other charges brought against him was that of being "a ringleader of the sect of the Nazarenes" which charge he admits; and James writing to his fellow-believers of the twelve tribes, referring to the evil treatment which they were subjected to by their rich and worldly persecutors. Queries—"Do not they blaspheme the honorable name by which ye are called," or as in the margin "which was called upon you" probably at their immersion) and that name was Jesus of Nazareth, and from him they received the name of Nazarenes, and by that name the congregation of Jerusalem, and the believers of the Hebrew race, and those who accepted their views in dispersion were afterwards known in contradistinction to the name of Christian, which the Gentiles early adopted, and which was first conferred on the Disciples by the Greeks of Antioch. But when the majority of the Gentile Christians had adopted the dogma of the dual nature of "the Christ" and kindred errors, against which a vigorous opposition was offered by the Hebrew Nazarenes, the former deemed the name of 'Nazarenes' too honorable for their opponents, and therefore in spite and malice gave them the more despicable term of Ebionites, yet some of the more honorable of the Catholic fathers, as Jerome, still allowed them their original and honorable name of Nazarenes, and he has recorded the pleasing fact that from the Nazarenes of Berea in Syria he procured

a copy of Matthews Hebrew Gospel.

The first fifteen pastors of the Nazarene ecclesia of Jerusalem—including James and Simon, near relations to Jesus of Nazareth were converts from the Jesus. The names of these elders are all recorded by Eusebius, and it is very probable that John—the seventh—is the “John, the Presbyter,” mentioned by Papias, and other early writers, and the author of the two short epistles under the name of “John, the Elder” which are embodied in “the canon” of the new testament. Speaking of these Nazarene Elders of Jerusalem, Eusebius says, “I learned from writers that down to the invasion of the Jews, under Adrian, there were fifteen bishops in that church, all of which, they say, were Hebrews from the first, and received the knowledge of Christ pure and unadulterated, so that in the estimation of those who were able to judge, they were well approved and worthy of the episcopal office. For at that time the whole church under them, consisted of faithful Hebrews who continued from the time of the Apostles, until the siege that then took place” (His Ecc. p. 130) Here was the true successors of the Apostles, and the knowledge of Christ pure and unadulterated which these Nazarene bishops received, held and taught, was derived from Jesus himself, his mother and his family relations, as well as from the Hebrew scriptures, including Matthews Gospel and that knowledge was (according to the Hebrew Scriptures, that the Messiah should be a man of Abraham’s family, Judah’s tribe, and David’s sons)

and according to Matthew’s gospel, and his family record, Jesus was descended in the male line from Abraham, and David, and the natural offspring of Mary, by Joseph her legal husband. and possessed of the same nature as the rest of the Hebrew race, but possessing a very different disposition to most of them.

When the Romans under Adrian, A.D. 134, again captured Jerusalem, they prohibited all Jews returning to the ruined city and in this dreadful calamity the Nazarenes who had escaped the war and the persecutions of the false Messiah—Bar-cho-che-Bas—were included, they being circumcised and keepers of the Sabbath day, like the rest of the Hebrew race. From Judea the remnant of the Nazarenes were dispersed into many lands, as Syria, the countries beyond the Jordan, Asia Minor and the isles in the Mediterranean sea, where they strengthened or revived the Apostolic faith in the places to which they came, and in these as in other countries we find indications of their opposing the Catholic leaders for several centuries afterwards, and through all this period, amid opposition and slander, and persecution from Pagans, Jews and Gentile Christians, they still preserved it in its original purity and completeness, the Hebrew gospel of Matthew.

It is very evident from the belief of the original congregation of Jerusalem, under its first fifteen Bishops, or Elders, as well as those, who from the Hebrew race accepted the Messiahship of Jesus of Nazareth besides many of the

more intelligent of the Gentiles, that Jesus was possessed of one nature, *i. e.* the human, and was the natural offspring of Joseph and Mary, that this gospel, or record of the Life and Teaching of Jesus, written by Matthew in the Hebrew language, did not contain those portions of the modern gospel of St. Matthew, which constitutes the two first chapters, excepting the genealogy which traces the Messiah from Abraham, through David, to Joseph, his natural father, and it is attested by Epiphanius that this portion was not in the version of the Hebrew Gospel preserved and used by the Nazarenes and Ebionites in the latter part of the fourth century, and up to that period these portions and their subject matter had always been rejected by these people who claimed that they had the genuine transcripts of the original documents, and that in faith and practice they were the true successors of the Apostles. And that this gospel of the Nazarenes (after the genealogy) began with the words: "It came to pass in the days of Herod" and the learned Beausobre, referring to the gospel of the Nazarenes, also states that it began with these words, and adds: "it appears from the fragments that have come down to us that it contained no heresy, and that with the exception of some circumstances the history of our Lord was therein faithfully related." There is every reason to believe that the original Gospel of Matthew, was a faithful and inspired account of the life and discourses of his Master, and the "circumstances" referred to by Beausobre,

are interpolation falsely ascribed to the Hebrew Gospel by some of the Catholic fathers, but which was certainly not in the genuine document.

We have now seen that the dogma of the miraculous conception of Jesus was rejected by the early Nazarene that their Gospel did not contain those parts which support that doctrine, that it contained the genealogy and it is now worthy of note that those Catholic fathers who admit that those whom they call Ebionites preserved the Hebrew gospel in its original language and completeness, never directly charge them with having changed, corrupted or omitted any part thereof, while such charges are often made against others whom they call heretics. It has also been noted that the primitive Nazarenes held that while Jesus was the son of Joseph, and a lenial descendant of David in the male line, yet that he was by his mother a descendant of Levi and of the family of Aaron, and on these points Irenaeus admits that "from Levi and Judah he (Jesus) was descended according to the flesh—" and again in another part of the same work he says: "the gospel according to Matthew was written to the Jews, for they laid particular stress upon the fact that Christ should be of the seed of David, and Matthew who had a still greater desire to establish this point, took particular pains to offer them convincing proof that Christ is of the seed of David and therefore he (Matthew) commences an account of his genealogy." From this testimony as well as other statements of early writers, and a consideration of

the faith of the Nazarenes, and the fact that the said genealogy has been retained in the Greek translation, and that it was a necessity in order to prove the Messiahship of Jesus of Nazareth there is the strongest evidence that the Gospel of the Nazarenes began with the record of the generation of Jesus the Messiah, tracing this lineage from Abraham to "Joseph, the husband of Mary of whom was born Jesus who is called Messiah," and this genealogy scripturally and reasonably considered forever demolishes the idea that Jesus the Christ had previously existed as a personal being, or was the offspring of an unnatural conception.

(TO BE CONTINUED.)

"Pray that ye enter not into Temptation." Luke 22-40.

BY H. BLOODWORTH.

"Bring us not into temptation, but deliver us from (it) (the text has "evil one")—Matt. 6, 13; could be rendered, deliver us from the evil of being led into temptation.

Perhaps we do not all realize the importance of these few words of Jesus, "Pray ye that ye enter not into temptation." They are not idle, meaningless words, but are full of love and wisdom, and the non-fulfillment of that command is sometimes followed with effects most opposite to our inmost wishes. The reason is easily accounted for. God who spoke through his Christ knew that it is necessary to our Christian well-being that we should

"Pray that (we) enter not into temptation."

The words were uttered by Jesus, under the most trying circumstances of his life, in the hour of his agony and just before his crucifixion. The words were spoken directly to the Apostles, and to them were full of meaning and significance, especially to Peter as he was about to deny his Lord and Master, though a little while back he had stoutly asserted to the contrary: we all know whether he did or not.

No doubt it was necessary in the wisdom of God, that the Apostles should forsake Jesus in the hour of his passion, as had they followed him to try and release him, no doubts they would have been crucified with him as well. But had Peter prayed that he entered not into temptation, most likely some way of escape would have been opened to him otherwise than a denial of his Lord.

It is the case over again with some of us. Before we are tempted, we, like Peter, make our "wills" and "will nots" resolutions that are good and absolutely necessary, but there is something else which perhaps some of us forget, we forget the words of Christ, "Pray that ye enter *not* into temptation."

When the disciples asked Jesus to teach them how to pray, he taught them a prayer, though short, contained all the necessities to Christian well-being, but he did not forget to insert what he told them in other words in Gethsemane, "Pray that ye enter not into temptation." There may be some of us who put ourselves into temptation's

way and others perhaps who do not always try to avoid it. That we may prove to God, and our foolish vanity that we are loyal to him and our faith in his Christ, but methinks such presumption is but the half way house to desire. But we find out our mistake when we have been overcome by the subtle circumstances we reckoned not with. And the force and truth of those words of Jesus stand out in bold relief, "Pray that ye enter *not* into temptation."

God who spoke those words through Jesus, knoweth our frame, that we are but dust, and unable of ourselves to overcome at all times, every temptation, but if we are fortified by continual prayer he will not allow us to be tempted above what we are able, but will provide a way of escape. That way is help from on High, if we obey his commands, "Pray that ye enter not into temptation" being included. We all pray that we may be kept from the commission of sin, but do we, each one and all, pray that we enter not into temptation, which generally speaking is the forerunner of the actual commission of sin. Temptation, subtle serpent that glides into our hearts and minds so silently, and sometimes unperceived and to late, and we are enveloped in its loathsome and crushing folds. How wise then, the words and command of Christ "Pray that ye enter *not* into temptation," and how important and vital that we should obey it. In his own temptation and trial, when he was about to suffer, (he uttered those words then) he practiced what he preached,

he prayed that if it was possible that the cup should pass from him He knew what his trial would be, "Art thou the Christ" was the temptation. If he had said no, all would have went well with him for the time being. He knew that it was necessary that he should pray, for help, no, he prayed that the cup might pass from him, and while he prayed help came, and he was strengthened and who dare say it was not necessary? He was tempted unto death, but his victory was all the more glorious. We should follow his example if he is our pattern It is not the case with us as it was with him, temptation unto death, even the shame of the cross, but if our temptation should involve life or property let us say with Christ "Not my will but thine be done" and as sure as he received help so shall we, and like him come off more than conqueror. But if we are determined to meet temptation not desiring God that we enter not into it, the chances are against us that we come from the fray overcome and vanquished, suffering remorse as did Peter, with some bordering on the frenzy of despair and fate of Judas. Let us pray then that we enter not into temptation Prayer is the only connecting link we have with heaven, and as we pray the peace of God, laden with the sweet influence of His presence will flood our hearts to overflowing with thankfulness that we are kept, whether from, or in temptation, we are kept from sin.

London,

England.

The Gospel.

PART III, CONTINUED.

BY E. C. LAVISH.

I have now given every gospel sermon that has been preached to these three patriarchs. These sermons contain all the promises God made to them; and these promises reveal God's purposes and plans in relation to this earth and man upon it. The promises God made to these three fathers of the Hebrew nation are the basis of all he has since revealed through inspired men, such as the prophets, Jesus and his apostles. The great being who created this ponderous world and clothed it with vegetable and animal life, and sent it whirling into its ethereal pathway to move forever onward with undiminished force and speed amid countless millions of other stupendous heavenly bodies, must have had some definite purpose in view when he planned and started this earth revolving in space. This is no more than a reasonable and logical conclusion. For we find this to be true of man, as well as of all the lower orders of animal life. Turn where you will, and this rule holds good. For the denizens of air, sea and land, are controlled by fixed purposes and plans and in certain movements and work performed. And the great being planned and created these diverse forms of animal life, and endowed them with this attribute, because it was an attribute that he himself possessed. These plans and purposes he has revealed to man in the

gospel he preached to Abraham, Isaac and Jacob. We must therefore expect to hear things uttered by God through inspired prophets and teachers, that will be in harmony with those gospel promises he made unto the three patriarchs. The three patriarchs, Abraham, Isaac and Jacob, are called the *fathers*, because they bear this relationship, being the *fathers* of the Hebrew nation. But as some people honestly think these promises made to the fathers, have had their fulfillment in the past in the possession of the land of Canaan by their posterity, it will be necessary to bring forward some passages of scripture to show that this is not so. In his defence before Agrippa, Paul utters language that shows that these gospel promises had not yet been fulfilled. He says: "And now I stand and am judged for the hope of the PROMISE MADE OF GOD unto our FATHERS: unto WHICH PROMISE our twelve tribes, instantly serving God day and night, HOPE TO COME. For which HOPE'S SAKE king Agrippa, I am accused of the Jews," Acts 26: 6, 7. The "fathers here referred to, are Abraham, Isaac and Jacob: and the promises he here speaks of, are those promises contained in the various gospel sermons they had preached unto them. If the fathers and their descendants according to the flesh, had come into the possession of the promises made unto them in the gospel, it would be unreasonable to look for their fulfillment in the future. We hope for that only, which has not yet been bestowed or realized. And the fact that Paul and the twelve tribes

were yet hoping for the fulfillment of the promises God had made unto the fathers, is the best of evidence that those promises had not yet been fulfilled.

Stephen, in his defence before the high priest, Acts 7: 2, 5, said: "Men, brethren, and fathers, hearken: the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out from the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Here we have the testimony of the Inspired Stephen, who tells us in unmistakable language, that Abraham did not inherit the land promised to him in the gospel sermons God preached unto him, not even enough of that land to set his foot upon. Shall we impeach his testimony by claiming that he did inherit that land? No true, upright man would dare to contradict the language of inspiration.

I have now given you two inspired testimonies upon this question, and as the scriptures declare that "out of the mouth of two or three witnesses, every word shall be established." I will add the third testimony upon this point.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15: 8.

To confirm a promise, is to make that promise sure. And if Jesus, the Christ, was a minister of the circumcision for the truth, or to demonstrate the truthfulness of God, so as to confirm to the circumcision, (or to the Israelitish nation,) the promises he had made unto the fathers of that nation, does it not show that those promises had not yet been realized? Would it be necessary to undertake to confirm promises, or to try and make them more sure, if those promises had already been fulfilled or realized? Paul says, Jesus, the Messiah, appeared upon the scene, to confirm the promises God had made unto the fathers; therefore we can but conclude that those promises had not yet been fulfilled.

We stated that in every case where the true gospel is preached it would contain such allusions to the promises God made unto the fathers, as would be in harmony with the fulfillment of the same. And that if these features were lacking, it would evidently be another gospel than that preached by the apostles.

We will now consider the language of the prophets, to show that their utterances contain the necessary words to constitute what they have said, in the gospel, because it relates to the complete carrying out or fulfillment of the promises God made unto the fathers.

(TO BE CONTINUED.)

The Bible Confirmed.

THE MOABITE STONE.

"This Moabite stone was a monument erected by Mesha, a contemporary of Ahab, who is called 'a sheepmaster' (2 Kings iii, 4). It is consequently as old as the ninth century before Christ, and was discovered in 1869, by Mr. Klein, a German missionary, among the ruins of Dhiban, the ancient Diban. . . A translation of the text will show how historically important it is:—

"I Mesha was the son of Chemosh-Gad, King of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. And I erected this stone to Chemosh, at Kirkha, a (stone of) salvation, for he saved me from all despoilers, and made me see all my desire upon all my enemies, even upon OMRI, KING OF ISRAEL. How they afflicted Moab many days, for Chemosh was angry with his land; his son succeeded him, and he also said, I will afflict Moab. In my days (Chemosh) said (Let us go) and I will see my desire upon him and his house, and I will destroy Israel with an everlasting destruction. Now OMRI took the land of Medeba, and (the enemy) occupied it in (his days and in) the days of his son, forty years. And Chemosh (had mercy) on it in my days, and I fortified Baal Meon, and I made therein the tank, and I fortified Kiriathaim. For the men of Gad dwelt in the land of (Atar)oth from of old, and the king (of) Israel fortified for himself Ataroth, and I assaulted the wall and captured it, and killed all the warriors of the

wall for the well-pleasing of Chemosh and Moab; and I removed from it all the spoil, and (offered) it before Chemosh in Kirjah; and I placed therein the men of Siran and the men of Mochrath. And Chemosh said to me, Go, take Nebo against Israel. (And I) went in the night, and fought against it from the break of dawn till noon, and I took it and slew in all 7,000 (men, but I did not kill) the women (and) the maidens, for (I) devoted them to Ashtar-Chemosh; and took from it the vessels of Yahveh and offered them before Chemosh. And the king of Israel fortified Jahaz, and occupied it, when he made war against me; and Chemosh drove him out before (me, and) I took from Moab 200 men, all its poor, and placed them in Jahaz, and took it to annex it to Dibon. I built Kirkha, the wall of the forest, and the wall of the city, and I built the gates thereof, and I built the towers thereof, and I built the palace, and I made the prisons for the criminals within the walls. And there was no cistern in the wall at Kirkha, and I said to all the people, make for yourselves, every man, a cistern in his house. And I dug the ditch for Kirkha by means of the (captive men) of Israel. I built Areor, and I made the road across the Arnon. I built Beth-Bamoth, for it was destroyed; I built Bezer, for it had been cut (down) by the armed men of Dibon, for all Dibon was now loyal; and I reigned from Bikron, which I added to my land, and I built (Beth-Gamul) and Beth-Baal-Meon, and I placed there the poor (people) of the land. And as

to Horonaim, (the men of Edom) dwelt therein (from of old). And Chemosh said to me, Go down, make war against Horonaim and take it. And I assaulted it and took it, and Chemosh (restored it) in my days. Wherefore I made. . . ."

The story told by Mesha and the account given in the Bible supplement one another. Mesha delivered Moab from the yoke of the Israelites during the reign of Ahaziah, the successor of Ahab, and Joram, Ahaziah's successor, was subsequently driven out of Jahaz. It was at this moment of national victory that Mesha erected the monument recording his success. Then, however, the tide of fortune turned, Joram summoned his allies from Judah and Edom, Moab was ravaged, and Mesha besieged in his capital at Kircha. In his despair he sacrificed his eldest son upon the wall of the city; "and there was great indignation against Israel; and they departed from him and returned to their own land."

The chief interest attaching to the inscription in our eyes, lies, perhaps, in the language and characters in which it was written. The language is almost exactly the same as that of the Old Testament, and shows that the dialect of Moab differed much less from Hebrew than does one English dialect from another. The very phrases recur which the Old Testament has made familiar to us, and at times we might fancy that we were listening to a chapter of the Bible. The characters, too, in which the text is written, belong to a form of the Phoenician alphabet

which must have resembled very closely that used by the Jews. We may thus see in them the mode of writing employed by the earlier prophets, and correct by their means the corrupt readings which the carelessness of copyists has allowed to creep into the sacred text.

A. H. SAYCE.

N. B.—The imperfections of the stone necessitating parenthesis is due to a dispute with the Arabs about it which first led to its being broken into pieces. Most of the fragments have been recovered and fitted together.—*Bible Light Stand.*

Words of Warning.

In our investigations after truth much care and caution is requisite as to the accepting of the various opinions of different writers whose works we may be perusing. We should, in the first place remember that none of the historians or literary critics of our day are inspired or hold the faith of the Apostolic churches, at least in its fulness and purity, and therefore all their writings are sure to be more or less marred by deficiencies, either in not accepting enough or accepting too much.

The only writings now in existence, in any degree pure, are the Hebrew Scriptures, commonly known as the "Old Testament"; but as these have been translated into our language by men whose minds were prejudiced by false dogmas, these scriptures have been made in many places to reflect the ideas of the translators, rather than the views of the originals, and with the different books of the (so-called) New Testament, the case is much worse, for

they are not only in many passages mistranslated, but the oldest manuscripts from which our translation was made, were evidently deeply corrupted by interpolations, between the periods when they were originally composed and the formation of the canon, and probably also at a still later period, for the oldest MSS now in existence cannot be traced back further than the fourth century. Here the seeker after truth finds himself in a difficult way, every step of which requires to be taken with caution. On the subject of the authenticity and genuineness of the Apostolic writings many works have been written and most of these, though in the main correct, yet contain some deadly error, which some without due consideration are liable to imbibe. For instance, Prof. Reber says that the Epistle of James is the only work of the apostles that has come down to us without some evidence of fraud and corruption. But that deserving tribute to that apostolic work, by this gifted author is marred by the thought that he came partly to this conclusion from the fact that he did not believe in the literal resurrection of the body, a doctrine regarding which this epistle is silent, though implied, while Luther and others of the Reformers were disposed to reject it as spurious because it gives no support to the dogmas of the trinity, the dual nature of Jesus and the vicarious atonement, but speaks only of Jesus as a just man, and lays down the rule that good works are of equal importance with faith in the plan of salvation.

Our safest guide in these researches

is to take the Old Testament scriptures as the Standard of the Faith, and be cautious as to accepting any doctrine or practice that is not in harmony with the teaching of those scriptures, the facts of history, the teachings of science, and the principles of sound reason, yet reject nothing long held as sacred truth until after due investigation proves it to be an error. Paul's admonition is here worthy of acceptance, "Prove all things, hold fast that which is good."

A Nazarene Hymn.

ORIGINAL.

Ye chosen seed of Israel's race,
Restore the worship of you God,
Return unto your ancient place,
And tell Jehovah's love abroad.
Your King Messiah soon will come,
To reign upon his father's throne,
To wake the sleepers of the Tomb,
And gather all the ransomed home.
Jesus of Nazareth was a man,
Of Abraham's race, and David's seed,
To reign as king he comes again.
For so Jehovah hath decreed.
Though ye are scattered far and wide,
And oft have suffered grief and pain,
He whom your fathers crucified,
Will come and gather you again.
Now soon will come th' appointed time,
Long by the word of God decreed,
The Land of Canaan it is thine,
Your Scriptures are the title deed.
Jesus, from out the rocky tomb,
First rose triumphant from the dead,
He first enlightened death's dark gloom,
For him were all earth's glories made.
And in the glorious age to come,
He'll reign the King of all the earth;
Then you'll possess your ancient home
With all who are of Abram's faith.

A Visit to Rabinowitz.

At Glasgow recently a letter was read from Dr. Somerville, containing a description of a visit paid to the eminent Jewish reformer Rabinowitz, at Kischineff, South Russia. He arrived at Kischineff late in the evening, on March 1, and found Rabinowitz and his son-in-law waiting to receive him. Dr. Somerville describes Rabinowitz as an elderly, but vigorous man, rather tall in stature, having a deformed foot, and altogether unlike ordinary Jews. After conversation between the two, he said that he had come at a fortunate time, as the morrow would be the Sabbath. Of Rabinowitz's church and preaching Dr. Somerville writes:—It is up a stair, and somewhat poor in its exterior, the roof is twelve feet above the floor. There were the law and the prophets in rolls, and before each a lighted candle. There were some sentences written in Hebrew on the wall above the table, and some other fragments connected with them. Rabinowitz, without gown or any ornament, was standing before the candles and tablet. After reading he kissed the Bible and then laid it down again. Then taking up the law, he kissed it, and read from Exodus xxxiv.—about the veil on Moses face. He bowed at the name of Jehovah. Then he prayed in German and read, then there was a special prayer for the King, at which all had to stand. He had 2 Cor. iii, from the Hebrew Testament as his text. He preached in Jargon for an hour all but four minutes with prodigious animation, rapidity and force, and plainly is possessed of qualities fitted to give him influence over the minds of other men. I confess the reading of the prayers, as also of the Hebrew Scriptures, was rather offensively rapid. The audience listened with attention, though there was no winking in the eyes corresponding to

the vivacity and gesticulation of the speaker. He spoke about the blood of Christ that alone could take away sin, but the address seemed to be to Israelites rather than to sinners in general. However, Rabinowitz has very distinct ideas as to the difference between apparent and real Christianity. The service lasted nearly two hours.

PUBLISHER'S NOTES.

We have still on hand a considerable amount of matter intended for the pages of the N. M., which will not be published unless the Magazine is continued beyond the present volume. Some of our contributors seem to think they have been slighted, but there is no reason for this, as it was impossible to put more matter in our space, and we have tried to do justice to each correspondent as far as possible.

We republish in this issue a translation of the "The Moabite Stone," a facsimile of which is to be seen in the Normal School, Toronto. The original is, we believe, in the British Museum,

INTELLIGENCE.

CHELLENHAM.—Dear Bro. Kells,—Kindly let me make the following corrections in the next issue of the MESSENGER. In my first paper on the Apocalypse in the September number, page 92, it reads, "but the state of the ecclesias immediately *after* the revelation of the Lord in glory with his saints." This should read, "*before* the revelation of the Lord, etc.," which makes a wonderful difference. The Lord says to the ecclesias, "Surely I come quickly," showing at once he has not come at the time. Will your subscribers please alter their copies. The word 'seriation' on page 91 should be 'Seriatim.' Yours faithfully, GEO. BRADFIEED.

FONTHILL.—Bro. William Platts, of Clarkson, writes to say that he is removing to Fonthill.

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THE NAZARENE MESSENGER is a 12 page Monthly Magazine, devoted to an exposition and defence of the things concerning the Kingdom of God, and the name, nature and mission of Jesus of Nazareth, in harmony with the teachings of Moses and the Prophets, Jesus and his Apostles, and as still continued during the early centuries by the people called Nazarenes, but mis-called Ebionites by the Catholic apostacy, and now being revived by "The Disciples of Jesus of Nazareth," with some biographical account of those who have taken a leading part in defending "the faith" against the early apostacy, and its revival and progress in Britain and America. Price, \$1.00 per volume of 12 numbers

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CANADA :

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LETTERS.

List of letters received since Oct. issue: Geo. Bradfield, Wm. Platts and D. & S. Hogart.

REMITTANCES.

D. & S. Hogart, \$1.50

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.

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