it their duty to come and help us. The Lord is shaking Sectarianism, and many are falling out with their Creeds. And I can assure you that the Christian Messenger is read with great delight in this part of the world—I think it will excite many to the Bible, and that will prove destructive to priestcraft and creeds. Oh, may Jesus reign from sea to sea and from the rivers to the ends of the earth. This is the prayer of one that loves the name of Jesus. Farewell—The grace of God be with you. May he give you wisdom to indite for the Messenger, that it may still be edifying to the saints of God, that never have seen you in the flesh.

JAMES MCVEY.

From the Gospel Luminary.

It is about one year and a half since I first came into this county, and my time has been mostly occupied in preaching the gospel. While I reflect upon the goodness of God in convicting and converting sinners, my heart is filled with joy inexpressible. Three Christian churches since my arrival have been planted within the bounds of this county, by Elder Chase and myself. There have been, also, *ninety* members added to the church in Hector and Enfield, most of whom were young converts. E. MARVIN.

Enfield, Tompkins Co. N. Y. Dec. 20, 1828.

OBITUARY.

Died at his residence near Murfreesboro' Ten. the 7th of January, 1829, Elder JOHN BOWMAN. He died the third day of his illness, perfectly composed in mind, and resigned to the will of his God. Having exhorted all around him to the love and fear of the Lord, he fell asleep in the arms of Jesus. With him the Editor has enjoyed an acquaintance for 35 years. He was educated and ordained a Presbyterian preacher in North Carolina, a short time before my acquaintance with him. Some years after, he moved his family to Tennessee, and united himself with the Church of Christ, to which he was truly a father and guide. His piety and good sense were never disputed. His life was exemplary in holiness and meekness. His enemies, if he had any, were few; his friends were many. His family, his neighbors, and the Church lament and feel the loss of him. But it is hoped they willingly yield to heaven her gift.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good." PAUL

VOL: 3.] GEO: TOWN, K. MAR. 1829. [No. 5.

From the Christian Register.

REV. MR. MONTGOMERY'S SPEECH.

We have given copious extracts from the documents relating to the Synod of Ulster, Ireland, and particularly from the speeches of Rev. Mr. Montgomery:

The proposed measures are eminently calculated to violate the rights of the people. You tell them that the privilege of choosing their own pastors is one of the greatest which men can enjoy; but should your overture pass into a law, this privilege will be only a name. Whatever may be their views of the gospel truth, you will permit them to elect no pastor but one that has been measured by the standard of faith, erected by your Committee. But they may obtain a minister, you say, from the Presbytery of Antrim, or from England. Very true: but will you ordain him? By no means. Then must they lose their bounty, to which, as contributors to the general revenue of the country, they are fairly entitled; and their ministers must be excluded from the important advantages of the Widow's Fund. Now, is it not a monstrous inconsistency to tell the people that they have a right to choose their teachers, and then to inflict upon them a pecuniary mulct for the conscientious exercise of their privileges? I appeal to the representatives of the laity, who have come hither to assist in the passing of laws for the curtailment of our liberties, whether they may not be forging heavy fetters for themselves and their children. That they have an unquestionable right to judge for themselves "in the things pertaining their own salvation," I most cheerfully admit; but I do put it to their modesty, their education, and their Christian feeling, whether, as unlettered men, (which they generally are,) and educated under the influence of strange prejudices, they should attempt to force

their opinions upon ministers of the gospel, who have spent a long series of years in education, and reading, and study of the Scriptures, to qualify them for the proper discharge of the duties of their important and awfully responsible situations. I greatly mistake the honest and manly character of the Presbyterian laity if this appeal shall be made to the Elders without effect.

I come now to a very painful but necessary part of my duty, namely, to refute the calumnies uttered against our opinions, by Mr. Elder and others in this house, and which have been most industriously circulated in the world. We have been directly charged with being "no Christians." We shall not fling back the uncharitable denunciation upon our accusers, though we might remind them, "that if any man have not the spirit of Christ," (the spirit of charity and love,) "he is none of his." We appeal from the harsh and prejudiced judgment of our fellow-sinners, to the justice of that God whom we adore, and to the benignity of that exalted Saviour who is the anchor of all our hopes, and who knows that we love him in sincerity and truth. "It is a light thing for us to be judged by man's judgment;" for we know "that so long as our hearts condemn us not, we may have confidence towards God." To our unjust accusers we would only say, "Judge not, that ye be not judged; for wherein thou judgest another, thou condemnest thyself." It has been said, "that we must look upon our opponents as idolators." God forbid. We brand none with odious epithets on account of their conscientious belief; we do not consider them idolators. We believe that they worship as we do, "the one God and father of all;" and that, in their own minds, they have some way of reconciling the worship of the Trinity with the first great principle of revelation—*The absolute unity of God.*—I have heard nothing but Arian prayers since I came to this Synod; nor, indeed, at any other time. In your devotional exercises, the three Great Beings engaged in the gracious work of salvation, are uniformly kept distinct, save at the very conclusion; and as I know that "none can find out the Almighty unto perfection," I shall never accuse any man of being an idolator, because he does not exactly entertain my views of the Divine nature and perfections. Let others judge me as they will: "I judge no man."

The inconsistency and absurdity of another charge preferred against us, namely, that we are both *Atheists and De-*

ists at the same time, has been powerfully exposed by my friend Mr. Blakeley. No man acquainted with the meaning of words could seriously bring forward such an accusation; but the object being to inflame the multitude, Atheists and Deists will produce as much mysterious horror as any other terms which they do not understand. It is melancholy, however, to think that Christian ministers should submit to such arts; for surely the cause of truth cannot be promoted by deliberate misrepresentation; neither is "it lawful to do evil, that good may come."

But, according to Mr. Elder, "we deny the Lord that bought us," and consequently, are exposed to the "bringing upon ourselves swift destruction." Such a shocking and unfounded imputation only reflects disgrace upon its author.—We know too well the forfeiture attached to denying our Redeemer, to be guilty of such base ingratitude and folly. We know, "that if any deny him before men, them will he deny before his heavenly Father." We know that there is none other name under heaven, given amongst men, whereby we can be saved, than that of Christ Jesus." We look up to him with unbounded gratitude, as the "new and living way by which alone there is access to the Father." He is the hope of our salvation as well as yours. I can say with as much sincerity as any man in this house,

"*Jesus my Lord, I know his name,*
His name is alll my boast;
Nor will he put my soul to shame,
Nor let my hopes be lost."

Is this robbing the Saviour of his crown of glory?" Is this "denying the Lord that bought us?" I am almost ashamed to feel indignation against slanders which only merit contempt.

But it seems "we trust for salvation to our own good works." Where Mr. Elder learned this I cannot conjecture; but perhaps his acquaintance with new light ministers is more extensive than mine. This however, I do say, that I never knew any man arrogant enough, or rather mad enough, to claim salvation of God as due to his own merits. Alas! Sir, no man can look into his own heart, or trace back the turbid course of his own life, without being deeply sensible that he cannot stand upon his own righteousness in the presence of that infinitely holy Being, who chargeth even his angels with folly, and in whose eyes the very heavens are not clean?—

But I shall tell you what we do say; we maintain that principles are only valuable in so far as they lead to practice; and that faith is important only as the forerunner of works. We do not consider that religion consists in an empty name, in a vain and self-righteous profession, in the use of technical theological terms, or in despising others; but in the discharge of the great duties of piety and morality, by which we honor God and benefit mankind. We believe that *faith* without *works* is of no more advantage to the individual possessing it, than the gold of the miser in his coffers, or a mine of wealth in the centre of the globe. Nay, more; we believe that the faith of the Christian which leads not to virtuous practice, is not merely *useless*, but *destructive;* inasmuch as its possessor neglects duty, "or sins against the light," and thereby becomes worse than an infidel." We believe that works are not only the *evidence* of faith, but the very *end and object* of faith: in accordance with the whole tenor of the gospel, and the clear design of revelation, which is intended "to turn us from darkness unto light, and from the power of Satan unto God." We believe, however, that our works must be sanctified by the motives which faith supplies, and that we cannot approve ourselves to God by either faith or works *singly*, but only by both *united*. In fact, we hold faith, or right principles, to be the foundation, and works, or right practice, to be the superstructure of the Christian edifice; and yet, that after all we *can* do, we are still unprofitable servants," and must finally rest upon grace alone.

This leads me to notice the last calumny which has been uttered against us by Mr. Elder, "that we put our hopes of salvation in a *mere creature*.' Sir, we do nothing of the kind; we rest our hopes of final acceptance with God neither on our own works, nor upon any mere creature, but upon the unbounded mercy and compassion of our Heavenly Father, as revealed unto us in our Lord and Saviour Jesus Chrit. I trust to the candor and honesty of Mr. Elder and his friends, that they will now retract their calumnies, and endeavor to disabuse the minds of their people by acknowledging their errors and misrepresentations. * * * * *

I have been told that the object of the proposed measure is a friendly one towards us, and designed to prevent a division of this Synod. With some I believe this to be really the object; but, with others, I am persuaded the design is to render is so uncomfortable as to induce us to retire of our

own accord, or to remain with you in a state of degradation. This is not a manly and strait-forward course. Were you to commit an open act of aggression, were you to expel us as heretics, we should retire with the advantage of public sympathy; but by encouraging us to remain, and to give our countenance to what we consider unscriptural and tyrannical regulations, you would eventually degrade us, both in our own estimation and that of the world. To this we can never tamely submit; for we know better what is due to our principles and characters. I may here answer the question put by several of you: "Why then do we remain with you, when you so plainly say you do not like us?" My answer is very simple—We have no dislike to you; although "you have despitefully used us." We consider you to be in great, tho' not in damnable error; and we are willing to stay with you for a season, in the charitable hope of eventually bringing you round to sound views and scriptural measures. We believe that our opinions are so accordant with right reason and the Word of God, that in the end they must triumph over error and prejudice; we hope that a "little leaven may leaven the whole lump;" and we shall remain with you so long as there is any prospect of success, in order to do you good. But should our hopes be deceived, and should our consciences tell us that we are wrong to associate with you, I trust we shall know what is due to ourselves, and to the cause in which we are engaged.

One thing has struck me powerfully during this debate, namely, that not one of you has maintained the doctrine of exclusive salvation; whilst many of you have cheerfully admitted that we are respectable men, and that you anticipate the happiness of meeting us in heaven. This is liberal and Christian; but do you not see in what an awkward predicament this liberality places you? It seems our principles are adequate to accomplish the ends of religion in this world—to make us pious and virtuous men; and, what is infinitely more important, to prepare us for happiness hereafter. But, if so, how can you reconcile it with consistency, to act as if those were unworthy to be members of the Synod of Ulster, who are qualified for "the society of the just made perfect!" The truth is, the *heart* often reasons more correctly than the *head*, and I most cordially reciprocate every generous sentiment that has been expressed. I do firmly believe that, through the infinite mercy of God, in his beloved Son, many of us shall

be astonished at the prejudices, and ashamed of the passions, that have agitated and divided us in life.

I do not know that my brethren on the opposite side will give me credit for sincerity when I say that, for their own sake and the reputation of their creed, they ought not to press these measures; but I do honestly assure them, that the proceedings of last year have brought great suspicions upon many, and excited doubts respecting all. When a man professes to believe a creed which is prescribed to him, under the fear of any penalty, or the hope of any advantage, his sincerity is never above suspicion; but if he freely hold certain views of doctrine without any such inducements no man can doubt his integrity. Lying under no temptation to hypocrisy, he cannot be accused of deceit; he may be wrong, but he is honest. The moment, however, that a large body of men, infinitely diversified in capacities and attainments, profess to believe in one common standard of faith, that moment doubts and surmises commence. No one suspects that any member of the Presbytery of Antrim, or of the Independent Church, does not hold the opinions which he professes; but could as much be said for the Catholic Church, the Church of England, the Church of Scotland, or our own Church? It was upon this principle that the celebrated *Bishop Shipley* advocated, in the House of Lords, the repeal of the disgraceful statute which made it felony to impugn the doctrine of the Trinity. "I am not," said he, "afraid of those tender consciences which scruple subscription, or lead men to profess a scanty creed, for I am convinced they believe what they profess; but I do much fear those men that have an extensive faith—who believe every thing, and subscribe every thing." There never was more practical wisdom, nor a greater knowledge of human nature displayed in the same number of words; and I can assure you, that it is thus many of the intelligent laity, just now, think of the ministers and licentiates of this Church. When you profess less, you get credit for more. [TO BE CONTINUED.]

AN APOLOGY.—Some of our friends have expressed their fears that we were digressing from our proposed plan of laboring to unite Christians of every name in the bonds of brotherly love and peace. They think we have attended of late too much to controverted doctrines. We acknowledge their fears may be justly founded. But we ask these friends

seriously, What doctrine of Theology is not controverted at this eventful period? On what doctrine can we speak or write and not meet opposition? If we plead for the divine authority of the Bible alone, as the directory to heaven, and standard of our faith and practice; the creed-mongers oppose us, and turn the attention of the people to human devices. If we endeavor to shew that Chrit's church should be one, and united according to the will of God; and that division and schism in the body of Christ are in direct opposition to the constitution of heaven; immediately the party spirits are roused to persuade the people that it is right to abide as they are in their various sects, and that the unity of Christians is impracticable, and not to be expected. If we urge the propriety of all the followers of Christ being called by his name, without any party distinctions, we are immediately told that the term *Christian*, is a term of reproach given them at first by their enemies. When we preach the ancient gospel, "Reform and be baptized for the remission of sins," so determined are many in their anti-evangelical systems that they call this damnable heresy—When we declare that a a man must believe before he can receive the Holy Spirit, or any promise of the New Covenant; the spirit of opposition rages against us, and breaks forth in effusions of invective and reproach—When we preach that God is one, we are denounced for denying the adorable trinity—When we, with Peter, declare Jesus Christ to be the Son of the living God, we are held up to public odium as denying the Son of God—When we declare that God was reconciling the world unto himself by Jesus Christ, we are excluded from the fellowship of all, because we do not believe that Christ was reconciling God to sinners, and paying their debts and satisfying his law and justice, &c. Indeed we must cease to preach and write if we would avoid opposition.

The reasons which have induced us to dwell so long on points of controversy, are these, to convince our brethren who oppose us that what they esteem as essentials of religion are not such; and that they may discover their error in treating with harshness those who have at least equal claims to truth with themselves. It is true, we view them in great error; yet, our charity embraces them as Christians, who love and serve the Lord Jesus, and humbly follow in his steps. We have learned that many contend strenuously for certain dogmas expressed in technical terms, who know nothing of

what they affirm; but when with calmness the truth is stated to them in the language of scripture, they receive it with gladness of heart. If we can convince our brethren that they may not be infallibly right, and that we may not be essentially and certainly wrong, we shall have gained a great point; for such will be honestly led to the Bible to search for truth; and if once led there they will be taught a doctrine paramount to all speculation, which is that Christians are known by their fruits—should love one another, and dwell and walk together in love and union.

We recognize all as brethren, who believe that Jesus is the Son of God and Saviour of the world, and who prove their faith by an humble and unreserved obedience to all his commandments. They may entertain notions of truth different from ours, but their humble, holy lives prove that these notions do not become principles of action, do not influence them to wrong. The greatest evil attached to such notions is, that with many they are considered so important as to exclude from christian fellowship those who may deny them.—This evil is common; but the eyes of many are opening to see it; and seeing, they will correct it. To open their eyes still more to this evil, is the reason why we have written so much on the doctrines of controversy, so much agitated at the present time. The effects produced by our former essays, on many, are good. There is an evident confusion of languages among the various parties—they can scarcely understand one another.—Soon they must cease to build together, and must scatter abroad. Then will God's own people of every sect flow together in one, and live in love, peace and union, according to the ancient order established by the king of saints. For our honest endeavors to effect this, we suffer shame and reproach; but if our Lord be honored, and his Church restored to peace and glory, we suffer cheerfully. EDITOR.

TO ELDER JOHN FLICK, CANFIELD, OHIO.

Dear Brother—Yours of December was thankfully received—in it, you, with many of the brethren, express a desire to see in the Christian Messenger an investigation of Matt. xxiv. 29–35. the conclusion of which passage is, "This generation shall not pass away till all these things be fulfilled." From this you say that some are led to conclude that the Son of man has already come the second time in his

power and great glory; and that all the judgment that ever will be, has already come in the Apostles' days.

Many great and good men refer this whole chapter in Matthew to the judgment of God upon Jerusalem in its final otherthrow, and the consequent destruction of the Jewish polity. Yet these same men have not doubted whether there shall be a future judgment, or another coming of the Son of God to judge the world, and to assign to every one of the human family rewards according to his deeds. This doctrine I shall now endeavor to establish by scripture.

1. Acts xvii 31. "Because God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained," &c. The term world includes the Gentiles as well as the Jews; but the judgment on Jerusalem included the Jews only. The Gentiles were not then judged, but shall be at a future period. "For as many as have sinned without law (the Gentiles) shall also perish without law; and as many as have sinned in the law shall be judged by the law: in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," Rom. ii, 12—16. In the preceding part of this chapter the apostle was expressly teaching the doctrine of the final and future judgment of God on all the world, Gentile as well as Jew, and of the rewards of all according to their works. And he affirms with respect to Jew and Gentile, that there is no respect of persons with God. Comp. John xii. 48. Now can any conclude from this that all the world was judged and had their rewards then assigned them when Jerusalem was destroyed?

2. This yet future day of judgment is to come when men are dead. Heb. ix, 27.—"And as it is appointed unto men once to die, and after death then the judgment," &c. All must die, or experience a change equivalent to death, Gentiles and Jews, and after this death the judgment is to take place.—"The Father hath given the Son authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in theirg raves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." John v, 27—29. Can any one believe that these events took place in the apostles' days?—or at any period since?

3. Paul in Cor. xv teaches the doctrine of the resurrection, and thus describes the order; "But every man (shall be

made alive) in his own order; Christ the first fruits (from the dead;) afterwards they that are Christ's at his coming (*shall rise and live.*) Did this coming of Christ take place in the destruction of Jerusalem? Or did all the saints of Christ then rise and live? If not then may we confidently believe that Christ will yet come, and raise his saints from the grave.

4. Jerusalem was destroyed in the year of our Lord 70, and John wrote the Revelation in the year 96. Yet John very frequently speaks of the coming of Christ, and of his future judgment of the world.—Therefore these things did not come to pass in the apostle's days; nor since those days, therefore they are yet future.

5. Paul, when viewing the distress, tribulation and persecution of the Christians of Thessalonica, and viewing at the same time the prosperity, affluence and ease of their wicked persecutors, from this draws an irrefutable argument for a future judgment: "Which is (says he) a manifest token of the righteous judgment of God."—Seeing it is a righteous thing with God to recompence tribulation to their persecutors, and to recompence rest to the persecuted, when the Lord Jesus shall come. If there be a just God, the Ruler of the World, we expect to see his justice in his government, rewarding the good and punishing the evil. This we do not see in this world. The good are often seen in poverty, pain, tribulation and distress through life; while the wicked are abounding in wealth, free from pain, blessed with ease and every thing desirable and good. If there be no future judgment, then we must conclude that God has no regard for virtue, nor any hatred for vice; rather that vice is more estimable with him than virtue, seeing the vicious more generally possess a greater portion of the good things of the world than the righteous. If there be no future judgment, then there will of course be no future punishment, nor hell. All the wicked and the good are taken to heaven together! How contrary this to the doctrine of revelation! "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, &c.?" Heb. x, 23. Here is a good man; he lives in pain and sickness and dies in extreme anguish—there is the wicked despiser and rejector of the Son of God; he lives in ease and affluence, and dies in an instant by an electric stroke without pain. Where, I ask, is the sorer punishment of this

man, if there be no future judgment nor future punishment.

I might add many other passages of scripture in proof of the doctrine of a future judgment; but I deem it unnecessary. In bonds of Christian love, I am your brother and companion in the kingdom of our Lord Jesus Christ. EDITOR.

OF THE DESIGN AND EFFECTS OF THE DEATH OF CHRIST, THE SON OF GOD.

Two old friends, John and James, of opposite opinions, had been warmly disputing on the design and effects of the death of Christ. Come, says James, let us cease from this desultory mode of conversation, which is ever unprofitable, and apply to the Book of God for instruction. Let us hear and learn of Jesus, the great teacher from heaven, and the true light of the world. He will explain Moses and the prophets to us, and teach us plainly of the Father and his will concerning us. Surely, if your views of the design and effects of his death be an essential of religion, neither he nor his inspired Apostles would omit to teach us the doctrine. It was agreed by them to read together the whole New-Testament in order, and examine with calmness every passage, with its connexion, where the death of Christ was named. This, they concluded, was the surest way of arriving at the truth.

Having humbly prayed for divine aid, they opened their Bibles, and commenced with the testimony of Matthew. Of the death of Christ they found nothing till they had read to chapter xvi. 21. "From that time forth, began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and raised again the third day." By referring to the other evangelists they found the same things stated. As Matt. xvii. 23. xx. 18. Mark viii. 31. ix. 31. x. 34. Luke ix. 22. By comparing these passages together, they were fully convinced that Jesus literally prophesied of his sufferings, death, and resurrection, which should be accomplished at Jerusalem. The expression *must* suffer and be killed and raise again the third day, engaged them to enquire, why *must* he suffer, &c.? The reason they soon found in Luke xviii. 31, 32. "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles—and they shall scourge him

and put him to death, and the third day he shall rise again." The reason given by Jesus himself, why he *must* suffer, is, that the prophecies respect him might be fulfilled. This is fully confirmed by his words to two disciples after his resurrection. Luke xxiv. 26, 27. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he exponded unto them in all the scriptures the things concerning himself."

Being fully satisfied and agreed thus far, they proceeded to read the testimony of Matthew until they came to Chap. xx, 18. "Even as the Son of man came—to give his life a a ransom for many." By reference they found the same in Mark x, 45, and 1 Tim. ii, 6.

Now, says John, we have come to the very design of the death of Christ, which I have ever believed. The definition of the term *ransom* is found in Exo: xxi, 30. "If there be laid on him (a man doomed to death by law for a certain offence) a sum of money, then he shall give for the ransom of his life whatever is laid upon him." See the poor culprit dragged by law to death! In vain he pleads for mercy, for law knows not mercy, nor can exercise it in granting him pardon. But, says the law, pay down five shekels of gold, and you shall be discharged from death. He pays it, and is released. This money was the price of his redemption, or it was the ransom for his life. Hence it is said "The ransom of a man's life are his riches." Prov. xii, 8.

It was a statute in Israel that all the first born, whether of man or beast should be the Lord's and all these the Lord gave to Aaron, the high priest. Exod. xiii. 13-15. Num. xviii. 15. Yet the first born of man, and of an unclean beast, were to be redeemed. Behold the father in Israel carrying his first born infant son to the tabernacle, and giving it up to Aaron!—Says Aaron, this child is the Lord's, and by his gift it is mine. But you may redeem it by paying five shekels. The father gives the money, and redeems his child from the service of Aaron, or of the tabernacle. This money was the ransom of the child, or the price of its redemption.

Again: Exod. xiii. 13. "The firstling of an ass, (an unclean beast,) thou shalt redeem, (or ransom,) (*tepede*) with a lamb, and if thou wilt not redeem it thou shall break its neck." See the poor animal doomed by law to death, but

rescued from the sentence by the owner's paying a lamb.—This lamb was the ransom of its life, or price of its redemption.

Again: Psalms xlix, 7, 8. "None of them can by any means redeem (*pede*, ransom) his brother, nor give to God a ransom (*keper*, a reconciliation) for him. (For the redemption (*pedin*, ransom) of their soul is precious, and it ceaseth forever.) From this passage it is evident to me that the redemption of the soul is so very precious or costly, that nothing but the life of Jesus could be a sufficient ransom or price of redemption. Behold the poor trembling sinner doomed by law to death eternal as well as temporal and spiritual—in vain he pleads for mercy—law cannot admit of it, nor grant it—money will not do for a ransom— neither lambs nor the cattle of a thousand hills will do. Nothing less than the blood or life of Jesus can satisfy the law. This was given for many, and then are they released. This is the ransom or price of their redemption.

James; you have given a very accurate and literal definition of the term *ransom*, from the law, with which I am pleased; but your application of Psalms xlix, is certainly incorrect. Let us read the passage and its connexion Verse 6—"They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother nor give to God a ransom for him; that he should still live forever, and not see corruption.—For he seeth that wise men die, likewise the fool.—Like sheep they are laid in the grave, death shall feed on them—and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave, &c." In this whole passage the Psalmist represents this awful truth, that all must die a natural death. The expression, "The redemption of the soul is precious," seems to convey the idea that this redemption applies to the soul, or intellectual part of man. This I cannot believe correct; for it does not agree with the connexion. The words in Hebrew (*nepesh*) translated soul in the text, all the learned know, properly means the *breath* or *life*. So our translators commonly render it; as Exod xxi, 30. "He (the man sentenced to die) shall give for the ransom of his life (*nepesh*) whatever is laid upon him." Parkhust says, "*Nepesh* has been supposed to signify the spiritual part of man, or what we commonly call his soul; I must confess for myself, that I

can find no passage where it hath *undoubtedly* this meaning." Park: Heb: Lex: on the word.

The literal meaning of the word *ransom* is, that something is given to, and accepted by law, by which gift the law relinquishes its claims on the person, and the person is discharged from obligation. Thus the man condemned by law to die was discharged from the obligation by paying a certain sum of money. Thus, the first born of Israel, doomed by law to the service of the tabernacle, were discharged from obligation to serve there by five shekels paid by the fathers for each son. Thus the firstling of an ass doomed by law to death, was delivered by the owner's giving a lamb. The person thus ransomed is said to be redeemed, bought, purchased, delivered, saved, rescued, and freed. "For, (says Parkhurst on the word *pede*, ransom) the 70 render the word by *ruomai*, to deliver, and *soo*, to save; and the vulgate, by *eruo*, and *libero*, to rescue, and to free or to deliver. 1 Sam. xiv, 15. "So the people *rescued* (*pede* ransomed) Jonathan that he died not." Job xxxiii, 28. "He will *deliver* (*pede*, ransom) his soul from going into the pit." Whatever may be the means by which a person is delivered, rescued, saved or redeemed from any evil, that means may be called a *ransom*. Thus Israel were groaning under bondage and oppression in Egypt. The Lord is said to have redeemed, bought, purchased, ransomed, saved, and delivered them.—By what means did he thus ransom them? Surely by his mighty hand or power through his servant Moses. Thus, while sinners are groaning under worse than Egyptian bondage of sin and death, they are said to be redeemed, bought, purchased, ransomed, saved or delivered by the blood of Jesus. This is the means by which these effects are produced, and with propriety his death, together with his life and resurrection, may be called *a ransom*.

The question which divides us, is, How does this means or *ransom* operate in producing these effects? Let us with prayer and searching the scriptures diligently inquire till we meet again. EDITOR.

[TO BE CONTINUED.]

For the Christian Messenger.

We have lately seen a *Circular Letter*, written by Blackstone L. Abernathy, a member of the Union Association He had been appointed by the association, "*to write her Circular for* 1828." It was presented, but *rejected by no very large majority*. Mr. A. then published it on his own responsibility, thinking that it *contained matter important to the Church of Christ.*

In the commencement of his circular, we are pleased to see the principles of religious liberty ably advocated, and defended—to find him *professionally* averse to human creeds, confessions, and formularies—and contending so warmly for the Bible alone, as the rule of faith and practice;—and that he rejects with honest conviction the name *Baptist Church*, and adopts the more appropriate term, *Church of Christ.*

While we see many things to admire in this Circular, yet we have also seen some things to which we object. We do not understand Mr. A. when he talks of the *visible and invisible church;* we humbly conceive that the Bible knows nothing of these distinctions; but uniformly teaches that the church of Christ is one, and this is visible; as a *city set upon a hill that cannot be hid*—as a *candle set on a candle stick to give light to all*—and not invisible, as *put under a bushel.* This invisible church, he plainly states, is the Baptist Church, *to the exclusion of all others;* which he defines to be the *immersed church;* and in a few sentences after, his *candor* causes him to reject the name *Baptist Church*, and he substitutes the more scriptural name, *Church of Christ;*—then his *visible church*, is the *Baptist Church*, and this his *candor* makes him *acknowledge* is not a Bible *phrase*, therefore no Church—for the *Church of Christ is a Testament phrase;* therefore, *the visible church to the exclusion of all others!!!* As Mr. A. professes to own Jesus himself, *as sole lawgiver* and *Head of the Church*, and as he has rejected all human creeds, will he inform us upon what foundation his *visible Baptist Church* is built? And where, and when his *invisible church* will be exposed to view? What is its foundation? And how membership in it is obtained?

But Mr. A. finds a people whom he calls *Unitarians*, *Arians*, and *Socinians*, who immerse as well as he. The question is asked, why are they rejected from the Baptist table? He answers, Because *their faith, and their Lord differ so essentially from ours, that they and we cannot be one people.* We are not absolutely certain to whom he alludes by these names; we know of no people or church in our country, who call themselves by these names; and it is believed that those who assume them in the Eastern States and in Europe, do not immerse. The probability is, that he intends the peo

ple who have taken the name *Christian*, according to the appointment of God, as he indulges in the vulgar cant of the day, and wishes to exclude us from the name, and assume it to himself and his coadjutors.

If we are correct in our opinion, he represents our *faith* and Lord, as *essentially different from his*. We hope not; and fondly trust when he makes a little further *head way* out of Babylon, and tastes a little of the *pure* liberty of the Saviour, and has a portion of that *charity*, without which a man is but a sounding brass or tinckling symbol, his *candor* will incline him to *acknowledge* the error.

We *Christians* have taken the Bible alone, the faith once delivered to the saints, as our *faith*. Is this *essentially different* from his? If so, we pity him. But Mr. A. has strangely forgotten that in the beginning of his circular, he received and advocated the same *faith*. For this inconsistency we are not accountable.

But he may mean that our views and opinions of this *faitth* delivered to the saints, are *essentially different* from his.—He therefere rejects us because of our *different* opinion; this he should avow plainly, and then we should understand him. But why is he such an enemy to creeds and confessions, which are only declarations of the views of the faith of Jesus Christ? In fact who would not prefer joining a society with a written established creed, than to join one with a creed or form of opinions, not made known, yet made authoritative? This is the very root of despotism, which we justly abhor.

Mr. A. also asserts that *his Lord* is *essentially different* from ours. We hope he is mistaken. The *Lord*, in whom we believe, we own to be *the Son of the living God,—the only begotten of the Father,—and first begotten and first born from the dead*. We believe that God *annointed him with the oil of gladness above his fellows—that God gave not the spirit by measure unto him—that it pleased the Father that in him should all fullness dwell—that he is the image of the invisible God, and the brightness of his glory*. We believe that *he is the Lord from Heaven—that he came dome from Heaven, not to do his own will but the will of him that sent him*—that *he came to bear witness unto the truth*—that *the Father which sent him gave him a commandment what he should say and what he should speak*. We believe that Jesus the Lord *did no sin, neither was guile found in his mouth*—that *he was delivered for*

our offences, and raised again for our justification—that *for the suffering of death he was crowned with glory and honor*—that *God hath highly exalted him*—that *all power is given unto him in heaven and earth, and that God hath made him head over all things to the Church*—that *he is the way, the truth, and the life, and that there is none other name under heaven given among men whereby we can be saved*—that *he is Lord of all*—and (mark it well) that *God made that same Jesus, that was crucified, both Lord and Christ*—and lastly, whatever is said in the Bible (our precious and only creed) about the Lord Jesus, *we firmly believe*.

Is it for believing in the Lord Jesus above mentioned, that Mr. A. excludes us from *his* table? Is this the *Lord* that so *essentially differs* from his? Does he deny the Son of the living God, the Lord of all, in whom we believe with all our hearts? Did he not in the commencement, profess to acknowledge him King of Kings, &c.—and will he yet affirm his Lord is not ours? As we have distinctly stated who our Lord is, it is now necessary that Mr. A. should bring *his* to view, that we may see the *essential difference* of which he speaks.

But says Mr. A. *our Lord is God; theirs is not*. Does Mr. A. believe that the Lord Jesus Christ is the unchangeable, invisible God? If so, who is the Son of God? Who is the mediator between God and man? If Mr. A. believes that Jesus is the Almighty God, what being did Peter allude to, when he says, "*let all the house of Isreal know assuredly that God hath made that same Jesus that was crucified, both Lord and Christ*." Now if Mr. A. be correct, then the Jews killed the God of heaven, and some other being raised *his God* from the dead, and made him Lord; or he must believe that his God was killed, raised himself from the dead, and made himself Lord and Christ.

Does Mr. A. believe that the *invisible* God was born of a woman, was crucified, was raised from the dead, had all power given him, and was made Lord and Christ. If so, how could he die, and yet change not? who raised him from the dead? who gave him power, &c. &c.?

Again, says Mr. A., *they will not give to our Lord the glory due to his name*. Now as we claim the Lord Jesus as *our Lord*—and it being evident he is not that God, whose Son he declares himself to be—and as Mr. A. affirms that *our Lord* is not his Lord, we cannot say what is "*the glory due*

to his" Lord's "*name.*" We can, in a few words, state the *glory*, that we (Christians) give *our Lord.* We believe *that at the name of Jesus every knee should bow—and every tongue confess him Lord to the glory of God the Father*—that *all men should honor the Son even as they honor the Father, and that he that honoreth not the Son, honoreth not the Father that sent him.* We adore and give *glory* to him, *who loved us, and washed us from our sins in his own blood, and made us kings and priests unto our God and his Father; to whom be glory and dominion forever and ever;*—and we expect, through all eternity to sing—*worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.* This is the glory and honor we delight to give our exalted Lord and Saviour; and as Mr. A. affirms we do not give glory to his Lord, will he be so kind as to tell the world, in his next epistle, who his Lord is, and what is the glory that is his due. We hope he will still remember the text, which says there is *one Lord.* The one *Lord* spoken of by the Apostle, we believe in, and honor, if not, we would thank any one adequate to the task, to shew us our error. I am willing to exchange error for truth, at any time, with any man.

It is very questionable whether Mr. A. gives the Lord Jesus any *glory* whatever. For if he believes that Jesus is the unchangeable God, he must then believe further, that his unchangeable God did change!—from life to death, and back to life again, with all the train of inconsistencies that belong to such absurdities—and if this is his character, he, of course is not the Son of God, because he is God himself. And if Mr. A. refuses to give glory to any other being, but the God of Isreal, it follows that he gives Jesus no glory whatever.—He that honoreth not the Son, honoreth not the Father.—Will Mr. A. refuse to *worship* this exalted Prince and Saviour, and have no *hope of salvation through such a Lord?* Pitiable is the condition of that man who refuses to look for salvation through the *Lord*—the only name under heaven by whom we can be saved!

Having now distinctly stated that the *one Lord*, in whom we trust *and hope for salvation*, is the Son of God, the Saviour of the world; and as Mr. A. indignantly rejects our *Lord* as *his;* if he would tells us what other *Lord* he trusts in, we might help him to some *essential differences* in character. To save all ambiguity in future, will the writer of

this rejected circular inform his readers in his next address, who are the Unitarians, Arians, Socinians that immerse? Where are they to be found? I know of no such people in the West. But I know many *Christians*, who have received the *one baptism*, believe in the *one Lord*, and are walking by the *one faith*, who have such epithets, as the above, applied to them by the vulgar and malignant. But surely this letter-writer will not, *like a child, talk as a child*, by stigmatizing an unoffending people, with the *nick-names*, bestowed by the ignorant and malevolent Such conduct would not be so exceptionable with a *babe in Christ;* but if he is *a man, let him put away childish* things.

We christians have for our *faith*, the word of God—for our Lord, the Son of God, to whom we give the glory that is his due—and as Mr. A. has a different *faith*, what is it? And having a *different Lord*, who is he? Speak out plainly. Do not indulge in inuendoes and nick-names—and when you speak, *watch*, for unless you possess more adroitness, than in all human probability you have, your system will run you into an absolute denial of the Lord Jesus—or your *Lord* will turn out to be a mere man, a human being—then truly will your *Lord be essentially different* from ours. *Who is an anti-christ but he that denieth the Father and the Son?* We should not have noticed this rejected circular, had not the writer in the commencement, appeared as the champion and advocate of gospel liberty, but in the sequel exhibited a narrowness of soul, a kind of intolerance, and a want of charity, that shew he is yet a stranger to gospel liberty.

If the Savior as you say, (and correctly too) has invested no man or set of men with legislative authority, from what source did B. L. A——. derive authority to reject from the Lord's table any one, who submits to his guidance; believes in him with all his heart, and walks as much like a Christian as you, Sir, or those with whom you are associated?—Take heed, Sir, lest while you desire to be regarded and hailed as a champion in the cause of religious freedom, your works may declare you an advocate for the most rigorous despotism the world has ever felt—viz: the capticus whims and ephemeral caprices of poor caring mortals. Such reformers as Mr. A. are becoming common in our country; but their conduct clearly evidences that they have only left their human creeds, in word and not in deed and truth—for their fruit is generally the same after their professed conversion

from human systems as before, viz. intolerance, bigotry, railing, &c. Now, *our Lord* has told us, *that by their fruit you shall know them.* But thank God Jesus will reign until his foes are made his footstool—therefore let the earrth rejoice. The sectarian world is now in commotion, partyism is shaken to its centre—its final otherthrow we believe is rapidly approximating—and soon this anti-christian fabric will fall before the light of heaven. But I dismiss this letter for the present. PHILIP.

To the Editor of the London Courier.

THE BOOK OF JASHER.

Sir: Having seen in your paper of the 8th, a paragraph, extracted from the Bristol Gazette, announcing that an important and interesting discovery in biblical literature has been recently obtained, which will excite the attention of the Christian and man of letters, viz: the *Book of Jasher*, mentioned in Joshua, Chap. 10, and 2 Samuel, Chap. 1, and that it was procured at an immense expense by Alcurin, the most eminent man of his time, from the city of Gazan, in Persia. I beg leave to inform you, for the satisfaction of those biblical students who may read your paper, whether Jews or Christians, that I am in possession of the *Book of Jasher* in the Hebrew language, which I did not procure at an immense expense, but accident threw it in my way in meeting with an Israelite from Barbary, who presented me with it, without knowing its value; and I am now translating it into English, and it will be published shortly, with the Hebrew on one side and the English on the other, with notes critical and historical—and what is rather extraordinary, I was this day busily engaged in translation when a glance at your paper, rivited my attention to this singular and unexpected paragraph, as I had made many previous enquiries concerning it of my literary friends, and they had never heard of its existence. The book, it seems, has been preserved by the Jews in the East, and some few copies were printed in Poland twenty years ago.

It is written in that plain and beautiful style that will sufficiently testify its great antiquity, and which is the chief cause of my publishing it, with the Hebrew text attached to it; and however much I venerate the sacred scripture, and however infinite I consider the distance between this book and the inspired volume which we possess, I am still bold to declare that its language is equally beautiful, and throughout one hundred and sixty pages it keeps the same chaste elegant, and historical style as that much admired part of Scripture—the history of Joseph. It commences with the creation of man, containing very copious accounts of Jewish records, not all mentioned in scripture, and reaches as far as Joshua. The two places in Scripture wherin the Book of Jasher is mentioned, are beautifully cleared up throughout this Book, particularly that in 2 Samuel, Chap. 1. ver. 8.—"Also, he bade them teach the children of Judah the use of the bow; behold it is written in the Book of Jasher." It also elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology.

But I do not suppose it has come down to us as pure as the sacred volumes—and I have not the least doubt that some few parts of it are of a later date than the body of the book, but even these comparatively modern parts bespeak an antiquity of upwards of two thousand years. I have already translated one half of the book, having been encouraged to the task by some Christian friends; who possess a fervent zeal for the House of Israel, and an attachment to Hebrew literature. When I return to Liverpool, which will be shortly, I shall issue forth the prospectus of the work, and it will be published by subscription, I should therefore be glad to hear something more about the copy that Alcurin obtained, and whether it be in the Persian or Hebrew language.

Respectfully yours, M. SAMUEL.
Of 104, St. James' street Liverpool.

Kelso, Nov. 14, 1828.

The heavenly inhabitants.—After the excellence of the place, consider the nobleness of the inhabitants; whose number, whose sanctity, whose riches and beauty exceed all of which it is possible to conceive. What can there be more admirable, or what, if well considered, can excite so great astonishment. There the angels discourse, the archangels serve, the principalities triumph, and humble souls rejoice, the authorities rule, the virtues glisten, and thrones sparkle, the cherubims shine, and seraphs burn, and all sing praises to God. And if the company and intercourse of those good beings is so sweet and so amiable; what would it be to have intercourse there with all the good, to speak with the apostles, to converse with the prophets, with the martyrs, and

with all the chosen? And if it be so great a glory to enjoy the company of the good, what will it be to enjoy the company and presence of *Him*, to whom the morning stars sing praises, at whose beauty the sun and moon wonder, and before whom the angels and sovereign spirits of heaven kneel down! What will it be to behold the Universal Good, in whom is all good? What, to behold that greater world, in which are all worlds? And what to behold Him, who being *one*, is at the same time, *every thing;* and who, in knowing the most simple perfection, embraces all perfections.

Spanish Work.

Extract of a letter from Elder SAM'L KRATZER, *to the Editor, dated* "PARK COUNTY, Ia. Jan. 27, 1829."

"The Lord's work propers in these regions. Since Oct. last, I have assisted in planting four small churches, and considerable additions are made to those planted before. Next Lord's day I expect to immerse five more."

Extract of a letter from Elder J. POWEL, *to the Editor. dated* "CLERMONT COUNTY, O. Feb. 4, 1829.

"Since May last, in the bounds of the Church at Salem between 20 and 30 have been added; the appearance is yet good. At Bethel between 15 and 20 have been added, and the prospect is still encouraging. The Church five miles above Little Miami, (its mouth,) has had some additions. Last summer we constituted a new Church between Bethel and Cincinnati, and six have been added since."

Extract of a letter from Elder T. M. ALLEN, *to the Editor, dated* "FAYETTE COUNTY, Ky. Jan. 28, 1829.

"We had a few days ago larger congregrtions and better meetings in Paris, than we have had for some time past. The house was crowded each night and on the Lord's day. Five were united with the church during the meeting."

Extract of a letter from bro: D. H. HATHAWAY, *to the Editor, dated* "LEWIS COUNTY, Ky. Feb. 12, 1829.

"Bro: Stone—About 60 souls have been added to the church on Eagle Creek, Ohio, within 10 months—about 20 added to the church on Cabbin creek, Ky., and about 10 or 12 on Stout's run, Ohio. I assisted in constituting a church lately of twelve members, near the mouth of Scioto. The good work is advancing there. Within 10 months I have immersed upwards of 100."

NOTICE.—*For the Christian Messenger.*

On the 8th of April next, at 9 o'clock, A. M. a debate between J. STAMPER, Presiding Elder in the Methodist Church, and W. D. JOURDAN, a member of the Church of Christ, will be opened. The proposition to be discussed is—*Jesus Christ is the very and Eternal God.* The seat of action is Marrowbone Meeting House, Cumberland County, Ky. Mr. J. Stamper takes the affirmative, and Mr. Jourdan the negative of this proposition. It is to continue three days, if no more; neither to exceed one hour in any one speech.

INFORMANT.

Such meetings may be profitable, if rightly conducted. Most commonly more evil than good grows out of them. Victory, not the love of truth, is too commonly the dominant principle; and the audience is enlisted on one side or other of the litigants, and very frequently imbibe their spirit; by which the peace of the whole neighborhood is disturbed. It is humbly hoped that if these brethren will engage in this controversy, that in the fear of the Lord they will do it. Let them avoid personalities, and confine themselves to the subject of debate in the spirit of Meekness. Let them remember that they are to be examples to the flock.

EDITOR.

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm; they are prompt and resolute, but steady and mild.

Christ. Reg.

SECTARIANISM.

At the last trump, the holy scriptures say,
We shall be judged according to our *deeds;*
To this sectarian bigots answer, nay,
We shall be judged according to our *creeds.*

Alex. Gaz.

A FRAGMENT.—"I shut the mouth of that infidel," continued the young parson, "so that he could say nothing farther." "That may be," said Mr. Wise, "but did you win him over to your side? Did you gain his conscience? Did you gain his heart? "No," said the parson. "I scarcely needed your answer," said Mr. Wise, "I knew you had done

him no good else you would not thus have boasted that you had shut his mouth. This boasting betrays a pride of intellect, which is utterly inconsistent with usefulness to this class of people—I never knew any infidel benefitted by a conversation which was afterwards told." Thus spake a *wise* man. Read it, ye who are set for the defence of the gospel, and be *wise* yourselves. The reason why men who relate conversations of this kind are not useful to infidels, is that they have a proud and selfish, or vain and worldly spirit, the evidence of whose existence is found in the fact of their relating such things. This spirit will hinder their usefulness.

If any one's head or tongue should grow apace, and all the rest stand at a stay, it would certainly make him a monster; and they are no other, who are knowing and discoursing Christians, and grow daily in that respect, but not at all in holiness of heart and life, which is the proper growth of the children of God.—*Leighton.*

Several communications are on hand, which shall be attended to hereafter. C. Sne's shall appear in our next. It is hoped that my agents and patrons will not neglect to aid me in pecuniary matters. To many my warmest thanks are tendered for their promptitude in remitting to me in due time. My agents and post masters would confer on me a favor by advising me in time of such as have discontinued to take the Messenger. For neglect of this my loss is serious. Some, of whom we hoped better things, move off without settling with my agent; to them the Nos. are still sent by us, not knowing of their removal. We hope this evil will be corrected in future. EDITOR.

OBITUARY.

Died lately in Lewis county, Ky. the consort of Stephen Halbert. She was patient under her severe illness, having an unwavering confidence in her God, and a blissful hope of immortality. She had been a member of the Church of Christ nine years.

Also, JOSEPH PATTERSON, at a very advanced age, in Fayette county, Ky. He lived and died a christian beloved by all who knew him.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL: III.] GEORGETOWN, KY. APRIL, 1829. [No. 6.

From the Christian Register.

REV. MR. MONTGOMEY'S SPEECH.

(CONTINUED.)

But a still greater evil has arisen from your past proceedings, and must be increased by your present measures.—I mean, that the preaching of the gospel has, very generally, been diverted from its legitimate channel. Controversy, controversy, interminable controversy, is the order of the day! Ministers, to remove suspicions from the minds of their people, and to gratify the prevailing taste, are constantly dwelling upon "debatable land," whilst probationers have no hope of success, unless they shew themselves powerful in "the strife of words." Even in our own assembly, what has been spoken of since we met—but *opinions*. Not a word about practice; not a syllable about correcting each others *vices* and *follies*, or reforming the *morals* of our flocks.—This is very different from the conduct of "the Great Preacher of Righteousness; very different from the course prescribed by the orthodox Apostle Paul to his son *Titus*, when he sent him forth as a Messenger of Grace. He did not exhort him to decry morality, nor merely preach it occasionally as a sort of decent adjunct to abstruse doctrinal harangues. No; he enjoined him to make virtue the sum and substance of his preaching:—"These things I will that you affirm *constantly*, that they which believe in God might be careful to maintain *good works;* for these things are good and profitable unto men." No doubt he preached as every minister ought to do, "Jesus Christ and him crucified," as the foundation of the sinner's hope, and the ground work of the Christian's holiness; but he never forgot the end of all preaching,—the restoring of the sinner "from dead works." How different is the prevailing system of public instruction in these latter days! And how awful is the responsibility of those who turn the attention of the multitude from the duties of life to the controversies of men!

In answer to all these arguments, for a milder, a more rational, and a more Christian course of procedure, we are told; "that a great ferment exists amongst the people, and that something must be done to allay it." Very true; a great ferment does exist.—The prophetic words of our Saviour, who foresaw that the evil