

manners of his Disciples and followers, were so struck and convinced, that they professed themselves of that sect; notwithstanding, by this profession in that juncture of time, they bid farewell to all the pleasures of this life, renounced all the Views of ambition, engaged in an uninterrupted course of severities, and exposed themselves to public hatred and contempt, to sufferings of all kinds, and to death itself.

3d. Of this sort we may reckon those three early Converts to Christianity, who each of them was a member of a Senate famous for its Wisdom and Learning.—Joseph the Arimathean was of the Jewish Sanhedrim—Dionysius of the Atheian Arcopagus, and Flavius Clemens of the Roman Senate, was at the time of his death consul of Rome. These three were so thoroughly satisfied of the truth of the Christian Religion, that the first of them, according to all reports of antiquity, died a Martyr for it; as did the second, unless we disbelieve Aristides, his fellow Citizen, and Contemporary; and the third as we are informed both by Roman and Christian authors.

4th. Among those innumerable multitudes, who in most of the knowing nations of the World came over to Christianity at its first appearance, we may be sure there were great numbers of wise and learned Men, besides those whose names are in the Christian Records, who without doubt took care to examine the truth of our Saviour's history, before they would leave the Religion of their country, and of their forefathers, for the sake of one that would not only cut them off from the allurements of this World, but subject them to every thing terrible and disagreeable in it. Tertullian tells the Roman Governors, that their Corporations, Councils, Armies, Tribes, Companies, the Palace, Senate and Courts of Judicature were filled with Christians; as Arnobius asserts, that men of the finest parts and learning, Orators, Grammarians, Rhetoricians, Lawyers, Physicians, Philosophers despising the sentiments they had once been fond of, took up their rest in the Christian Religion.

5th. Who can imagine that men of this character did not thoroughly inform themselves of the history of the Person, whose doctrines they embraced? for however consonant to reason, his Precepts appeared, how good soever were the effects which they produced in the World, nothing could have tempted men to acknowledge him as their God and Saviour, but their being firmly persuaded of the miracles he wrought, and the many attestations of his divine Mission, which were to be met with in the history of his life.—This was the ground-work of the Christian Religion, and if this failed, the whole superstructure sunk under it.—This point therefore of the truth of our Saviour's history, as recorded by the Evangelists, is every where taken for granted in the writings of those, who from Pagan Philosophers became Christian Authors, and who by reason of their Conversion, are to be looked upon as of the strongest collateral testimony for the Truth of what is delivered concerning our Saviour.

6th. Besides innumerable Authors that are lost, we have the undoubted names, works or fragments of several Pagan Philosophers, which shew them to have been as learned as any unconverted heathen authors of the age in which they lived.—If we look into the greatest nurseries of learning in those ages of the World, we find in Athens, Dionysius, Quadratus, Aristides, Athenagoras, and in Alexandria, Dionysius, Clemens, Ammonius, Arnobius, and Anatolus, to whom we may add Origen; for though his father was a Christian Martyr, he became, without all controversy, the most learned, and able Philosopher of his age by his Education at Alexandria, in that famous Seminary of arts and sciences.

RESURRECTION.—The mechanism of the human frame and the direction of some of its movements, contrary to the known and received laws of philosophy, sufficiently demonstrate that the architect of such a piece could affect any thing. Nothing could be argued philosophically against the doctrine, from the dissolution of the parts of the human frame; bodies are capable of restoration, after being most completely dissolved. If you take a piece of silver and plunge it into a vessel of aqua fortis, it will not merely dissolve, but become invisible, as sugar melting in water, the silver which was before invisible, will fall to the bottom in a white powder; none of

its qualities are changed and nothing of its value diminished. It may be taken out and melted down, and committed to the hand of an artist, and may be formed into the same piece of plate as before its solution. Thus may the body be dissolved and scattered, it may be burnt to ashes, or buried in the dust, but the power of God can restore it; and it is no greater an exertion of power than was required at its formation, and is exercised in its preservation. And as the human body is always undergoing some change, and in a few weeks becomes materially altered, by the dispersion of some of its particles in perspiration or otherwise; and in the replacing of them by nutriment received; yet no one scruples to call it the same body, and no one doubts his personal identity. So, at the resurrection of the body, its constitution at parts will be sufficient to secure its identity.—*Lr. Collyer.*

JUDGMENT.—Ministers have often preached about Christ coming to judgment, and assured their hearers that he will come at last to the surprise and astonishment of a guilty world. But who believes their report? But when the fullness of time is come, perhaps while some servant of God is exhorting his hearers to such a preparation for judgment—Hark! he cries, I hear the voice of the archangel and the trump of God—behold, he comes in clouds, and there he is,—preaching and hearing are all over. Watch therefore, for ye know not the day nor the hour when the Son of man cometh.—*Lavington.*

The manner of Christ's coming will be awfully solemn. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God, and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. 1 Thess. iv. 16, 17. Here Christ breaks out of heaven, with the shouts of angels; it signifies such a shout, saith one, as is to be heard among seamen, when after a long and dangerous voyage they first descry land, crying aloud with united voices, a shore! a shore! as the poet describes the Italians, when they saw their native country, lifting up their voices and making the heavens ring again with Italy? Italy? or as armies shout when the signal of battle is given.

The voice of the archangel will be distinctly heard and after this shout the trump of God shall sound; by the tremendous blast, sinners will be affrighted out of their graves; but to the saints it will carry no more terror than the roaring of cannon, when armies of friends approach a besieged city for the relief of them that are therein.—*Flavel.*

MISSIONARY INTELLIGENCE.

THE PROPER MODE OF CONDUCTING MISSIONS TO THE HEATHEN.

A sermon delivered before the 'Society for Propagating the Gospel among the Indians and others in North America,' Nov. 5th, 1829; by Benjamin B. Wisner, Pastor of the Old South Church, Boston.

The sermon is principally occupied in answering two questions. The first is stated in the following terms—"In employing our instrumentality to extend the temporal and spiritual blessings of Christianity to the uncivilized and idolatrous nations of the earth, shall we make it our primary object to civilize or to Christianize them?"

After noticing the opposite opinions which have been entertained on this point, the preacher rejects all theory and *a priori* reasoning, and decides the question by an appeal to facts. The propriety and force of the appeal may be seen by an extract.

"The first to which I would direct your attention is, the striking and very instructive one, that, in the commission given to the Apostles and their successors by the Saviour, and in the history transmitted to us in the New Testament of its early execution, there is not one word about civilizing men; although the Gospel was to be, and was in fact, carried by the apostles to savage tribes as well as to the then civilized nations. The command of the Saviour is, 'Go ye,'—not to the nations which have been prepared for your coming by civilization—but, 'Go into all the world,'—to savages as well as to civilized men. And do what? First civilize those whom you find sunk in barbarism and teach the true philosophy to those whom you find more refined; and thus prepare them for receiving my religion? No; but, 'Go ye into all world,

and preach the Gospel unto every creature.' To all alike, savage and civilized, proclaim, at once and continually, the good news of salvation through my atoning blood. And the history of the proceedings of the apostles in executing this commission, under the infallible guidance of the Holy Spirit, among savage as well as civilized nations, is, not that they abstained from 'preaching Christianity' in they had taught the civilized the true philosophy, and the barbarous 'the emollient arts of life;' but, 'they went forth, and preached every where,' that men 'should repent, and turn to God, and do works meet for repentance;' 'not knowing any thing among' those to whom they went, from the beginning to the end of their continuance with them, 'save Jesus Christ and him crucified.' And, though 'the Jews required a sign, and the Greeks sought after wisdom' or philosophy, yet they 'preached Christ crucified,' counting that 'the foolishness of God is wiser than men, and the weakness of God is stronger than men.'

Now, with these facts in view, can it be believed that it was the intention of Jesus Christ, that his apostles should make it the first object of their labors among idolatrous and barbarous tribes, to civilize them, and among heathen nations already civilized, to teach them the true philosophy, and thus prepare them for the reception of his religion; and that the apostles did in fact proceed thus in executing his commission? How manifest is it that he intended they should, and that they did in fact, make it their first and great object among all people to whom they went savage as well as civilized, to make known to them, and to press upon their immediate acceptance, the true religion? And this command is the commission and the directory, and the proceedings of the apostles in executing it are the model, of all propagators of Christianity among the nations, to the end of the world."

The appeal is then made to "facts that have taken place since the times of the Apostles." And under this head the facts connected with the missions of the United Brethren only are appealed to: the smallness of the pecuniary means at the disposal of this denomination of Christians, the debased and barbarous character of many of those tribes among which they have established missions, the well known principles on which their missions, are conducted, and the great success which has attended their exertions at nearly every station, rendering the appeal peculiarly appropriate.

The second question examined is—"Shall we teach the heathen, at first, only the simpler and more general principles of our religion? or shall we, at once, present and urge upon their acceptance its most sublime and distinctive truths?"

On the point involved in this question, the same opposite views are entertained as on that of the foregoing; and the answer is given, as before, by an appeal to facts. The first class are those connected with the ministry of the apostles, and the second those connected with subsequent efforts to propagate Christianity, especially by the United Brethren. After mentioning the long continued efforts made by the missionaries of this denomination, to enlighten the Greenlanders and secure their confidence, by teaching them only such truths as are regarded as of a preliminary nature—the being and character of God, the creation of the world, the fall of man, and the requirements of the divine law,—and the entire failure to produce the desired effect, the preacher notices the change which took place in the instructions of the missionaries, and the effect upon the minds of the people, which was immediately apparent.

"At length, in 1738, five years after the commencement of their labors, there was a providential occurrence destined to have a most important influence, not only on this mission, but on the conversion of the heathen throughout the world. Some Southlanders happened to visit the brethren, as one of them was writing out a fair copy of a translation of the Gospel. They were curious to know what was in the book; and, on hearing read the history of Christ's agony in the garden, one of the savages named Kniarnak, stepped up to the table, and in an earnest, affecting manner, said, 'How was that? Tell me it once more, for I also would fain be saved.' These words, the like of which the missionary had never heard from the lips of a Greenlanders, penetrated his whole soul, so that the tears rolled down his cheeks, while he gave an account of the life and death of Christ, and of the plan of salvation through him; describing, with more than ordinary force and energy, his sufferings in the garden and on