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Party.

All Things are Yours.

BY A. L. WARD.

Though good things of lower worth
My heart is called on to resign,
Of all the gifts in heaven and earth,
The best, the very best is mine:
The love of God, and his love known,
The love that is enough alone,
My Father's love is all my own.

My soul's Restorer, let me learn,
In that deep love to live and rest;
Let me the precious thing discern
Of which I am indeed possessed;
My treasure let me feel and see,
And let my moments, as they flee,
Unfold my endless life in Thee.

Let me not dwell so much within
My wounded heart with anxious heed,
Where all my searches meet with sin,
And nothing satisfies my need;
It shuts me from the sound and sight
Of that pure world of life and light
Which has no breadth, no length, nor height.

Let me Thy power, Thy beauty see;
So shall my vain aspiring cease;
And my feet shall follow Thee,
Through paths of everlasting peace.
My strength Thy gift, my life Thy care,
I shall forget to seek elsewhere,
The joy to which my soul is heir.

I was not called to walk alone,
To clothe myself with love and light;
And for Thy glory, not my own,
My soul is precious in Thy sight;
My evil heart can never be
A home, a heritage for me;
But Thou canst make it fit for Thee.

(For the American Presbyterian.)
THE LEGITIMATE OBJECT OF THE MISSIONARY ENTERPRISE.

JOHN III: 16.

Its true object is not to impart to distant and destitute nations a knowledge of the arts and sciences prevalent in enlightened countries; or to furnish, by the aid of missionaries to the heathen, examples of the advantages of a good education, and lead them to establish suitable schools for the intellectual training of their children; or to promote their temporal condition and secular prosperity in general, by an extension of the bounds of civilization. These have ever been, and beyond all question they will ever continue to be, the concomitants or the consequences of success in the missionary enterprise, but are not in any proper sense the results at which it directly aims. The legitimate object of that enterprise is the salvation of men through faith in Jesus. It is the preaching of the Gospel of Christ to the perishing heathen, that they may believe and be saved. The salvation of mankind from the eternal punishment due to sin, was the great object which God, the divine originator of the missionary enterprise, proposed to himself, when, by sending His Son into the world, the Scriptures inform us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The course which Christ pursued on earth, shows that He understood this to be the object of His mission among men. He was sent into the world as an ambassador of His Father, and believe on Him for salvation. His last command authorized His followers to preach the Gospel to every creature as they go into all the world, that the believing might be saved. Proclaiming the glad tidings of a crucified and risen Redeemer, and urging the heathen to repent of their sins and believe in and rely solely on Him for salvation, is the peculiar and appropriate work of the Christian missionary. It is the distinctive and legitimate object of the enterprise in which he is engaged.

God regarded man as lost, and he sent His Son to save him. So Jesus regarded him, and He died to redeem him. So must the missionary regard the heathen as lost; lost to happiness and heaven and God, forever irretrievably lost, unless saved by faith in Jesus Christ. He may do good to the bones of men. He should, he must do it in imitation of the example which he sets as first and great. Divine missionary, but like Him only as a means of securing or promoting a greater and a higher good.

His object in going as an ambassador of the cross to heathen lands, is not to advance merely the temporal happiness and the secular interests of those among whom, and with whom and for whom he toils, but their spiritual and their eternal welfare. To this, all of his instructions and all of his labors should obviously tend. This should be the aim of his highest hopes and his most fervent prayers. All of the plans he forms and executes, should be designed and adapted to facilitate, by the blessing of God, the more abundant reception and the more rapid spread of the Gospel, to render the heathen humble and faithful Christians, that they may attain to eternal life.

Remark 1. This view of the object of the missionary cause, shows how false is the theory of those who say "civilize the heathen and then evangelize them." God knew what theory in its development would best promote the amelioration of the condition of mankind. He desired the highest good of the human race, and He saw that it could be effected only by sending His Son into the world, and by leading men to believe in Him as their Redeemer and Saviour.

Christ did not occupy his time in suggesting or in making reforms in temporal and secular affairs, such as habits in social life and modes of administering human governments. He declined to be a king. He refused to perform the functions of a magistrate when he excused himself from pronouncing judgment on the adulterous woman, and from intermeddling in the division of patrimony among brethren. He devoted himself to the great work of promoting their spiritual welfare by teaching the only true and acceptable way of worshipping God, and the only way of attaining salvation by belief in Himself.

So the missionary of the present day should not establish schools for the education of heathen children, or hospitals for the relief of the sick, or attempt to abolish abuses in civil matters, or inaugurate improvements in regard to any subject of a secular character in a heathen land, as a department of labor paramount and superior to the simple and earnest preaching of the Gospel. He ought not to make progress in civilization in any of its forms or degrees his

first or chief object, as though civilization was introductory to Christianity. While it is his duty to endeavor to elevate the degraded pagan in the scale of being by an amelioration of his temporal condition, he must not regard that end by any means as the main aim, the prominent object of his labors, his hopes and his prayers, unless he would reverse the divine, and therefore the natural order of things.

Experience has shown that the heathen are disposed to become civilized only so far or only so fast as they become evangelized. The history of missions among some tribes of Indians in America, and among the inhabitants of the Sandwich and other islands in the Pacific Ocean, and among the natives of some portions of Southern Africa and Southern Asia, furnishes ample evidence that the heathen are not willing to discontinue permanently their savage rites or their superstitious practices, until they have been taught and until they have embraced the principles of Christianity. They never have been, and doubtless they never will be, persuaded to relinquish their habits and customs, the arts and the sciences connected with civilized life, and for the first time manifest a sincere and permanent anxiety to attain unto them.

Be it remembered: civilization never precedes but invariably follows evangelization. Hence the importance of diffusing among barbarous and heathen nations a knowledge of the Gospel, in order not only to Christianize and save, but also to civilize them. The Gospel is the divinely appointed civilizer of mankind.

Remark 2. This view of the object of the missionary cause is the only one which commends itself sufficiently to the Church to lead her to contribute money for its necessary expenses, to send her sons and her daughters to labor in its prosecution, and to offer up frequent and earnest prayers for its success.

While the increase is given only by the Lord, but must plant and Apollous must water. In other words, while the blessing sought comes only from above, the Church must do her part in the great work. And the part of the Church resolves itself into three things—money, laborers and prayers. Let her fail in supplying any one of these three, and the work of missions is seriously retarded. It is only by the abundant use of all of these three, that the cause flourishes, and the heathen are saved by the superabundant grace of the divine author and patron of missions.

The Church will ever in a good degree respond to appeals made to her for the necessary amount of funds, and the missionaries, urgently required for the prosecution of this enterprise, if its great distinctive and legitimate object, the salvation of the heathen through faith in Jesus, be made sufficiently prominent, and her prayers will be numerous and importunate.

What that the peculiar and distinctive object of missions, so dear to the heart of God and of Jesus, might be constantly and prominently held before the mind of the Church! What happy and glorious results would follow!

CHINA.

(From the Banner of the Covenant.)
NORTHERN SLAVEHOLDERS.

[Concluded from our last.]

It must not be alleged that these were the acts of the rulers alone; the people fully approved of them. Some few, indeed, raised the voice of remonstrance, and petitioned for a cessation of the iniquity in the District of Columbia; but in 1836 the House of Representatives voted, "That all memorials, petitions, propositions relating to slavery in any manner whatsoever, shall without either being printed or referred, be laid on the table." This haughty refusal of the right of petition in defiance of the Constitution, was carried by the vote of sixty-two Northern members. When a pro-slavery measure was to be carried there has never been any scruple about overriding the Constitution, it is only when slavery is to be checked that we become conscientious and scrupulous about its compromise and limitations of the power of Congress. Let it be repeated, that we the people of the North have done these things. We have elected to every office, from President to door-keeper, slaveholders, or men who would be more zealous in the support of slavery than they would be in opposing it. In every department of government, in the House of Representatives, the Senate, the courts, and the Supreme Court, we have placed slaveholders. No man could hope for any political office unless he was sound on the slavery question. We officered our army of freeborn men with slaveholders, and placed slaveholders on the quarterdecks of our ships, sending our own loyal fellow-citizens as common sailors to the forecastle to serve under their command. Our arsenals, our navy yards, our fortresses were all placed under the command of slaveholders. At length by the infamous Dred Scott decision it is declared that, "black men have no rights which white men are bound to respect;" and the whole territory of the United States is thrown open to oppression, by the solemn voice of the highest national tribunal.

The cup of our iniquity was full, and the thunder of retribution began to roll in the crisis of 1857; but God, in wonderful long-suffering, restrained the bolts of vengeance, if, perchance, any would shrink back, appalled at this blasphemous assertion of injustice. At first it seemed as if conscience was not utterly dead; and a new party was formed to stem the torrent and guide the nation back to liberty. But soon all the power of equity began to waver; and God, in answer to a word of warning, we were commanded by the wealthy heathens to cease meddling with politics. Prayer for the oppressed was forbidden even in public prayer meetings. Leading religious bodies became fierce against any agitation of the slavery question. National societies for the promotion of vital godliness

and sound morality, pronounced it highly improper to issue a tract, or even to pass a resolution against the African slave trade, which thereupon revived by the connivance of the government and the people. Then the supporters of the system, becoming every day bolder in their course, declared that the Almighty God was the author of their oppression, that slavery was a divine institution for the Evangelization of the world, and that laws forbidding men to read the Bible, depriving the laborer of his hire, reducing two million of women to concubinage, and selling children from their mother's arms, were sanctioned by the Word of God. Slaveholding churches on this basis grew and multiplied. At last the great conventions, representing all shades of opinion, met to nominate candidates for the presidency; and Heaven looked down in anxious expectation of some signs of true repentance. But he that was filthy remained filthy still; and, alas, even the friends of liberty were seduced by expediency to give the most solemn pledges to support slavery in the States where it was not extended; only pleading that it might not be extended.

REV. NEWMAN HALL ON WAR WITH AMERICA.

Whatever, says the *U. S. Gazette*, may be thought of the conduct of the Earl of Shaftesbury in withholding his name and influence from the meeting at Exeter Hall, it would be most unjust to the evangelical Christians of England to impute to them as a body any sympathy with his course. So far from this, there is abundant evidence that the true worth and piety of Great Britain have not proved false to our expectations, and we are continually receiving proofs of the clear and decided stand of the friends of religion in favor of non-resistance. In addition to Baptist No. 2, second to no other name in the confidence and respect of the Christian world—are found many of the most distinguished men of various religious denominations, strongly remonstrating against the menaces of the government and of the press. Among these we are gratified to notice the public exertions of Rev. Newman Hall, so well known in this country by his popular and excellent writings. [Particularly the tract called "Come to Jesus."] At a recent meeting in Surrey Chapel, London, he addressed nearly three thousand people, mostly working-men. We give the following extract from his speech:

At a lecture before the Young Men's Association, at Exeter Hall, last Tuesday, I am informed that "Rule Britannia" was performed on the organ, and rapturously cheered. [So it was.] If the audience simply meant to express feelings of patriotism I should heartily have concurred with them. No doubt it was so. But some people seem to imagine that Britannia has a right to rule the waves—that the ocean is her freerhold; that she may do what she pleases there—and that other nations must not be allowed to act in a manner which is quite justifiable in our eyes. None of us here is a saint, and the most unjust and monstrous. [Hear.] If this were carried out we should always be at war with every commercial nation of the world. No, there are certain laws and customs to regulate affairs on the sea. By those we must abide as much as others; and, therefore, the first thing to be done is to discover what is the law—whether it has been broken, and what can be done to secure its observance in future. Must we not at once raise this question as one needing calmness of judgment, not violence and passion. Let the case be deliberately argued. If America meant not defiance, but law, let us first ascertain what the law is—not demanding our interpretation as the true one, not admitting theirs, but referring the dispute to an impartial referee. [Cheers, and a voice—"That's good."] But it may be urged in apology for violent measures—"Must we not at once vindicate the honor of our flag?" What! is our flag of so recent invention, with so poor a history, enriched with so few memories of glory, that it will be dishonored by a short and dignified delay? Dishonored by not at once fluttering defiance against the freedom of the north; but would it not be more dishonored by floating side by side with the flag of slave orders? [repeated cheers]—slave breeders, slave drivers? Would it not be one or other dishonor, oh spare us this latter! Never, never let the meteor flag of England be hoisted on the side of tyranny and oppression. [Great cheering.] Suppose you are watching two men fighting, and one of them, all excited and irritable, chooses to be provoked by your looks, and shakes his fist in your face between the rounds. [Laughter and cheers.] Would it not be brave and obedient to ourselves? Is every thing to be done by force? No! Bravery would say, "Wait a bit my fine fellow, you've enough on your hands at present. I'm too much of a man to accept of your challenge just now. Finish affairs with your antagonist first—two at one isn't fair. You may think better of it, perhaps, by and by." Now, I ask you, would not that be braver than at once accepting such a man's defiance? [Cheers.] But, supposing arbitration fails, and we cannot agree on this question, must we then fight?

I have been astonished at the opinion widely circulated that we must have either redress or retaliation. Is there not a third alternative—forgiveness? [Hear, hear.] For the future the law can be made plain, and obedience to it secured, may not we pass over the affront to ourselves? Is every dispute between nations, if not peaceably arranged, to lead to war? Is nothing to be overlooked? "Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as God forgave you, so also do ye." We feel it our duty to act on this law in our individual capacity; it is less our duty as citizens, and as nations? Alas, Christian nations seem to think that they may do as communities what would be wicked as individuals. [Hear, hear.] But there are not two rules of conduct. If I am to forbear and forgive as regards you, my family must do so to your family, my town toward your town, my nation towards your nation. What has our religion done for us as a country, if we are to appeal as quarrelers and angrily to the sword to settle a hostility as if we never heard a Sabbath bell, and never had seen a Bible, and never listened to the Gospel of peace? [Cheers.]

I beseech you, make earnest prayer to Him. I observe with pleasure that a great meeting is convened in Exeter Hall for

prayer next Tuesday—the day before our government dispatch will reach Washington. Let us pray that it may be received in a conciliatory spirit. But not only so. Let us pray that we may be sanctified, that we may be patient, and forbearing, and gentle, even if their reply be otherwise, remembering the command, forbearing one another, and forgiving one another, if any man have a quarrel against any. I fear I have detained you too long, but the importance of the subject, I trust, will be a sufficient apology. [Cheers and "go on."] Once more, workingmen, I beseech you, do what you can to allay the unreasonable indignation which this war now prevails: I consider in this case war would be most wicked. I am not one of those who advocate peace at any price, but I do earnestly plead for peace now, and I ask you all to help. Let each do what he can to roll back the tide of angry passion. Oh, by all the untold horrors of angry war—the tenfold terrible of a war between brethren—I beseech you, do what you can to allay the indignation which this war now prevails: I consider in this case war would be most wicked. I am not one of those who advocate peace at any price, but I do earnestly plead for peace now, and I ask you all to help. Let each do what he can to roll back the tide of angry passion. Oh, by all the untold horrors of angry war—the tenfold terrible of a war between brethren—I beseech you, do what you can to allay the indignation which this war now prevails: I consider in this case war would be most wicked. I am not one of those who advocate peace at any price, but I do earnestly plead for peace now, and I ask you all to help. Let each do what he can to roll back the tide of angry passion. 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