

ten to their distant home, and glory in this deed of blood.

Shall there be no end to war-parties, and murders, and scalp-dances, among the Dakotas and Ojibwas? Often has the interposition of our government invoked. Without doubt, the evil can be arrested. It ought to have been arrested years ago. Still nothing effectual is done. Here is one of the chief hindrances to missionary success.

#### FRIENDS OF THE MAMMON OF UN-RIGHTEOUSNESS.

By the "mammon of unrighteousness," or "unrighteous mammon," placed by our Lord in contrast with the "true riches," Trench has well and truly said:—"We are to understand not wealth unjustly gotten by fraud or by violence. Plainly, the first recommendation to the possessor of such wealth would be to restore it to its rightful owners, as Zaccheus, on his conversion, expressed his determination to do. But we are to understand the Saviour as meaning the *uncertain, unstable mammon*—that which is one man's to-day and another's to-morrow, which if a man *trust* in, he is sure to be trusting in a vain and deceitful thing that will sooner or later prove false and, betray his confidence."

Of this uncertain mammon—this mammon which has deceived so many a one to his soul's undoing—Christ's exhortation is, "Make to yourselves friends," "There is such a thing, then, as so using the gold of earth as to make it a blessing to him who has it,—the means of his having administered to them a more abundance into the kingdom of heaven.

How can gold be the Christian's friend? By using it as did Job, the rich man of Uz. But for his wealth, and the leisure and influence which wealth gave him, Job could never have said of himself, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy: I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."

What does Christ mean, by speaking of the friends which wealth rightly used, will make for the good man, as "receiving him in to everlasting habitations?"

"The blessing of him that was ready to perish came upon me," says Job. The blessing of one of God's poor will help any man in his heavenward way. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain," was Paul's prayer on behalf of one who had succoured him in his times of trial, and the prayers of such as Paul bring a blessing with them. "And they came to Jesus, and besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue," was the prayer of the elders of the Jews on behalf of a Roman centurion. And it did not remain an unanswered prayer. For Luke adds, "Then Jesus went with them." True religion does not weaken or destroy the better feelings of our humanity, but exalts and strengthens, and refines them. Our richest spiritual blessings often come to us through the channel of a sanctified humanity.

Besides all this, under God's wonderful economy of grace, the Lord Jesus accounts the kindness done to one of the meanest of his people as done unto himself; and none ever did a kindness to Jesus without receiving kindness in return. He who is Lord of all, and from whom we receive all, condescends to become the good

man's debtor. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." And Jesus always pays his debts.

But, do not the Scriptures say, "Money is the root of all evil?" No, nothing like it. The Scriptures do say, "The love of money is the root of all evil." (1 Tim. vi. 10.) "Money is the root of all evil," is just the devil's parody of God's truth, designed to throw off the blame of "the rich fool's" loss of his soul, from his own indulgence of an unholy passion. "the love of money," upon the creature of God's providence, "money" itself.—*Presbyterian*.

#### I CANNOT AFFORD TO GIVE.

O that some heart, glowing with charitable emotions, purged from selfishness, and overflowing with love to all mankind, might write words which would be as living coals of fire to burn up the covetousness within our hearts!

The wealthy, the comfortably circumstanced, and the poor refuse to give, and quiet conscience by believing they cannot afford to give. But why is it that the rich man cannot give? He is surrounded by all the luxuries of life, filled to repletion with its good things; why can he not give? O why? The starving poor ask, why? His own conscience at times whispers, why? A world perishing in sin asks, why? Let him search his heart for the reason why, before his God will call upon him in a voice that will penetrate the depths of his soul, to give an account of his stewardship.

Those comfortably circumstanced refuse to give also, and why? They cannot afford it. Cannot afford to lend to the Lord a part of that he has entrusted to thy care. Cannot afford to drop a comfort here and there in the pathway of those who are weighed down with sorrow, and destitute of friends. Cannot afford to gladden a sad heart. Cannot afford to wipe a tear from a streaming eye. Cannot afford to lighten the burden that is pressing some poor one down to earth. No, no; cannot afford to deprive self of some gratification. Neither will thy God afford (if we may so speak) to give eternal life to those upon whom the sin of covetousness is found. The poor are not expected to give—they really cannot afford it. But if they do give, think you it would impoverish them? Why, I recollect to have read of a poor widow who gave all her living, two mites, and the Lord commended her for so doing. Also, another poor widow inconsiderate enough (if we may so speak) to entertain a prophet, when she had only a cruise of oil and a little meal for the sustenance of herself and son, and a famine raging sore in the land at the time; but her meal and oil wasted not. If a pure motive prompts our liberality, it is a blessed privilege to give. We have abundant instruction given us in the word of God how to give, "not grudgingly," "nor of necessity," "but cheerfully." "Not to be seen of men;" but we should not let one hand know what the other doeth. Not to receive as much again," &c.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."—*Presbyterian*.

#### UNITED STATES—PRESIDENTIAL ELECTION.

The Election has resulted in the elevation of Mr. Buchanan, to the Presidential chair, a result at which the true friends of freedom cannot but grieve. The *New York Independent*, in an article on the result of the Election, makes the following remarks, as with reference

to the future, and the duty of the Anti-Slavery party:—

What then shall be done? Though not committed to any political party, as such, we may be allowed to offer from our stand-point a few suggestions to the Republican Party as to its future course. The following seem to us the most important—*Maintain your local organizations:*

1. For the purpose of discussion;—in the form of an inexpensive Debating Society, meeting monthly for the discussion of the great principles of government, and of the questions of the times. The advantages of this are at once obvious.

2. For purposes of vigilance—or as our true-hearted contemporary, the *Congregationalist*, would phrase it, as *Vigilance Committees* for freedom. The coming Administration will require to be watched. The ever-plottingslave-power will demand the utmost vigilance of the North. There will be frequent occasion to arouse the people to remonstrance against some projected crime. Aim to carry every minor election, on the basis not of party but of right, and thus prepare the people for the grand onset of 1860.

For the purpose of diffusing light. The work of indoctrinating the masses must be done now. Farmers, mechanics, all laboring men, have a direct personal interest against the extension of slavery. Many of them understand this; others are still misled by the name "Democracy." Tracts compiled from Olmstead's "Sea-board-Slaves States," should be addressed to farmers and mechanics and all classes of laboring men. Mr. Greeley's admirable history of the growth of the Slave-power in our national legislation should be widely diffused. Phillips's "Conquest of Kansas," and Mrs. Robinson's "Interior View," should be put into general circulation. The series of tracts and books on slavery published by Jewett & Co., of Boston, should be in every village.

Lectures should be given at intervals upon the bearings of slavery upon labor, upon property, upon education, morals and religion. In short, whatever can be done to enlighten those who are yet uninformed as to the influence of slavery upon national prosperity, should be done now and done thoroughly. The present is the seed-time for 1860. A great work has been accomplished. The author of the *Nebraska Bill* is rebuked by Illinois. The Champion of "squatter sovereignty" has leave to squat at home. Mr. Burlingame and Mr. Sumner will again utter the voice of Massachusetts at Washington. The Senate is steadily gaining upon the side of Freedom. On every side we behold signs of encouragement.

But a greater work remains to be done. The programme of the South is already foreshadowed. We enumerate its items.

The admission of Kansas as a slave-state, at the earliest possible day.

The admission of Oregon as a slave-state, at the earliest possible day.

The acquisition of Cuba and the annexation of Nicaragua.

The re-opening of the slave-trade.

The admission of Utah, with its twin domestic institutions of the present "sovereignty."

The right of slaveholders to hold their slaves as property in any State or Territory of the Union.

Usurpation or secession, in the event of a defeat at the next election.

Does this seem monstrously absurd? Read the history of the Roman Republic, and you will learn how easily it may all be accomplished. Unless the conscience of the North is aroused against it, all this and more will come to pass within our time.