

# AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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## THE INDIAN MASSACRE.

"But she! Who will give us back our dead!"  
From a letter of an officer who has been thirty years in India.

"Ah! who will give us back our dead?"  
Who can our martyred ones restore?  
Loved faces that from earth have fled,  
Sweet voices we shall hear no more!

The brave, the holy men, whose light  
A darkness laid might clear no more!  
The wives, who made our homes so bright,  
The little ones, who climbed our knee?

"Ah! who will give us back our dead?"  
Who, who shall tell us to weep?  
"I heard a voice from heaven, which said,  
Blessed are they, in Christ who sleep."

Though rugged was the path they trod,  
And tribulation rose their abode,  
Yet if it brought them home to God,  
Give them joy that they are there!

The little "whirl of scorn and pain,"  
The moment's agony is o'er,  
While everlasting in their gain,  
The glory is for evermore.

Soon shall the earth her blood disclaim,  
And no more cover 'er her stain,  
The Lord of life who died, who rose,  
Shall give us back our dead again!

M. A. S. D.

## HOW MUCH TO GIVE.

To give systematically is to give intelligently, for systematic presupposes forethought, purpose, prudence, and a good degree of resolution. Systematic giving recognizes giving as a matter of principle, and not mere impulse. It perceives the duty which it enjoins, and lays plans to fulfil it. It is a giving which costs something, and therefore is worth something.

The giving of the Hebrews was made systematic by law. Under the new dispensation, it is committed to the voluntary choice of Christ's redeemed people. The Christian is left to greater freedom of action, to show that his piety is not born of outward constraint, but is eminently a principle within, an internal devotedness of himself to his God and Saviour. His external duties are fruits, and not seeds; not planted to gain eternal life, but fruitful evidence that eternal life is already his. So Paul, thanking the Philippian Christians for their contribution raised and sent to him, calls it "an odor of sweet smell, a sacrifice acceptable, well pleasing to God;" "not because I desire a gift," he says, "but I desire fruit, that may abound to your account."

In this light what significance is there in our giving to Christ's cause, and how important that they be systematically arranged for, in the circle of our religious duties. What evidence have we that we have given ourselves to him, unless we especially and prayerfully give also our means, be they little or much, to extend his kingdom in the world? Our Christian duties begin, indeed, with ourselves at home; but we are to spread the Gospel in Asia, and gather infants to Jesus on the banks of the Indus; but this must be done by proxy—by stretching out our influence and Christian sympathies through our money, or other equivalent means, to the farthest bound of a fallen world.

As this is a personal work, it commends itself with the same urgency to believing women and to believing men, to children as well as to their fathers and mothers. Believing women, how is it with you? Do you arrange your expenses, spring and fall, winter and summer, and give to the Lord? Perhaps some of you may think you have no little to spend that the question is scarcely worthy of your regard. But giving much is not the Scripture's measure; it is rather, "giving what you can." I was once told of a poor, aged, and infirm Christian, who used to give one cent to five different religious objects, making the sum of five cents a year for her Christian charities. "When I was asked," said her pastor, she could see no way of getting five cents, but I told her to trust to God for it; it came, and never shall I forget the look of gratitude and joy which shone in her face as she handed it to me; and now there is not a member of my church that prays so for these objects as she does." If giving follows prayer, it is quite certain prayer will follow the gift, and you can tell what a blessing it can bring with it.

Systematic giving must, in a great measure, come from saving. Lavish living, thoughtless purchases, selfish indulgences, must necessarily limit the purse for religious charities. Now, where can we save? It is rather, "giving what you can." I was once told of a poor, aged, and infirm Christian, who used to give one cent to five different religious objects, making the sum of five cents a year for her Christian charities. "When I was asked," said her pastor, she could see no way of getting five cents, but I told her to trust to God for it; it came, and never shall I forget the look of gratitude and joy which shone in her face as she handed it to me; and now there is not a member of my church that prays so for these objects as she does." If giving follows prayer, it is quite certain prayer will follow the gift, and you can tell what a blessing it can bring with it.

A POOR WIFE.—"I would not (said one who was not himself pious) marry any woman who was not a Christian. I would feel it such an honor to share a heart in which God dwelt." It was a fine thought and deserves to be especially remembered.

You want a friend in whom you can have entire and unlimited confidence, one who can be your counselor in all circumstances of difficulty or trial, one who is to be identified with you through life, in hope and fear, in joy and sorrow. She is to be a sort of presiding divinity at the family board, and her countenance the mirror in which must be reflected the faithful image of thy domestic bliss or woe; one who will be discreet, affectionate and firm in governing her children; in short, who will love you for your own sake, be happy with you in a cabin, and when the storm of adversity or persecution shall have swept away or withered every vestige of earthly comfort about you. Now, bear these things in mind, and then to your prayers and the exercise of a becoming prudence, and you will not be likely to fall—  
Bishop Andrew.

THE POOR BOY.—Don't be ashamed, my good lad, if you have a patch on your elbow, it is no mark of disgrace. It speaks well for your industrious mother. For our part, we would rather see a dozen patches on your jacket than hear one profane or vulgar word escape from your lips, or smell the fumes of tobacco in your breath. No good boy will show you because you cannot dress as well as your companions; and if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man who was once as poor as you. Fear God, my boy, and if you are poor, but honest, you will be respected—a great deal more than if you were the son of a rich man and addicted to bad habits.

HOW TO REVEAL A SON.—1. Let him have his own way.  
2. Allow him the free use of money.  
3. Suffer him to rove where he pleases on the Sabbath.  
4. Give him free access to his companions.  
5. Call him to no account for his evenings.  
6. Furnish him with no stated employment.  
Pursue either of these ways, and you will experience a most marvellous deliverance, or you will have to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone mourning to the grave.

## NOTES ON A SERMON, PREACHED ON THE EVENING, NOVEMBER 13TH, 1857, ON REVELATIONS 15: 4. By Rev. Dr. Kier, Princeton.

Having, in the first part of the discourse, pointed out some of the national sins of Britain, particularly in the great and rapid increase of crime in the land; in the many lives sacrificed in extending and maintaining her colonial empire in India; in neglecting the opportunities enjoyed by her for propagating the gospel in that country, and rather hindering it and encouraging idolatry; and, above all, in giving countenance and support to Popery, characterized by some prevailing forms of idolatry, which may be called their national sin, so also they may be subjected to temporal punishment for their sins, which is to be viewed as a national judgment. Nations, for the sins of nations, may, in their collective capacity, be executed upon them the judgments found written in God's word. They may, as the Scriptures declare, be spoiled, broken in pieces, plucked up, made a desolation, and an astonishment, a hissing and a curse. We have examples of such judgments recorded both in sacred and profane history. The destruction of the old world by a flood—the overthrow of Sodom and Gomorrah—the cities of the plain by fire and brimstone, rained upon them from the Lord out of heaven—the plagues inflicted upon the Egyptians—the extirpation of the seven nations of Canaan—the overthrow of the Assyrian, Babylonian, Persian, Grecian, and Roman empires, are all examples of national judgments executed by God for national sins. In modern times, also, we have examples to the same purpose. Without referring to other nations, it was followed in consequence of that rot—in pestilence—in war, particularly in the Russian war, which was a sore national judgment—and now, last and worst of all, in the Indian mutiny. Thus the Lord has been dealing with the British nation as with the Jews of old—sending one judgment upon it after another, "whilst the people turneth not to him who smiteth them, neither do they seek the Lord of Hosts," so that it may be said for all this his anger is not turned away, but his hand is stretched out still.—Isaiah ix, 12 and 13.

This last and present national judgment, like all others, is inflicted by the hand of God, and therefore has he sent it! The only satisfactory answer that can be given to the question is—He has sent it because men's sins; as a judgment upon them, as his witness against them, and as a warning that they turn from them, lest greater evils befall them. The curse, unexecuted, does not come. God does not afflict willingly, nor grieve the children of men. It is before he sends his judgments, that he national sin of Britain, in the present day, is giving countenance and support to Popery. This sin, in former times, has brought severe judgments upon the land, and now bringing them down in a most fearful manner upon this will appear from reading the history of the British nation. One thing is observable that, through the three hundred years last past, amidst all the changes of men and nations, there has been a great deal of national misfortune with the introduction of Popish influence; and a national triumph and prosperity with its rejection. There has been a great deal of national punishment and preservation, according as Popery has been supported or discontinued in the nation.

How greatly was the nation worn down by disaster and the national army disgraced, during the reign of Bloody Mary, when Popery was in the ascendancy! But how again did it prosper during the succeeding reigns of Elizabeth and James the First, when Popery was suppressed and lost all power, and the nation was encouraged and maintained! Again, during the reign of Charles the First, how were God's judgments made manifest on England, when the king, for a popish alliance, and lost himself to Popish intrigues, and when Popery began to receive encouragement among some classes of the subjects! Suddenly did ill-fortune gather round his Majesty, and God's judgments were made manifest in the nation in civil war and bloodshed. But how, again, did the nation prosper in the time of Cromwell, who was the great champion of Protestantism, and sternly repelled the Popish Enslavers by the sword. It became the most conspicuous power in Europe—feared and honored by all surrounding nations. But how greatly did England fall, and God make manifest his judgment upon her during the reigns of Charles the Second and James the Second—the one a concealed, and the other a publicly professed, Papist! Then the cup was filled up, and the Stuart and their dynasty were cast out for ever. How greatly did England prosper, and the great principle of their government for several reigns was Protestantism, and under each succeeding king the country rose to still higher rank. But of every youth away from home had moral courage enough to decide doubtful questions in the same way, there would be many better men for it. Allen is now an excellent clergyman—  
Christian Witness.

A RELIGION FOR ALL WEATHERS.  
There is a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not go to sea. At last, one Sabbath morning, the wind changed, and some of the men whose faith was weak went out towards the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but if we were not so poor!"

"But, if," said a sturdy fisherman, starting up and speaking aloud, "surely, neighbours, are your butts and it is openly contradicted by the representatives of our own government, they give ample endowments to the priests of Antichrist for plugging the poor Hindus into a deeper spiritual degradation than that in which they are at present sunk. An immense step of progress, in the direction of Romish endowment, was made in India just a little before the mutiny broke out in that country, as may be seen from a despatch of the Governor-General, lately published; the position of the Roman Catholics is now, not only equal, but in some respects superior to that of Protestants. Is it to be wondered, then, that the judgments of God are made manifest on account of this, the great national sin of Britain? And the fearful judgments now inflicted upon her in India are probably but the beginning of sorrows; unless she repent, and turn from her apostasy, and from the national sin of giving countenance and support to popery, and from her other national sins, which are now bringing down heavy judgments upon her.

This has now been stated respecting national sins and national judgments will more fully appear from considering the connection in which the text stands. This 15th chapter of the Book of Revelation is an introduction to

what is afterwards more specially predicted in reference to the judgments of God, which are described under the emblem of seven vials, which are called the seven last plagues, because in them will be filled up the wrath of God. We are not to extend these last plagues to the final judgment, for they are not called the last plagues with reference to the last judgment, but with reference to the end of the wrath of God previously to the glorious period of the Millennium. They are the last plagues or judgments of God to be executed nearly at the termination of the 1260 years of Antichrist's reign, and of the witness proceeding in sackcloth. There has been considerable difficulty, and much difference of opinion among commentators concerning the commencement, and consequently the termination of those 1260 years. Without at present going into any detail on the subject, it may only be observed that the most generally received and probable opinion is, that they commenced in the year 606, and will end in 1866. We are living, therefore, near the time of the pouring out of the last of those vials of wrath, and of the death and resurrection of the witnesses. For the witnesses are to prophesy 1260 years clothed in sackcloth. And when they shall have finished their testimony, that is, at or near the end of the 1260 years, the least that ascendeth out of the bottomless pit, or Antichrist—the man of sin, the Romanist—convinced, probably, with infidels and Mohammedans, shall make war against them, and shall overcome them, and kill them. The witnesses are all real Christians, who boldly profess their religion, and protest against the corruption of Antichrist. The missionaries and their families, and their converts, and other Protestants in the East Indies, who have been, in the most cruel manner, slain by the persecutors, were with them as faithful Protestant professors, wherever they may be found standing up for Christ and his cause.

Those who are to kill the witnesses are their enemies, and are the very men who everywhere will rise up to crush England and the Protestant religion, and sympathize with Britain in her present contest in India. In the British Colonies, or the Continent of Europe, almost all the secular newspapers throughout the world, sympathize with Britain in her present contest in India. But on the other hand, all the papers under the influence of the Romish Hierarchy or Priesthood, sympathize with the Secularists, and are exceedingly glad at the overthrow of Britain. This they now openly and unhesitatingly declare. What do we now hear and see but that in all countries, the men who are distinguished for their devotion to Rome are the very men who mock at, and rejoice in the sad calamities that have befallen England in her Indian Empire; and if opportunity be afforded them, are the very men who everywhere will rise up to crush England and the Protestant religion, now that the regular army is drawn off to the East. Government seems to be aware of this, as they have given orders to the Secularists to put the Protestant religion in a state of defence. For we learn from the public prints, that at a circular has been issued from the colonial office, addressed to the governors of the various British Provinces, and to the British Colonies, and assuredly Rome will take care that a reasonable amount of warlike preparations be every where maintained. We may well be alarmed and tremble when we think of the amount of their devotion to Rome, and the very men who mock at, and rejoice in the sad calamities that have befallen England in her Indian Empire; and if opportunity be afforded them, are the very men who everywhere will rise up to crush England and the Protestant religion, now that the regular army is drawn off to the East. Government seems to be aware of this, as they have given orders to the Secularists to put the Protestant religion in a state of defence. For we learn from the public prints, that at a circular has been issued from the colonial office, addressed to the governors of the various British Provinces, and to the British Colonies, and assuredly Rome will take care that a reasonable amount of warlike preparations be every where maintained. 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