

## Teachers' Department.

## Sabbath School Scripture Lessons.

NOVEMBER 8th, 1857.

Subject.—PAUL'S ADDRESS TO THE ELDERS, CONTINUED.

For Repeating. For Reading.  
Acts xx. 25-27. | Acts xx. 28-38.

NOVEMBER 15th, 1857.

Subject.—PAUL GOES TO JERUSALEM.

For Repeating. For Reading.  
Acts xx. 36-38. | Acts xxi. 1-19.

## THE QUESTIONER.

## Mental Pictures from the Bible.

Reader, you need but "search the scriptures,"  
To comprehend our Mental Pictures.

[No. 37.]

The shades of evening are falling over the face of nature; the setting sun throws his last rays on a scene of desolation and bloodshed. A gallant army, led by a brave and powerful monarch, but a few hours since, issued forth from the gates of yonder city. Instead of the activity of life, and the orderly movements of an army, the mass of warriors who so lately appeared in battle array, are now sleeping in death, while the dying groans of the remainder fill the evening air with agonizing sounds. Their mighty king, after seeing his forces perish, has been hung on the branch of a tree, and his body is taken down and carelessly covered with a heap of stones, at the entrance of the city; while their once proud and beautiful city is sending forth to heaven its lurid flames, and will soon present nothing but a pile of blackened ruins.

QUESTIONS to be answered next week.

85. Find the names of two kings, each of whose names only contain two letters.

86. What three persons, named in the Bible, fasted forty days.

SOLUTION to Picture No. 36.

The taking of Ai.—Joshua viii. 14-23.

ANSWERS to questions in our last.

83. 2 Kings xix., and Isaiah xxxvii.

84. Moses, Exodus xxxiv. 27, 28; Elijah, 1 Kings xix. 8; Jesus, Matt. iv. 1, 2.

## How Prayer is answered.

One of the pupils in a school in Germany came to his master one day in great trouble, because, as he said, God would not answer his prayer.

"And what did you pray for?"

"I prayed to God that he would give me an humble heart."

"And why do you think he has not heard you?"

The child said, with tears, "Since I prayed for this, the other boys have been cross and unkind to me. They tease me and mock me at every turn, so that I can hardly bear it."

"My dear boy, you have prayed that God would give you an humble heart, and why, then, should you be vexed if the other boys are the means of humbling you? Here you see that God does really answer you. It is in that way he sees fit to send you an humble mind."

The poor child had not thought of that. He had fancied that God would have taken some other way with him, and thus he was mistaken in thinking that his prayer was not answered.

## Not Doing.

The guilt of many things is clearly discernable. No body questions the character of Sabbath-breaking, profanity, or drunkenness. Avarice, ill-temper, evil-speaking, though less obvious, are evident enough to be weighed by the standard of public opinion, and are readily acknowledged to be sins. Vanity, trifling, and procrastination cannot easily elude a reckoning, and are pronounced inconsistent with any great measure of excellence.

But there is a sin cleaving to the Lord's people so subtle in its nature, so humble in its guise, so frank in its excuses, that exposure is difficult, and rebuke is often disarmed. What is it? The sin of *not doing*. Neglected opportunities, unused talents, undone good—these are to be arraigned in the great day, in the same catalogue with others of a bolder and darker dye. "Inasmuch as ye *did it not*," is the verdict of the Judge.

A forward young man once said, "Pray, Mr. Newton, what do you think of the entrance of sin into our world?" "Sir," said he, "I never think of it. I know there is such a thing as moral evil, and I know there is a remedy for it; and there my knowledge begins; and there it ends."

## The Fast day at the Crystal Palace.

MR. SPURGEON PREACHING TO TWENTY-THREE THOUSAND SIX HUNDRED AND FIFTY-FOUR PERSONS.

OUR LONDON CORRESPONDENT sent, in his last letter, the following account of the service held in the Crystal Palace at Sydenham. The occasion was one of deep interest. The day was a remarkable one; the place was not less peculiar, and surrounded with magnificence; the preacher was a man of a million, and "for the million;" but the congregation was such an one as probably never before assembled to hear a preacher of the Gospel, and, perhaps the order maintained, and attention given to the service by such a multitude was not the least astonishing:

The rev. gentleman read a scripture lesson from a part of the 9th chapter of Daniel; after an exposition of it he said that although they were then in the day of trouble, yet if they walked in the ways of their God, He would listen to their applications, and do righteously with them. If they turned from their iniquities, He would take away the evil that He had brought upon them, for they had sinned against Him, and had done wickedly. They had not yet forgotten the 5th of November, when God discovered divers plots against the faith of His Church, or the day when one man sought to make the world his kingdom, for God had pitched His tent, and His saints were the salt in the midst of them. "O, God," said the preacher, "hearken and do for the people who dwell in the city that is called by Thy name. O, Father, Thou hast smitten the land, not in this country, but in one of our dependencies, and hast allowed a mutinous sin to break out amongst the rebellious people of India, and we pray that Thou wouldst remove the scourge which has come amongst us. Free us from this awful scourge, and give strength to our soldiers to execute that doom which justice demands. Remember especially our soldiers fighting in that land, and mitigate the risks of the climate to enable them to go forth, not as soldiers but as executioners of those who have slain the children and wives of those who have fallen into their power. God bless the Queen, a thousand times—bless our country—bless Britain, and make her the joy of the earth, as she is by situation; and by Thy holy will, help Thy servant to preach and the glory be to the Father, the Son, and the Holy Spirit, world without end. Amen."

The following hymn, consisting of a selection from other hymns, appropriate to the occasion, was then sung, accompanied by the large organ:—

"Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

"Under the shadow of Thy throne  
Thy saints have dwelt secure,  
Sufficient is Thine arm alone,  
And our defence is sure.

"Our foes insult us, but our hope  
In Thy compassion lies;  
This thought shall bear our spirits up,  
That God will not despise.

"In vain the sons of Satan boast  
Of armies in array;  
When God has first dispersed their host  
They fall an easy prey.

"Our God, our help in ages past  
Our hope for years to come,  
Be thou our guide while troubles last,  
And our eternal home."

The rev. gentleman then commenced his sermon, taking as his text a portion of the 9th verse of the 6th chapter of Micah:—"Hear ye the rod, and who hath appointed it." He commenced by saying that this world is not the place for punishment for sins; it is not the place, although sometimes it may be a place, but not usually. It was very customary among religious people to talk of any accident which might follow the indulgence of any particular sin as a judgment for having committed it. The upsetting of a boat on the river on a Sunday they set down as judgment upon them for Sabbath breaking. The accidental falling of a house, where some unlawful occupation was carried on, enables them to draw an inference that such house fell down because the people were wicked. Some people believed and entertained such childish stories, but he at once utterly foreswore such opinions—he foreswore them all. He believed what his great Master said of the tower of Siloam, but he believed that it did not fall through the curse from above, and, however great might have been the faults of the people on the face of the earth, that their premature deaths were not the consequence of their wickedness, and he regretted to find that many ministers of the Church were in the habit of carrying this doctrine to an extreme. God did not visit offences and transgressions on men at the time, for the judgments of all men were likely to be mistaken; but there were such things as national judgments when the nation received the blow from the rod of God on account of the sin it had committed, to raise them up to a sense of their iniquity, to make them follow in God's course, to humiliate themselves before him, and to repent of their sins. When they had read and heard of what had fallen upon their country, his poor words would but faintly tell the tale of misery, and the crimes of violation and murder by which it had been accompanied. To-day they had to lament over the crimes and murders of their revolted subjects in India, for he would contend they were our subjects, and rightly so, with a Government that had received a heavy blow and which by the horrors of anarchy and the terrors of crime, had been shaken to its foundation—to such a Government he would say, in

the words of his text, "Hear ye the rod, and who hath appointed it." The present outbreak in India was but as the letting out of water, and a flood might succeed. The men who had revolted were the subjects of England, let the world say what it might—they were the subjects, he said, rightly of England. The Sepoys had given up no dominion, but had taken the oath of fealty to England, and therefore had no cause to find fault. They had long been dandled on the knee of favoritism and petted. These men of India, who had no reason for their crimes but the lust of conquest, arisen against us, and with bloodshed and bestiality unheard of, and those crimes were not done in secret, but in the open streets of their cities, and now all that remained was to take those rebels to be executed. For his part, he looked upon the gallows as a fearful evil, and the gibbet as a dreadful reproach to the land, and could not but wish that a substitute could be used for the punishment of death but the time had now arrived when the country should look seriously at its application; as a father would chastise his child, so the country must visit with the punishment of death these atrocious men; they must be punished, for justice demanded it. He did not believe that there had been any war at all; they were not fighting enemies, and the troops that were now gone out were going against revolted subjects—they were going against men whose crimes merited the unmitigated punishment of death—their utter destruction. They were not to meet death for anything committed in war, but their death was demanded by earth and God sanctioned the demand. It was a fearful thing to take away the lives of their fellow men, but they must look upon it in its application, for when the sword was taken out of its sheath, it must cut off thousands of their fellow subjects; and he must now call upon them to remember the words of the text, "Hear ye the rod." It was a rod, but it was an appointed rod, and when the deed was done it was approved by God. God is free from sin, and he permitted it. For himself he saw God everywhere in His works, and he saw Him in this war. The wheel of providence sometimes revolved in a very mysterious manner, but they might depend upon it that wisdom was always the axle upon which it revolved; God ordered it so, that greater good might follow, and that the nation might be exalted on the earth. They might affirm, safely, that God hath ordered it; and therefore he again said, hear the words of the text, "Hear ye the rod, and who hath appointed it." He would say to them now, hear ye the rod of God. It would have been as well if they had heard the rod before it had fallen upon them. The crimes of the Government of India had been long, black, and deep, and often he heard the shrieks of the natives, and the cries of dethroned princes, and they might as a nation rest well assured that God would not long allow such things to continue, and he had now unsheathed the sword to revenge the opponent. He (the preacher) had no apology whatever to offer on the part of the Indian Government; but as for the Sepoys, they deserved to be treated with the utmost rigour of the law. If the Indian nation had revolted he should have prayed that it might have remained under the British rule, for the purpose of propagating civilization, but not for the purpose of punishment; for if they did that, they might smite amongst them thousands of patriots who were struggling for the liberty of their country. He believed in his religion, but he was not sincere unless he was willing to be hanged for it; but the Hindoo religion was a mass of filth, as opposed to God's worship, and was not entitled to one atom of respect. They worshipped every evil, and it was not religion but morality that must put it down. In the same way he would put down the Agapemone, which never ought to have been allowed to exist; it was the abode of lust; it could not be tolerated, and ought at once to be put down. If a man met him in the street, and like the Thugs of India attempted to strangle him, although that might be a portion of the religion of the Hindoos, and however the government of India had ordered and sanctioned it, it ought to be put down. The Indian government ought to have put it down, but in some cases they had petted it and encouraged it, but now God has visited them. If they had before heard the rod they might have avoided the evil, and avoided the remorse that some of them now felt at having brought it upon themselves. The rod, however, has fallen, and it is a dreadful scourge, on the back of India.

It was stated in the proclamation which had been published by authority, that one part of the reason for this dreadful visitation was the sins of the people of England themselves, and they were exhorted to humble themselves that day before God for those sins. Their sins had brought that visitation upon them—at least so said the proclamation. Now he would deal honestly with them; that was, as honestly, as he could, and he would say that a large amount of the sins of the community ought never to have been allowed. There was Holywell-street, a long-standing nuisance, which had been long allowed, but that was now almost put down, but still others continued to exist. He never returned to town from preaching in the country, but in passing down Regent-street, or the Haymarket, he was elbowed with infamy, which was allowed to walk in the sight of his eyes. He would ask why were not these things put down? Somebody was to blame that a respectable person could not walk the streets without being accosted by Sin, in the dress of a barlot. He saw the gentlemen of the Press present, and he hoped they would take notice of this, and they would give a little sting, as they were capable of doing, into the minds of their rulers upon the subject. He was not for abridging the amusements of the people, but some of their amusements tended to lower their morals, and he knew that noble lords and ladies had sat in playhouses and listened to plays that were a long way from being decent, and the time was now come when some voice should be

lifted up against them. Those sins of that part of the community in part had brought the rod of God upon them; but there were sins of greater importance. They were class sins of the rich to the poor, by whom they were oppressed, and the needy were downtrodden. In many places the wages they paid to their servants were below their fair value to their masters, and by many the poorer classes were looked upon as mere stepping-stones for the acquisition of wealth. The master made his offices as he would a caudron, and his servants were food for it. If he had his clerk with but £100 a year, he said: "Oh, never mind, pitch him in, there are hundreds of thousands to do the work. Stir them over, never mind their cries; it is only the law of supply and demand." Their cotton lords said the same. The sempstress in her garret, the tailor on his den, the artisan in the crowded city, were all subject to this thirst for gold, but they would get the ear of God, and he would visit their oppressors. Then there were the merchants; and although he believed that the mass of them were honest to their heart's core, yet in such days there was no telling who were so, and he would not trust one of them. In these times they gathered the money of the people, and then scattered it to the winds of heaven, and when the poor called upon them for it they told them that it was all gone. In times past, without cause, Britain had been called "perfidious Albion," but, alas! unless she soon recovered her position, no one could trust her, and she would become perfidious indeed. Now for the poor, for he saw some of them smile when he spoke of the rich. Now, he would give it to them. Were the poor better workmen, their masters would be better to them; but he regretted to find that many at the present time were either busy in propping up a wall, or in spending their substance, when they ought to be at work. Many were the sins of the poor, and they ought to humble themselves with the rich; to bow down their heads, and weep for their iniquities. Therefore to them he said, "Hear ye the rod." The rod had fallen upon the Church, and they ought to hear it. He was afraid that the church had been a great sinner—he did not mean the church as established by law, but the Christian church as a body—for they had been very remiss in their duty. The ministers might understand the polish of rhetoric, but to the people they were blind guides and dumb dogs. They wrapped themselves up in the shroud of orthodoxy, and slept while Satan was daily taking thousands away. They slept without asking Who is my neighbour? and now the church was only half awake, and not even that, for it still slumbered. To the church he would say, "Hear ye the rod, and who hath appointed it." He trusted that their soldiers might still be able to carve out peace, and even that very day their swords might have gained for their country triumph and victory. He fancied he could hear the tramp of soldiers, and that victory would be secured, but when they got it they would soon forget it. When victory should come how would they receive it?—why they would buy fire-works, and that was what they called thanking their God. They lately had peace brought to their shores, and what was their thanks-offering? Why, rockets and illuminations. The last time they were visited by the cholera, they hurried to their churches with horror in their cheeks, and they cried for deliverance; but that was like an early cloud and the morning dew, and it passed away. Their penitence was like the lashing of waters by the storm, for as soon as it subsided it recovered its peaceful face. How often had they lain upon their beds with cholera or fever, when death in a few hours had threatened to take them away, and sent for the minister, to whom they had declared, if it should please God to spare their lives, they would lead them better than they had ever done before! As soon as they recovered, they went on just the same, having forgotten their vow; but God had not forgotten it. It was filed in Heaven, and on the judgment day the violated vow made by them in the day of sickness would be brought against them. It would be a mockery if that day of humiliation ended without producing some fruits of repentance, though with some it had not even begun. Would they pray? Not they. They would heap up faggots on the fire which they themselves had kindled. Many of them had said they would repent—that they would "hear the rod," and yet they still remained sinners; they had been defrauders, and the bill which they had given of a promise of amendment stood against them dishonoured. But let them remember that they had no guarantee that they might be in the world another hour; before that day's sun was set they might stand in the presence of their Maker. What then would be the cost? Everlasting fire was no light consideration. Let the house of Israel repent and remember that Jesus Christ died for them, so that to the penitent the gate of heaven should always be open and the path to it smooth. He preached for God—to bring souls to Him—and if but one sinner was saved let the angels clap their wings. He had now preached his sermon, but he would take the liberty of calling upon them to assist the fund now raising in behalf of their countrymen who had suffered. He called upon them all to subscribe something, according to their means, and as £1,000 was but a mite to some, and he did not believe that there was any miscreant living that could shut his bowels of compassion against the claims of the relatives of their murdered countrymen, or those who had escaped by the skin of their teeth, he earnestly exhorted them to make up a good collection towards so noble an object. A collection was then made, which amounted to £475 16s. 11d., in addition to which the Crystal Palace Company gave £200.

After which the benediction was given, and the business of the day terminated, but a vast number of the persons remained some time to wander about the building.