

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 7th, 1857.

Subject.—PETER STATES TO THE OTHER APOSTLES WHAT HAD OCCURRED IN CESAREA.

For Repeating. Acts x. 34-35. For Reading. Acts xi. 1-18.

JUNE 14th, 1857.

Subject.—MISSIONARY TRAVELS AND SUCCESS OF THE APOSTLES AND DISCIPLES.

For Repeating. Acts xi. 15-18. For Reading. Acts xi. 19-30.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 15.]

A chamber is the scene, where stands A form of dignity and grace, Holding in his uplifted hands A little child. Upon his face Smiles of benevolence appear; But still, methinks, that beauteous brow A look reproachful seems to wear, Beneath which those who meet it bow, As, mixed with grief and love profound, 'Tis bent on those who stand around.

When pride would lead our hearts astray From heavenly wisdom's narrow way, May we, this scene remem'ring, seek For grace to keep us ever meek.

QUESTIONS to be answered next week.

38. What king of Israel was taken to Babylon and saw the king, but never saw the city?

39. What king could command one hundred and twenty-seven things, but could not command one?

40. What two women have become the greatest women in the world, through the conduct and character of their sons?

SOLUTION to Picture No. 14.

Ruth and Naomi at Bethlehem, Ruth i. 19-22.

ANSWERS to questions in our last.

35. Abimelech, who slew seventy of his brethren. See Judges ix. 5.

36. In Genesis xxiii. 16, 17, where Abraham paid for the field of Machpelah in shekels of silver.

37. Joseph.—Gen. 1, 25; Exod. xiii. 19; Josh. xxiv. 32.

It's very hard.

"It's very hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Charlie, as he sat with his wooden bowl before him.

"It's very hard to have to get up so early on these bitter cold mornings, and work hard all day, when others can enjoy themselves without an hour of labour!"

"It's very hard to have to trudge along through the snow, while others roll about in their coaches!"

"It's a great blessing," said his grandmother, as she sat at her knitting. "It's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless; it's a great blessing to have sight, and hearing, and strength for daily labour, when so many are blind, deaf, or suffering!"

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings!"

Submitting to what?

The late Ephraim Peabody, about twenty years ago, was attacked with bleeding at the lungs, and was obliged to resign his pastoral duties at Cincinnati; his only child was laid in a New England grave; his young wife had temporarily lost the use of her eyes; his home was broken up, and his prospects were very dark. They had sold their furniture, and went to board in a country tavern in the town of Dayton. One day, as he came in from a walk, his wife said to him,

"I have been thinking of our situation here, and have determined to be submissive and patient."

"Ah," said he, "that is a good resolution; let us see what we have to submit to. I will make a list of our trials. First—we have a home—we will submit to that. Second—we have the comforts of life—we will submit to that. Thirdly—we have each other. Fourthly—we have a multitude of friends. Fifthly—we have a God to take care of us."

"Ah!" said she, "I pray stop, and I will say no more about submission."

Anniversary Meetings.

The Annual Meeting of the London Baptist Missionary Society

Was held on Thursday, April 30th, at Exeter Hall, under the presidency of the Right Hon. the Earl of Shaftesbury.

The Rev. H. J. BETTS, of Southwark, gave out the 100th Psalm, and offered prayer.

The CHAIRMAN then rose, and after some introductory remarks on the necessity of Societies to engage in Missionary operations and union to carry on such vast operations, said,—Here is the grand distinction between Protestantism and Popery. In Popery they consent—for they have variations quite as much as we have, and to a far greater extent—but they consent to suppress their variations, and hold only to the one point of common unity—the headship of the Pope.

We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great commencement—this is the great end of Protestant operations. I will just call your attention to one other point. There are men, who, unable to deny the statements we now make, but call them speculative, do deny that missions and missionaries have produced any practical results whatever upon the great mass of the heathen world. Now, without travelling over the vast space, that has been occupied by this society, let us look only to India, and that is alone sufficient to give a complete answer to all natural objections. I recollect perfectly well, when I first came into public life, and held an office in the Board of Control—now, perhaps, some thirty years ago—what was the state of India then, as compared with its state now. I remember at that time we talked of India, the religion of India, the prejudices of India, the superstitions of India, with bated breath, with fear, and with terror. We hardly dared to mention within the walls of the Board of Control the existence of such a thing as the suttee, and the objections that might be urged against it. Everybody said, let it not be even once named that you even regard such matters, for, depend upon it, the tenure of your empire rests upon a most tottering foundation, and if you touch these things the whole fabric will crumble into dust. But how is it now? Suttee is abolished; infanticide is suppressed; many of those cruel and degrading rites that form the hope and joy of the Hindoo population, are now nearly exterminated; pilgrim worship is greatly abated; and there are doubts whether Juggernaut will long remain. Look still further, and you see the marriage of the Hindoo widow is permitted, and you find many natives of eminent character themselves foremost in establishing systems of female education; and I might go through a still vaster field. But, I ask, is it not the fact, that all violent opposition is now abated in India; that all prejudice and superstitions seem to be cut up by the root, and that the field is open to march wherever you please, say whatever you like, and do whatever you can? And is there a man of common sense who can ascribe the change to anything else than the operations of missions and the advance of Christianity? I know there are some who will deny that; but then I know there are some people who are so besotted, that they will deny the law of gravitation, and that man is compounded of soul and body. But now, my good friends of the Baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the Christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomination, because the service and sacrifices of himself and his excellent wife have been brought before me—recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of Baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause. Missions to the heathen are

more than ever necessary in the present day. Something is necessary to draw men out of themselves. Something must be done to make men feel that every human being in the world has claims upon him; that every created being, in the sight of God, is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest.

JOHN MARSHMAN, Esq., said—The first reference which appears ever to have been made to the subject of evangelising the heathen, in the House of Commons, was during the charter discussion of 1792, when an illustrious individual, the sweet tones of whose voice have so frequently thrilled through these assemblies, after having endeavoured to destroy the fetters of the slave in the West Indies, determined also to break the fetters of superstition in the East—I allude to the late William Wilberforce. He proposed the following resolution to the house:—"That it is the opinion of this house, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in the East; and that, for these ends, such measures ought to be adopted as may greatly tend to their advancement in useful knowledge, and to their religious and moral improvement." To the surprise of all who took an interest in the welfare of India, this resolution encountered the strongest opposition in the Court of Directors and in the Court of Proprietors. It was then discovered for the first time that those to whom the administration of affairs in the East had been entrusted by Parliament had imbibed the opinion that nothing would so tend to damage British interests in India, and particularly the interests of the East India Company, as any attempt to introduce secular or divine knowledge among the people. The Court of Proprietors met in a frenzy of anxiety, and, with the exception of one individual, the first treasurer of the Bible Society (Mr. Thompson), they unanimously denounced and rejected the proposal, and drew up a petition to the House of Commons, deprecating, in the strongest manner, Mr. Wilberforce's resolution. The debate in the India House is amongst the most singular documents in Indian history. In the Commons Mr. Wilberforce was met by the same spirit of opposition; and Mr. Fox said he objected to the whole measure, because he considered all schemes of proselytism wrong in themselves, and productive, in most cases, of mischief. And he thought the present age far too enlightened to think of making proselytes. Such were the feelings entertained here in 1793, just at the time when Dr. Carey was embarking in the vessel which conveyed him to the shores of India. Unfortunately these feelings were too strongly reciprocated by the members of the Government in India.

He then gave several illustrations of the opposition experienced by Dr. Carey, from the government, and proceeded to say:

You will be happy to learn that this state of things has been entirely changed. The government of India now recognises that it holds that empire, not for any selfish purpose, but for the improvement of its inhabitants, and they find that in this career of improvement, the missionaries are amongst the most important of their auxiliaries. Before the missionary enterprise, hundreds of widows were annually sacrificed upon the funeral pile; and by a refinement of cruelty, the torch was lighted by the eldest son; whereas, after the introduction of this enterprise into India, this rite, which had two thousand years of prescription to back it, has been absolutely prohibited. There is another rite, also, which has been gradually falling into disuse—I allude to the swinging festival, in which men in frantic devotion are swung round a pole with hooks to their backs, amidst the shouts of the mob; one of the most brutalising of Hindoo practices. The last point to which I would refer is that of education, the rock on which, according to the statement of the standing counsel in 1792, the empire was to split. Since that time, we have been going on with all our sails set upon that rock, and the bark which contains the fortunes of British India has not yet split. Instead of considering the education and improvement of the people as one object which we should avoid, the Government now considers it as one of its most imperative duties. There has been lately an Order in Council to establish a university in Calcutta, upon the model of the University of London. At Agra, about two and a-half years ago, a native of rank and influence determined to establish female schools. That which the missionaries had found the most difficult of all things this man undertook without any re-

ference to external aid, and so successful was he, that there are now in the North-Western provinces no fewer than ninety-five girls' schools. The missionaries were the first to venture there to establish schools, to print tracts, to preach to the people, and to do everything necessary for the introduction of Christianity. I say, therefore, that it is owing to the missionary enterprise that we are enabled to see that change in the views and conduct of the Government which is so gratifying in itself, and so productive of beneficial results.

Mr. E. B. UNDERHILL, who has lately returned from visiting the stations throughout India and Ceylon said: The topic on which I have been requested to dilate is, "India as a mission-field." I do not suppose that any one will agree in what appeared to be the opinion forty years ago, that India was given to the English crown in order to subserve the interests of the East India Company. Neither do I suppose that you will agree with the statement of a Hindoo, made in my hearing, that India has become the possession of the British Crown, because in some former state, in some transmigration of the souls of Englishmen, they had obtained so great merit that they deserved the authority they had acquired; or with another statement, also made in my hearing by a Hindoo, that in past ages, when some white man, from this little isle, showed great kindness to the wife of Rham, when driven away in exile to Ceylon, he was assured, in consequence of that act of kindness, a future dominion over India. I think there will be but one opinion, agreeing with my own, that India is given to England, not merely for the purpose of gain and commerce, but for far higher ends; for the introduction of a civilization that shall elevate the people, and that the churches of this land may convey to the perishing millions of that country the bread of life, and give them the knowledge of Christ's redemption. I have travelled over that country for a length of 1,400 miles, and a width of about 400 miles. In that portion of India in which your missionaries labour, there are, probably, some sixty millions of your fellow-men. You are assisting there about thirty-five European missionaries, to which you must add three brethren acting as assistant missionaries, and eighty-five or ninety native Christians engaged in the great work of promulgating the gospel. All these brethren it has been my privilege to see and to have intercourse with; and let me say, in this public assembly, that they are a body of men of which the Christian church need not be ashamed; a body of men who have obtained the estimation, the love, and the regard of all who know them, not only among the English-speaking part of the population, but still more among their heathen neighbours. There are not a few among our Hindoo friends, who do not hesitate to trace to missionary influence, and to God's blessing upon their labours, all the privileges they now enjoy, whether of civilization, morality, or Christianity. I will not occupy too much time, but will endeavour to select a few examples which may be illustrative of the whole. First, I may refer to what is dear to the hearts of us all—the work of itinerancy in that great land. However it may be that some missionaries are engaged in other labours, such as translation, schools, and the like—all sacred occupations—by far the largest proportion of the missionaries of our own denomination in India are engaged in traversing that great country—its markets, its bazaars, and its desert places—lifting up their voices and calling, "Prepare the way of the Lord!" Over the vast district of Eastern Bengal there are three or four large countries, if I may so call them, in which no missionary is known to preach regularly the gospel of Christ; and it is to this district that our brother Bean has of late years frequently gone. It contains no less than 23,000 towns and villages, and a population of 3,600,000 human beings, who, for all the purposes of the communication of the Gospel of Christ, are entirely dependent upon the labours of Mr. Bean. For the last few years he has occupied from five to eight or nine months in the year in visiting those regions. He generally goes in a large boat, which he has fitted up, and in which he sometimes takes his family. He is frequently exposed to the greatest dangers, his boat being surrounded by crocodiles, in dangerous proximity to tigers, or exposed to the assaults of wicked men. Nevertheless, he has persisted in his work, and God has given him numerous proofs that his labour has not been in vain.

He here referred to the altered tone of society in many towns, and the benefits arising from even nominal christianity, and proceeded to say:

There is then, a great gain, even in this respect. I dare not tell you what idolatry is. I can only say this much,—that, take all the most

painful description... God,—nay, take... in any language... to express... you can form... So... Christ when any... way, though the... It is a... for civilization... of right scenes... (conspiring to... tion of the n... has no hold on... of idolatry... common to h... family is too g... commands t... On pre... the nativ... recting and... mandments; th... of the... the uttermost... them how... it was... "T... but they... One day I wa... the swar... should fall into... a very ac... me: "H... we were... below us, ... altogether... much et... native Christia... the gospel has... and no... to the exte... on or eight... obliged... every b... and, in fa... our use... heads of... through... in it... complaint... a man's arms... maddy sw... at the whole... farthing... this time will... of our... beautiful... Mr. Pag... native pro... they are acc... scripture, co... this instructi... by these labo... carrying... over the... each. A la... in a dubi... as pastor... nary is sti... the people... over, the... power of... gospel; and... five church... gradually in... independence... preachers... know, that... these native... sent. Inde... have found... was more s... nary was... accident wh... not altogether... show the w... interests of... a place ca... little bung... founded by... matters con... attention... them who... and attract... coun... said to him... Christian... and, thro... which had... that he w... turned to... "Why is... He hesita... been atto...