

## Teachers' Department.

## Sabbath School Scripture Lessons.

APRIL 11th, 1858.

Intended to be committed to memory and recited by all.

*Doctrine.*—OMNIPRESENCE AND OMNISCIENCE OF GOD.—1 Kings viii. 27; Ps. cxxxix. 7-10; Jer. xxiii. 23, 24; 1 Chron. xxviii. 9; Ps. cxxxix. 1-4; Prov. xv. 3.

APRIL 18th, 1858.

*Subject.*—THE REALITY AND PERMANENCY OF THE PRIESTHOOD OF CHRIST.

For Repeating. For Reading.  
Heb. vii. 26-28. Heb. viii. 1-13.

## THE QUESTIONER.

## Mental Pictures from the Bible.

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

[No. 58.]

It is evening. Beside a well, near to an Eastern city, a group of camels, ten in number, are kneeling, and eagerly drinking the cold pure water from the stone cattle-trough. The poor animals seem to have come a long distance, and to be in need of refreshment, and the men who are with them appear equally weary. Near them is a venerable man, in command of the party, and by his side is a young and very beautiful girl, in whom he appears deeply interested.

Key to Bible questions in our last.

1. Eliezer's prayer, Gen. xxiv. 45; Hannah's, 1 Sam. i. 13; Nehemiah's, Ch. ii. 4.
2. Prov. iv. 18.

## A LAWYER'S INFERENCE.

From curiosity, a lawyer entered a meeting for the relation of Christian experience, and took notes. But so impressed was he that at the close he rose and said:—"My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify with one consent that there is a divine reality in religion, they having experienced its power in their own hearts. Many of these persons I know. Their word would be received in any court of justice. Lie, they would not, I know; and mistaken they cannot all be. I have hitherto been skeptical in relation to these matters. I now tell you that I am fully convinced of the truth. Will you pray for me?"

## INSCRIPTIONS.

The tombstone of a sweet girl, blind from her birth, bears the appropriate inscription, "There is no night there."

The tombstone of a child who died at the age of three years, has inscribed upon it the befitting words, "Went in the morning."

## THE LOVE OF READING.

"If all the riches of both the Indies," said the elegant and amiable Fenelon, "if the crowns of all the kingdoms of Europe were laid at my feet in exchange for my love of reading, I would spurn them all."

## PIOUS UNHAPPINESS.

"There is a secret belief amongst some men that God is displeased with man's happiness; and in consequence they sink about creation, ashamed and afraid to enjoy anything."

## AGRICULTURE.

**MAKING BUTTER IN WINTER.**—An experienced housewife gives to the *Homestead* the following account of her mode of making butter at this season:

My practice was to pour the milk when brought in, into pans, placed where it could get scalding hot without boiling. I then left it over night in a room where it would freeze, and the next morning skimmed or cut off the thick cream. Keeping this frozen until I had enough to churn. I then put the ice-cream into a tin pail, set into a kettle of hot water, stirring the cream until about milk warm, and having scalded the churn, poured in the cream, and had good sweet butter in from ten to fifteen minutes.

**PAINING FARM IMPLEMENTS.**—A great saving may be made by keeping implements constantly under shelter when not in use. But this is nearly impossible; and besides, many of them must of necessity be exposed, during their employment, to many days of hot sun and occasional showers. It is therefore important to keep them well painted. As a general average, they will last twice as long by the protection of a coat of paint, renewed as it is worn off. A cheap material as a coating for many kinds of farm implements is boiled linseed oil.

**WHAT ONE BEAN HAS DONE.**—According to the *Barnstable (Mass.) Patriot*, Mr. Loring Chrocker, of that village, raised last season on one stock, and consequently from one bean, 106 pods, which yielded 453 beans!

**USEFUL BIRDS.**—A farmer near Binghamton, N. Y., last year, in order to convince a neighbor of the usefulness of birds, shot a yellow bird in his wheat field, opened its crop, and found in it two hundred weevils, and but four grains of wheat, and in these four grains the weevils had burrowed.—*E.*

## Biographical.

Our readers cannot fail to be deeply interested in a Memorial Sketch of one who had combined in himself so many noble characteristics. There may be many Christian men equally pious and devoted, there may also be many soldiers as courageous and successful. There are, however, but few, perhaps not one in an age, who have maintained so consistent and honourable a course with so much of active service and unprecedented military exploits. His firm adherence to Christian truth, as understood by the Baptist denomination, surrounds him with an unusual degree of interest to members of that body. The following is written by his brother-in-law, John Marshman, Esq., son of Marshman, one of the coadjutors of the immortal Carey. It is not intended to supersede the Memoir now being prepared by the Rev. Mr. Brock, but will rather prepare the way for it, by awakening a desire to know more in detail of his eventful life.—*ED. C. M.*

## Sketch of the Career of the late Major-General Sir Henry Havelock, K.C.B.

The late Henry Havelock was the son of William Havelock, the scion of an old family originally seated at Great Grimby, in Lincolnshire, where they are said to have settled in the time of King Alfred, and local tradition derives their descent from Guthrum, a Danish chief. His grandfather removed to Sunderland, and embarked in commerce and shipbuilding, in which his father acquired an independence. Havelock was born at Bishop's Wearmouth, on the 5th of April, 1795, and in 1799 his father emigrated to the south of England, and purchased Ingress Park, near Dartford, in the county of Kent. Henry Havelock went to school at Dartford as parolour-boarder with the Rev. J. Bradley, the curate of Swanscombe, and in 1804 was removed to the Charter House and placed in the boarding-house of the Rev. Dr. Matthew Raine, then head-master. His bosom companions were Samuel Hinds, the son of a gentleman of fortune at Barbadoes; William Norris, afterwards Chief Justice of Ceylon and Recorder of Penang; and Julius Charles Hare, late Archdeacon of Sussex. Contemporary with Havelock were Dr. Connop Thirlwall, the Bishop of St. David's; Dr. Wadlington, the Dean of Durham; George Grote—*as Havelock writes to a friend—"the historian of Greece;"* Archdeacon Hale, now Master of the Charter House; the late Alderman Thompson, member for Westmoreland; the late Sir William Macnaughten, the able but unfortunate envoy at Cabul; Lord Panmure, now Secretary of State for War; Sir Charles Eastlake, and Yates the actor. At the Charter House, as Havelock subsequently remarked, "there were indications of the strivings of God's Spirit for the mastery over his soul," and about the year 1806, he and four of his intimate friends were in the habit of seeking the seclusion of one of the sleeping-rooms for devotional exercises, though "certain in those days of being branded, if detected, with the epithet of Methodist and canting hypocrite." At the Charter House he mastered the Latin and Greek classics, and throughout his future career, as opportunity was afforded, took great delight in keeping up his acquaintance with the great models of antiquity, and to this he was indebted in a great measure for the perspicuity, vigour, and purity of his own style. In 1811 Havelock reached the sixth form, but the learned and accomplished Dr. Raine died in August, and was succeeded by Russell, and in December of that year Havelock left the Charter House. His studious and contemplative disposition, and his earnest application to study, had been marked by his school-fellows, and procured him the sobriquet of *Phloos*, a contraction for philosopher, which was the name by which he generally went among the young Carthusians.

His father's fortunes had been declining since 1806, but, contrary to the advice of his friends, he continued to embark in speculations which he was unable to manage, and he succumbed at length to commercial losses, and was constrained to part with Ingress Park, which Government purchased for £50,000. Havelock had now a profession to choose, and he was advised to enter as a student at one of the inns of court, with the view of preparing for the bar. Throughout the year 1814, he attended the lectures of the celebrated special pleader Chitty, and there he formed an intimacy with his fellow-student, afterwards the author of "Ion," Sir Thomas Talfourd. A congeniality of habits brought them into close intimacy, and when they left the chambers of Chitty, they beguiled many an hour in walking up and down over their favourite resort, Westminster Bridge; but their conversation was of other matters than the pleas of the Crown, and turned much oftener on the beauties of poetry than upon the contents of dusty parchments. Havelock used to observe in after life that the last time they took their stroll on the

bridge, when he was about to embrace the military profession, Talfourd noticed the placid progress of the stream under the arches, and repeated with ecstasy that line of Wordsworth—

"The river glideth at its own sweet will."

But the law was not the sphere for a man of Havelock's temperament. The propensities of his family were military, and his imagination was kindled by the glowing picture his elder brother William drew in his letters of his military adventures in Spain, and in which he was engaged during the Peninsular war. William was the "fair-haired boy," described by Napier, whose exploits excited general admiration, and who was mentioned in one of the despatches as "one of the most chivalrous officers in the service." He fought with his usual gallantry at Waterloo, and on his return to England complied with his brother Henry's desire, and used all his influence to obtain a commission for him. It was successful, and a month after Waterloo, the future hero of Lucknow was appointed second lieutenant of the Rifle Brigade, then the 95th, and was soon after attached to the company of Sir Henry Smith, who had distinguished himself in the Peninsular campaigns, and to whose professional instruction Havelock always referred with feelings of much gratitude. Having thus entered the army, he gave his whole soul up to his profession. With his usual modesty, he has remarked, in some notes of his career which he jotted down for a friend, that he "acquired some knowledge of it," but the fact is that he studied the art of war with intense assiduity. He read every military memoir and history within his reach. He laid in a rich store of information for his future guidance. He became familiar with every memorable battle and siege of ancient or modern times, and examined the detail and the result of every movement in the field with the eye of a soldier. Frequently has he delighted his friends in India by fighting over again the actions of Blenheim and Austerlitz, and the other memorable battles of Marlborough and Napoleon, calling up from memory the strength and disposition of each division of the contending forces, and tracing on paper their successive movements till he came to the critical movement which in his opinion decided the fate of the day. His great aim was to master the principles of the art of war, which he always affirmed to be unalterable, and which no general could neglect without risk of failure. The history of our own military achievements became perfectly familiar to him, and he could refer from memory to the services of every British regiment in the army list. For several years he continued to serve in England, Scotland, and Ireland, constantly adding to his stock of observation and knowledge. In 1821 he travelled through France and Italy, and never failed to visit and examine the fields on which great actions had been fought.

Seeing no prospect of active employment in Europe, he determined to proceed to the East Indies, in the hope of finding actual service there. He exchanged into the 13th Light Infantry, which was about to be sent to the Bengal presidency, and embarked with it in the *General Kyd* in 1823. The early religious impressions of the Charter House had been weakened, though never effaced, by the unfavourable position into which he was thrown on entering the army, and by the associations of the mess-room, where the liveliness of his disposition exposed him to many temptations. In the vessel in which he embarked was a young officer of the same regiment, a man of deep piety and much religious experience. Havelock was not long in making his acquaintance, and it soon ripened into the strongest attachment. They became inseparable companions, and the ample leisure of the voyage was passed in those evangelical communings which renewed and deepened his earlier religious convictions. This excellent person was most influential in leading Havelock to make public avowal, by his works, of Christianity in earnest, and with this determination he landed in Calcutta. The leading principle of his life was the "performance of duty," and henceforward he was influenced by the resolution, from which he never swerved, that his duty to God and his Redeemer should be the spring of action. The decision of character which distinguished him through life was now brought to bear on his religious profession, and it served to raise him at once above the influence of a timid policy in the avowal and support of his evangelical views. Before he proceeded to India, he endeavoured to qualify himself for the service in the East by the study of Persian and Hindostanee in London, and attended the lectures of that eminent orientalist, Dr. Gilchrist. He arrived in Calcutta in May, 1823, and continued with his regiment in the garrison of Fort William for eleven months. It was here that he commenced those religious services for the benefit of his men which

he continued to maintain with unabated zeal as long as he was connected with them. Soon after his arrival in Calcutta, he was introduced to the Rev. T. Thomson, the evangelical chaplain; the Rev. Daniel Corrie, afterwards Bishop of Madras; and to Dr. Carey and Dr. Marshman, and sought their society with much eagerness. On their parts they were delighted with the conversation of the young soldier whose military accomplishments were so generally acknowledged, and who avowed his religious character with such intrepidity.

In April, 1824, the first Burmese war broke out. His corps, the 13th, was ordered on this service, and mustered more than a thousand strong, when assembled for embarkation, but brought back scarcely a fifth of that number from the scene of war. Havelock, though nearly at the bottom of the lieutenants, had exhibited such military knowledge as to secure him an appointment on the general staff of the army, and he proceeded to Rangoon as deputy-assistant adjutant-general. He took part in the actions in and about that commercial capital, but disease soon broke out in the force, of so virulent and fatal a character as to carry the mind back to the calamities of Walcheren. The soldiers died by thousands, and those who escaped death were prostrated by disease which unfitted them for duty. For the first time in his life, Havelock's health was broken in upon by an attack of liver, and he was compelled first to return to Calcutta, and then to undertake a sea voyage to Bombay. Having recruited his strength by this change of air, he hastened back to share in the campaign, and found the army encamped at Promé; he proceeded with it in its advance towards the capital, and took part in the engagements at Napadee, Patanago, and Paghan-myó. At the beginning of 1826, when Sir Archibald Campbell was within forty miles of Ava, the Burmese monarch felt the necessity of accepting the terms of peace, which had been offered, and the treaty was signed by his plenipotentiaries, at Vandaboo. Havelock was then selected to accompany two other officers to the capital to receive the ratification of it from the "golden foot," as the King of Ava is styled by his own subjects. He was introduced to the court, and invested with a title of nobility and an official dress. It was after the conclusion of the treaty that Havelock made the acquaintance of Dr. Judson, the apostle of Burmah, who had been subjected to a long and cruel imprisonment at Ava, and was released on the approach of the British army. Throughout these Burmese campaigns Havelock continued his religious instructions among the men of his own corps and all who were willing to join in their devotions. In the occupation of an enemy's country, the victorious soldiers can with difficulty be restrained from an unlimbed indulgence in liquor, and from the most guilty excesses. Havelock felt that the fear of God would be a more powerful restraint on their passions than mere dread of punishment, and it was his constant endeavour to keep them sober, steady, and always prepared for emergencies by the strength of religious principle. A strong illustration of the benefit of his exertions was exhibited on the line of march. The alarm was given that a large body of the enemy were unexpectedly coming down on our position; the general-in-chief ordered the soldiers of a particular regiment out, but the men were for the most part steeped in liquor. "Then," said he, "call out Havelock's saints"—the name by which the pious soldiers were designated in the army—"they are always sober, and can be depended on, and Havelock is always ready." The saints got under arms with promptitude, and the enemy was repulsed. To this period also belongs the interesting anecdote of the Shwey Dagoon Pagoda. That vast and magnificent temple is the great ornament of the town of Rangoon. On the occupation of the town, Havelock obtained permission to select one of its side chambers for the devotional exercises of his little congregation. An officer passing near the spot one evening, heard sounds of psalmody, and, having found his way to the spot from which they issued, found, on entering the room, that the soldiers had lighted it up by placing an oil lamp in the lap of each of the images of Boodh, which were planted in a sitting posture around it; and in the centre of the room was Havelock, with his Bible and Hymn-book, surrounded by more than a hundred of the men, singing the praises of Jehovah in this pagan temple.

(To be Continued.)

He that plants trees loves others besides himself.

The word Wine occurs in the Bible 70 times—19 as a blessing, and 51 as a curse.

The subject of the poem, for which Prince Albert annually gives a gold medal, at Cambridge, will, for the coming year, be "Delhi."