

Teachers' Department.

Sabbath School Scripture Lessons.

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.

APRIL 25th, 1858.

Subject.—THE ORDINANCES CONNECTED WITH THE FIRST COVENANT.

For Repeating. For Reading.
Heb. viii. 10-13. | Heb. ix. 1-10.

THE QUESTIONER.

Bible Questions.

3. What instance can you find in the Bible of embalming the dead?
4. What testimony did God bear to the character of Abraham as the head of a family?

Solution to Mental Picture from the Bible No. 58. Eliezer and Rebekah at the well.—GEN. xxiv.

An Alphabet

OF WHAT EVERY PERSON OUGHT TO BE.

- A—Affectionate, Rom. xii. 10; Gal. v. 22.
B—Benevolent, 1 Tim. vi. 18; 1 Tim. vi. 6, 8.
C—Contented, Prov. xv. 16; 1 Tim. vi. 6, 8.
D—Diligent, Prov. xxii. 29; xiii. 4.
E—Eager for knowledge, Prov. ii. 3, 5.
F—Forbearing, Forgiving, Col. iii. 13; Eph. iv. 2.
G—Gentle, 2 Tim. ii. 24.
H—Honest, Exod. xx. 15.
I—Industrious, 2 Th. iii. 10, 12; 1 Th. iv. 11, 12.
J—Just, Prov. x. 6; xii. 21; Micah vi. 8.
K—Kind, Eph. iv. 32; Prov. xxxi. 26.
L—Loving, 1 John iii. 18; John xv. 12.
M—Meek, Mat. v. 5; 1 Pet. iii. 4.
N—Neat, 1 Tim. ii. 9; Prov. xxxi. 27.
O—Obedient, Eph. vi. 1; Heb. xiii. 17.
P—Patient, Eccles. vii. 8; 1 Tim. vi. 11.
Q—Quiet, 1 Thes. iv. 11.
R—Respectful, Lev. xix. 32; Phil. ii. 3.
S—Sincere, Rom. xii. 9; Phil. i. 10.
T—Truthful, Prov. xii. 19, 22; Zech. viii. 19.
U—Useful, Mat. xxv. 15-30; Titus. iii. 14.
V—Vigilant, Mat. xxiv. 42; xxvi. 41.
W—Willing to learn, Prov. xii. 1; xiii. 1.
Y—Yielding to counsel, Prov. xv. 5, 31, 32.
Z—Zealous in doing good, Gal. iv. 18; Titus. iii. 14.

"I wish I were Rich."

"I wish I were rich, I would buy everything," cried Charlie.

"The sun, moon, and stars?" inquired William.

"No; everything that can be had for money."

"That's not happiness," said William.

"Get your hat, Charlie, and come with me to Mr. Morrison's," said his father.

"O! please not, papa, he is such a disagreeable, miserable old man with his cross looks and gouty foot, hobbling about and groaning."

"I think you would like to live with him!" said his father.

"I, papa? I would rather live down a coal-pit!"

"With him you would have all that can be bought with money."

"I recant; I see it won't do," said Charlie.

"Health cannot be bought with money."

"Nor good temper, nor friendship, nor life," said William.

"Above all," added their papa, "the favor of God cannot be bought with money. Be content with as much of it as God gives, and seek to use it aright."

"The fear of God and sweet content,
Yield riches that will ne'er be spent."

To become Unhappy.

In the first place, if you want to be miserable, be selfish. Think all the time of yourself and of your own things. Do not care about any body else. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather, if you see a smiling face, be jealous, lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them, and speak ill of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a dime; for your "rights" are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you. And if at any time they should seem to neglect you, put the worse construction upon their conduct you can.

Biographical.

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

Continued.

Havelock returned from Burmah in April, 1826, and accompanied a body of troops under the command of Colonel, now Sir Willoughby Cotton, and the next year rejoined his own regiment at Dinapore. He continued with it but a short time, having been soon after appointed adjutant to the depot of king's troops, which had been formed at Chinsurah, about twelve miles above Serampore. There he commenced the publication of his "History of the Campaigns in Ava." He had recently enjoyed the first opportunity in the course of his life of bringing the knowledge he had been accumulating of military principles and strategy to the test of experience in the field, and his remarks on the tactics of the campaigns were characterised by a bolder spirit of criticism than was considered suited to the subordinate position he had held during the war. The work gave great offence by the freedom of its remarks, and when his brother William called at the Horse Guards in London to prefer some request, he found a copy of the "Ava Campaigns" on the table, and before he received a reply, was asked whether he was the Havelock who was the author of that work? He said it had been compiled by his brother. "Is he tired of his commission?" was the curt response. It was in reference to this publication that Havelock remarked in a subsequent work, "My former efforts as an author did not meet with that species of reward which is looked for in the present day. No enterprising publisher has taken under his auspices my *Memoir of the Three Campaigns*. It had been printed in a distant land, and thus placed beyond the reach of the praise or blame of the constituted critics of Britain; and in consequence of the short memories of a large portion of my subscribers, the proceeds of the publication had scarcely defrayed the expense of giving it to a limited number of readers." His residence at Chinsurah afforded an opportunity of cultivating a more intimate acquaintance with the missionaries at Serampore; which he did not fail to improve. On the 9th of February, 1829, he was married to the youngest daughter of the Rev. Dr. Marshman; but even this most interesting and absorbing event in the course of a man's life could not divert his mind from what he considered the "obligations of duty." He had been summoned to attend a court-martial at Fort William on the morning appointed for the wedding. Instead of sending an excuse, he thought it his duty to go down to Calcutta, and proceeded from the altar to the boat, which conveyed him in two hours to the fort; and having completed his duty as a member of the court, he returned to the wedding feast in the evening. In the following year, he was baptized by the Rev. John Mack, who was endeared to him, not only by the strong sympathy of religious feeling, but by the congeniality which belongs to great minds, for it would have been difficult to find two men in India more adapted to each other's society by loftiness of views and grasp of mind than John Mack and Henry Havelock.

At length Lord William Bentinck resolved to break up the depot, and Havelock was remanded to his regiment, and commenced again, and prosecuted with uninterrupted vigour, a series of religious exercises with his men. In 1832 the regiment marched to Agra, and the pious soldiers built a little chapel, and elected one of their comrades as their pastor. With all the ability Havelock had displayed in the field, and as a military writer, he was allowed to do duty for four years with his own corps as a lieutenant, though at the same time he had reached the age of thirty-eight; but his time was usefully employed in endeavouring to promote the spiritual improvement of the soldiers, which he records, had been "blessed with success," and in the study of the native languages. In 1833 he went down to Calcutta, and passed an examination in them, and having thus qualified himself for regimental staff-employment, was appointed interpreter to her Majesty's 16th Foot, then stationed at Cawnpore. While he proceeded up the country, his family went to Cherra Poenje for the health of one of his children, who died at that sanatorium. On the return of his wife to Serampore, she found that the adjutancy of the 13th had become vacant. Havelock was among the suitors for this post to Lord William Bentinck, who then united in his own person the office of governor-general and commander-in-chief. Havelock's exertions for the religious instruction of the men, and his "psalm singing Methodism" had given offence to some of the officers of the corps, and

they had not failed to send unfavourable representations on the subject to Lord William. Mrs. Havelock having obtained permission to wait on him and urge her husband's claims, crossed over to Barrackpore, and was received by Lady William Bentinck with her usual affability. Lord William then entered the room, and, after a little friendly conversation, entered on the subject of the adjutancy, though not without some appearance of reserve. He said he was anxious to show Mrs. Havelock the copies of some letters he had received from the officers of the regiment on that point; the letters were in Calcutta, and he must ask her to be so kind as to repeat her visit the next day. Mrs. Havelock proceeded to Government House on the following day, and Lord William entered with the packet of letters, which she dreaded as fatal to her hopes; but he said, in his kindest manner, that before he proceeded to read them he was desirous of assuring her that he had determined to bestow the adjutancy on her husband, because, in his opinion, he was the fittest man in the regiment for it. The letters were filled with remonstrances against the appointment of Havelock to this post, on the ground of his being a Methodist and a Baptist, and associating with the men, contrary to military etiquette, for religious exercises. Lord William stated that, on the receipt of these letters, he had called for a return of the number of punishments inflicted on the men in the different companies of the regiment within a given time for drunkenness and irregularities, and he found that the men whose religious improvement Havelock had been assiduous in promoting, were the best-behaved, the most sober, and the most orderly men in the corps, adding, with a smile, "I wish he could make the whole regiment Baptists." This was one of the last acts of Lord William Bentinck's administration, and it serves to illustrate his anxiety to promote merit, and does great credit to his discernment of character. Within a few weeks he resigned the government and returned to England, and he who had ruled over a hundred millions of people with the authority of a dictator, took his seat among the Commons of Great Britain as a member for Glasgow.

Havelock now rejoined his regiment as adjutant. Lord William Bentinck had hinted to Mrs. Havelock that the adjutant must not also be chaplain, though he might still labour as usual to promote the religious improvement of the men. Havelock would not have accepted the post, however much he coveted it, if the gift had been accompanied by any absolute restrictions. When invested with the authority of adjutant, he still continued to encourage the soldiers in their religious exercises, and made it his great aim to promote temperance in the regiment, in which he records that he was partially successful. At the same time the military discipline he maintained in it was stringent as that of Cromwell. The corps soon after removed to Kurnal, and the men built another chapel out of their pay. Mrs. Havelock's health had suffered from the unhealthiness of that station, and she went to the Mill station of Landour for her health. While residing there, the bungalow caught fire at night, and was reduced to ashes. Mrs. Havelock was awakened out of sleep by the flames, which seemed to surround her on all sides. Her two boys were rescued by a faithful native servant; but two of her servants and her infant perished in the flames; and in endeavouring to rush out, she fell down on the burning mass, and must inevitably have lost her life, but for the energy of that servant, who, after placing the boys in a place of safety, returned and lifted her up, and, wrapping a blanket around her, conveyed her to a neighbouring hut, where she lay for three or four days, with faint hopes of recovery. On hearing of the calamity, her husband hastened to the place from the plains, but he was not allowed to leave Kurnal without a most gratifying token of esteem and affection from his men. They entreated permission to subscribe, from their slender pay, as much as would be sufficient to make good his loss; but he declined the offer with the most grateful thanks. He found his wife so severely injured by the fire, that her medical attendant could not at first offer him any hopes of her life, and he wrote to Dr. Marshman in the utmost depression of spirits, to announce the calamity and prepare him for the worst, concluding his letter with the gloomy remark that he feared the next communication would convey to him the sad tidings of the death of a most dutiful daughter and a most affectionate wife. For two days after this, the post was interrupted, and the family at Serampore was overwhelmed with the deepest anxiety. Dr. Marshman walked about the house in a gloomy reverie, scarcely speaking to any one. On the third day came the cheerful tidings that the medical adviser now considered his patient

out of danger. But Dr. Marshman never recovered from the shock; he was seldom, if ever, seen to smile afterwards, and at the close of the following year sank into the grave, after thirty-eight years of disinterested and zealous devotion to the cause of missions.

In 1838 Havelock was promoted to a captain, after having served twenty-three years as a subaltern. It required more than ordinary Christian magnanimity to repress a sigh at the sight of men purchasing over his head, and leaving him behind at the head of the lieutenants, who were in their cradle when he entered the army; but however keenly he felt these disappointments, he never repined. He felt that his course was ordered by Divine Providence, and that it was his province to perform his duty in whatever sphere he might be placed. In that year came on the war in Afghanistan, and Havelock's old friend and commander, Sir Willoughby Cotton, appointed him aide-de-camp on his staff, and he marched with the army of the Indus through the Bolan pass to Kandahar, and was present at the storming of Ghuznee, and the occupation of Cabul. He then obtained permission to visit the presidency, and returned to India through the Punjab, and had an opportunity of making the acquaintance of Ventura, Court, Avitabili, and the other French generals whom Runjeet Sing had employed in the organisation of his splendid army. Avitabili, who ruled Peshawur and the district around it with a rod of iron, entertained, with boundless hospitality, the whole body of British officers returning to the provinces, after the triumphant subjugation of Afghanistan. Havelock, in after years, often alluded to the Persian couplet, inscribed over the door of his dining-room, to which, amidst this scene of festivity, the French general pointed his attention, that "the morning might begin with a bright sun, and yet the evening be darkened with storms," to illustrate the mutability of human affairs. Two years after Havelock entered the same room, after the destruction of 13,000 men in the passes, and the loss of our prestige in Afghanistan and central Asia, and his host again pointed to these memorable lines. On his arrival at Serampore, Havelock prepared for the press his "History of the War in Afghanistan," for which he had been making notes during the campaign. It is the most complete professional narrative of those important operations. The style was more free and natural than that of the "Ava Campaigns;" the descriptions were more vivid; and the military commentaries on every movement showed the more matured judgment of the soldier. After having made arrangements for the publication of the work in England, he returned to Cabul in 1840, in command of a large detachment of troops, joining General Elphinstone's escort and convoy at Ferozepore. On his arrival at Cabul he was appointed Persian interpreter to the general, and renewed with the envoy, Sir William Macnaghten, the intimacy which had commenced thirty-five years before at the Charter House. Little did they dream, when taking leave of each other in 1811, that their next meeting would be beyond the Indus in the capital of Afghanistan. At Cabul, Havelock again established religious worship among the soldiers whom he could collect together; and his services were the more valuable as there was no chaplain or minister of religion with the large British force in Afghanistan; so that a young lady, whom Havelock had conveyed up to Cabul, was married to her intended husband by the envoy himself. A friend, passing through Cabul at this time, attended one of the meetings of the congregation of pious soldiers, and stated to the writer that he should never forget the thrilling sensation he felt in that romantic position, while the men stood up and sang with heart and soul the 100th Psalm, as Havelock gave out the words—

"Ye nations round the earth, rejoice
Before the Lord, your sovereign King;
Serve him with cheerful heart and voice,
With all your tongues his glories sing."

When the friend who was present heard soon after of the glorious defence of Jellalabad by these troops and their comrades, his mind involuntarily reverted to the little band of Christian soldiers surrounding Havelock in the room at Cabul, and he thought that men thus nerved with the vigour of Christian principle and devotion were prepared to face any enemy, and to overcome any difficulty.

(To be Continued.)

Legislative Prayer-Meeting.

Yesterday, [March 19th.] some members of the Legislature commenced meeting for prayer at 8½ in the morning, at the room of the Court of Appeals. It is opposite the Senate Chamber, and the voice of supplication and praise to the Almighty, is now heard early in the halls of our Capitol. They are novel but holy sounds, and greatly needed among our legislators.—*Albany Correspondent of the N. Y. Commercial Advertiser.*