

Teachers' Department.

Sabbath School Scripture Lessons.

NOVEMBER 1st, 1857.

Subject.—PAUL'S ADDRESS TO THE ELDERS OF THE CHURCH OF EPHESUS.

For Repeating.

Acts xx. 1-3.

For Reading.

Acts xx. 17-27.

NOVEMBER 8th, 1857.

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

For Repeating.

Acts xx. 25-27.

For Reading.

Acts xx. 28-38.

THE QUESTIONER.

Mental Pictures from the Bible.

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

[No. 36.]

A mighty army is encamped around a large and populous city. Their leader divides his forces into two parties, and gives directions as to the order of battle; at night he takes possession of the valley on the north, while a large detachment of troops are stationed to the west. At early dawn the besieged, headed by their king leave the city for battle. Their enemies pretend to be routed, in order to draw them further into the plain, leaving the city unprotected, which is immediately taken possession of by the reserved troops, who set it on fire, and then pursue the king and his followers. The besieging army seeing the flames, return, and join with those behind in the battle, until the inhabitants of the city, thus surrounded on every side, are totally destroyed.

QUESTIONS to be answered next week.

83. What two chapters in the Bible are alike?

84. What important facts are mentioned in the Bible which affect the whole human race, yet are not mentioned in any other history?

SOLUTION to Picture No. 35.

David and Bathsheba.—1 Kings i. 15-22.

ANSWERS to questions in our last.

81. (1.) The son of Shelomith, for blasphemy—Leviticus xxiv. 23. (2.) The Sabbath-breaker.—Numbers xv. 36. (3.) Achan, for covetousness.—Joshua vii. 27. (4.) Naboth, for refusing to give up his inheritance.—1 Kings xxi. 13. (5.) Zechariah, for reproving the people.—2 Chron. xxiv. 21. (6.) Adoram.—1 Kings xii. 18. (7.) Stephen, for confessing Christ.—Acts vii. 59.

82. It was preserved for many years for a memorial, but because the people showed a disposition to burn incense to it, Hezekiah broke it in pieces.—2 Kings xviii. 4.

Asa and Ira.

Asa and Ira were two brothers, whose farms lay side by side in a fertile interval. When the corn, the oats, and the barley were springing up, the weeds took advantage of the rich soil and came up with them.

"Do you see," said Asa, "what hold the weeds are taking? There is danger of their choking our crops entirely."

"Well, well, we must be resigned," replied Ira; "weeds as well as grain were a part of the Creator's plan; and there is no use in murmuring about them." And he laid down for his usual afternoon doze.

"I can only be resigned to what I can't help," said Asa. So he went to work and ploughed and hoed until his fields were clear of weeds.

"The army-worms are in the neighbourhood," said Asa to Ira, one day.

"They have eaten through the adjoining meadows, and are moving towards us."

"Ah," exclaimed Ira, "they will surely destroy what the weeds have not choked out. I will immediately retire to pray that their course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning, for strength to do the work of the day."

And he hastened to dig a trench round his land, which the army-worms could not pass, while Ira returned only in season to save a small portion of his crops from their ravages.

"Do you see, Ira," said Asa, another morning, "the river is rising very fast? There is but a slender chance of preventing our farms from being over flowed."

"Alas, it is a judgment upon us for our sins, and what can we do?" cried Ira, throwing himself in despair upon the ground.

"There are no judgments so severe as those which our own sloth brings upon us," replied Asa.

And he went quickly and hired workmen with whose help he raised an embankment which withstood the flood, while Ira witnessed with blank looks and folded hands the destruction of his harvest.

"There is one consolation," said he, "my children, at least, are left me."

But while Asa's sons grew up strong, and virtuous men, among Ira's there was a drunkard, a gambler, and a suicide.

"The ways of the Lord are not equal," complained Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age disgraced?"

"I only know this," replied Asa, "that heaven has always helped me to treat the faults of my children as I did the weeds, the caterpillars, and the flood; and that I have never presumed to send a petition upward, without making Toil, my right hand servant, the messenger of my prayer."

Biographical.

The martyred Walayat Ali.

Walayat Ali belonged to a respectable and once wealthy Mohammedan family in Agra. His father was a Haji of considerable repute, having made two pilgrimages to Mecca, and consequently the several members of his family were well known among the Mohammedans of the north west. Walayat Ali possessed all the fiery enthusiasm of the Mohammedan sects, and hence after his conversion to the truth, his boldness in defence of his Master's cause was striking, and the captious opposition ever met with in bazaar preaching, so exciting in its effects, sometimes carried him perhaps a step beyond what prudence dictates in his exposures of the wickedness of Mohammedanism. His thorough knowledge of the system in its practical results as well as its theory, made him a most formidable opponent, and his faith in the gospel, combined with childlike sincerity, rendering him impregnable to bribes and flattery, it is not surprising that he should have been one of the first victims on whom the fanatics of Delhi chose to wreak their vengeance when once British power was broken down.

It was from the labours of Colonel Wheeler at Agra that Walayat Ali received his first religious impressions, and was induced to commence reading the Bible, and notwithstanding the unsettled state of his mind, he long clung to Mohammedanism, and sought for the removal of his doubts through its priests and ceremonies. His last attempt thoroughly opened his eyes to the real nature of Mohammedanism, and drove him with renewed diligence to the Bible. He went to a moulvie of reputed sanctity, and sought to become one of his disciples; for this the priest required a fee of twelve shillings! but after hard bargaining he came down to two shillings, at the same time cautioning our friend against telling any one of the small price he had paid, and exhorting him to say to all that he had paid the full price, twelve shillings. This was too much for his credulity. The thought struck him, "I can sin enough without the aid of a priest—sin is the burden under which I am groaning, and yet this man would have me tell lies in order to fill his pockets." From henceforth he turned to Christianity, and long continued to visit the missionaries of all the denominations in Agra. Colonel Wheeler being an Episcopalian, he would have preferred joining that communion, but his convictions of the scriptural correctness of believer's immersion were so strong, that after considerable delay he felt himself compelled to join the Baptist church, and was baptized by one of our missionaries at Agra—I think in 1838—and from that time to his death by violence in May last, his life has been one continued scene of persecution and trial.

No sooner was he baptized than his own family and neighbours commenced to throw bricks into his yard, stopped him from getting water at the well, and attempted to poison him; a dish of food was sent to him, but his suspicions being roused, he gave it to his dog, which died almost immediately. His younger brother commenced an action against him for a large sum of money, and while preaching at Shamshabad, near Chitoura, one evening, he was seized by two policemen, and must have passed months in prison, had not two kind Presbyterian friends in Agra (Messrs. Frazer and Smith) became bail for him. This action was more than twelve months carried on amid the intrigues of a Mohammedan court, with a Mohammedan Suder for Judge, and yet eventually our brother came off triumphant, and was at liberty to enter fully on evangelical labours for the benefit of his countrymen. Shortly after his baptism, it was thought necessary to remove him from Agra, for the better security of himself and family, whose lives were in continual danger, and hence he came to Chitoura, where he was my companion for seven years. He taught his wife to read, and although she had been all her life secluded in

the zenana, I had the privilege of baptizing her with her eldest daughter.

The eldest son, fourteen years of age, died at Chitoura, of consumption, after giving the strongest proof of a change of heart. When his mother wept by his sick bed, he comforted her by the prospect of another meeting, where sorrow and persecution can never come. I remember how feelingly he said, "I am going to the Lord, and we shall meet again in heaven." After Delhi had been long vacant by the death of brother Thompson, the brethren there as well as ourselves felt anxious to see the station re-occupied, and after several visits, we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour.

When he bade a sorrowful good-bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazaar and other great thoroughfares, and I heard the last time I was there that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword as soon as the dread of British power was removed, and hence I conclude the townspeople (who knew him, and not the Sepoys from Meerut, who could not know him), on the breaking out of the insurrection rushed on and cut him down; and Siras, an eye-witness, who escaped to Agra, says, that between every cut of the sword his murderers said, "Now preach to us, now preach to us;" and I trust his innocent blood will speak to them and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much-lamented brother, whose two sons were killed before his face. That these fearful events may rouse the church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours truly,

JAMES SMITH.

—Missionary Herald.

Hansard Knollys, one of the English Baptists in the 17th Century.

Mr. Hansard Knollys was a man of piety and learning, and had received ordination from the bishop of Peterborough, but was afterwards a zealous opposer of episcopacy and the liturgy. Preaching one Lord's-day, at the earnest and repeated request of the church-wardens, when they wanted a minister, in Bow-church, Cheapside, he was led by his subject to speak against the practice of infant baptism. This gave great offence to some of the auditory; a complaint was lodged against him with the parliament; and by a warrant from the committee for plundered ministers, he was apprehended by the keeper of Ely-house, and kept several days in prison, bail being refused. At length he was brought to a hearing before the committee, when about thirty of the assembly of divines were present. The answers which he gave on his examination, about his authority to preach, the occasion of his appearing in the pulpit at Bow-church, and the doctrines he had there advanced, being satisfactory, he was discharged without blame, or paying fees; and the jailer was sharply reproved for refusing bail, and threatened to be turned out of his post.

Soon after this Mr. Knollys went into Suffolk, and preached in several places, as opportunity offered, at the request of friends. But as he was accounted an Antinomian and Anabaptist, his supposed errors were deemed as criminal, as seditious and faction, and the viru-

lence of the mob was instigated against him by the high constable. At one time he was stoned out of the pulpit; at another time the doors of the church were shut against him and his hearers. Upon this he preached in the church-yard, which was considered as a crime too great to be connived at, or excused. At length he was taken into custody, and was first prosecuted at a petty sessions in the county, and then sent up a prisoner to London, with articles of complaint against him to the parliament. On his examination he proved, by witnesses of reputation, that he had neither sowed sedition, nor raised a tumult, and that all the disorders which had happened were owing to the violence and malignity of his opposers, who had acted contrary both to law and common civility. He produced copies of the sermons he had preached, and afterwards printed them. His answers were so satisfactory, that on the report made by the committee to the house, he was not only discharged, but a vote passed, that he might have liberty to preach in any part of Suffolk, when the minister of the place did not himself preach there. But, beside the trouble which this business occasioned to him, it devolved on him an expense of £60.

Mr. Knollys, finding how much offence was taken at his preaching in the church, and to what troubles it exposed him, set up a separate meeting in Great St. Helens, London; where the people flocked to hear him, and he had generally a thousand auditors. Great umbrage was taken at this; the landlord was prevailed upon to warn him out of the place, and Mr. Knollys was summoned before a committee of divines, who used to sit in the room called the Queen's Court, Westminster, to answer for his conduct in this matter. The chairman asked, why he presumed to preach without holy orders? To which he replied, he was in holy orders. The chairman on this was informed, that he renounced episcopal ordination; this Mr. Knollys confessed, but pleaded, that he was now ordained, in a church of God, according to the order of the gospel, and then explained the manner of ordination among the Baptists. At last he was commanded to preach no more; but he told them, that he would preach the gospel, both publicly, and from house to house; saying, "It was more equal to obey Christ who commanded him, than those who forbade him?" and so went away.

Shortly after the Restoration, in 1660, Mr. Knollys, with many other innocent persons, was dragged from his own dwelling house, and committed to Newgate, where he was kept in close custody for eighteen weeks, until released by an act of grace, on the king's coronation. At that time, four hundred persons were confined in the same prison, for refusing to take the oaths of allegiance and supremacy. A royal proclamation was issued at this time, prohibiting Anabaptists and other sectaries from worshipping God in public, except at their parish church. This cruel edict was the signal for persecution, and the forerunner of those sanguinary laws which disgraced the reigns of the Stuarts; and to these must be attributed the frequent removals to which Mr. Knollys was compelled to have recourse. During his absence in Holland and Germany, his property was confiscated to the crown, and when the law did not sanction the act, a party of soldiers was dispatched to take forcible possession of his property. When the Conventicle-act passed in 1670, Mr. Knollys was apprehended at a place of worship in George-yard, and committed to prison. But here he obtained favour of his jailer, who allowed him to preach to the prisoners twice a week during his confinement.

Mr. Knollys lived to the advanced age of ninety-three, and quitted the world in a transport of joy, 19th of September, 1691.

NON-PAYING SUBSCRIBERS.—The Baltimore True Union, which some time since announced its intention to publish the names of certain delinquent subscribers, says of a newspaper subscription list:

"The best plan is to look over the list occasionally, and where you find a man who owes you four or five years' subscription, unless you personally know him to be honorable and reliable, consider that as much as you can afford to lose, and drop him. The subscriber who will not pay ten dollars, is not likely to become any more honest when he owes twenty. But when you drop these dishonest men, their names should be published, lest others should be imposed upon. Since the notice of our intention to publish the names of such delinquents, many of them have walked up and settled. Others yet behind, give us encouragement to hope better things of them in future."