

Missionary Intelligence.

CROSS-BEARING TIMOTHY.

THE following account of the death of a Hindu Christian has been kindly forwarded to us by the R-v. C. E. Kennet, who has lately had charge of the R-v. R. Caldwell's Mission at Edeyengoody, in the Diocese of Madras:—

"Some of your readers will, no doubt, remember a very interesting account by Mr. Caldwell of the conversion of a Hindu youth, in vol. iv. page 12 of the GOSPEL MISSIONARY. That youth, grown ripe in grace and in earnest for heaven, has now been called away to his Father's home. 'Spear-armed Siva,' as he was formerly named before his conversion, was transformed into the 'Cross-bearing Timothy' by the power of the Gospel; and has left behind him an example of diligence in his works, of patience under sufferings, and of holy meekness of spirit, such as is seldom witnessed. He was noticed for a peculiarly pedantic, inquiring turn of mind, and fondness for reading, and this character he fully maintained to the last. The previous characteristics of his mind became Christian graces by the Divine power that was introduced into his soul; and selfishness changed into 'the quietness and confidence' of the Christian spirit; and fondness for reading found its fullest and richest employment in the study of the Divine Scriptures. He is known by one or two of his closest friends to have read the Bible regularly through several times, which is by no means common among Hindu Christians. It was his practice to sing for his own delight, in simple verse of his own composing, the whole history of Scripture from Adam to Christ. Few could know or understand him, for he seemed to live an inner life. In one or two slight disagreements that he had with his wife, an exemplary young Christian educated in Mrs. Caldwell's girls' boarding-school, it was to me apparent that he was chafed by feeling destitute of sympathy of the kind he wanted. But these occasions were few indeed, and momentary. Husband and wife would kneel with their Pastor in humble and heartfelt prayer in the silence of their own little room, and would receive his blessing, and would forget any disagreement that had occurred between them, and proceed on their way in harmony and love.

He showed symptoms of consumption soon after our coming into Edeyengoody, where he was engaged as Assistant Schoolmaster in the Village Boys' Dayschool. For a long time medicines were tried, but the disease was only kept in abeyance. At length he was disabled from attending to his work by a sudden attack. Soon after this he evinced a strong desire to go to his village to live in his own house, where his mother, a zealous heathen, would be of considerable help to him, as he thought. I was opposed to this, and tried to persuade him from it; but finding that circumstances almost rendered it necessary, I yielded to his wishes, and he removed accordingly from Edeyengoody to the place where his family were living. I called to see him whenever I visited the congregation of the place, and read and prayed with him; but his end was rapidly drawing near, though he did not seem to be aware of it.

On the last occasion I saw him I spent nearly two hours with him, and I shall always bless God for the comfort and strength I derived from that last interview. After reading to him the twelfth chapter of the Epistle to the Hebrews, and the address in the Visitation Service of our Prayer-book, I reminded him of the depth and intensity of our blessed Saviour's sufferings, when he said, 'I bear always within me the remembrance of the sufferings of the Lamb of God.' Then suddenly he looked up to me, for I was sitting beside him on the cot in which he was lying, and said, 'I see since my coming here, more than when I was at Edeyengoody, that my sickness was an especial trial.' I feared the influence of his heathen relatives, and said, 'Would you prefer returning to Edeyengoody, and enjoying our care and attentions?' He thanked me, and said, 'I certainly should prefer being there, but I dare not leave this place. By God's grace I am strong. It is suggested to me by my relatives that an offering to the god at Trichendoor, (where there is a heathen temple of great resort,) would at once restore me to health.—But I must prove to them that I am a Christian.' The boldness and the determination evinced in the voice and gesture were what I never saw exhibited in him. I left him after some further conversation on matters of deep interest to him, as well as on the temporal provision he wished to be made regarding his wife and child. On December 20th, the eve of the Fast of St. Thomas the Apostle, two or three days after we had parted, he suddenly but calmly fell asleep in that posture, 'Whom not having seen, he loved,' exemplify-

ing to the whole Church, 'Blessed are they that have not seen, and yet have believed.' His remains were conveyed to Edeyengoody, and buried in the consecrated churchyard at this place, with all the solemnity and regard we could pay to them."

Selections.

POPULAR INFIDELITY OF TO-DAY.

It is not atheism I fear so much in the present time, as pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system which says there are many saviours, and many ways to peace. It is the system which is so liberal that it dare not say that anything is false. It is the system which is so charitable that it will allow everything to be true. It is the system which seems ready to honour other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran, the Hindoo Vedas and the Persian Zendavesta, the old fables of rabbinical writers and the rubbish of patriarchal traditions, the Sacovian catholicism and the Thirty-Nine Articles, the revelations of Emanuel Swedenborg, and the Book of Mormon, by Joseph Smith; all are listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce.—What is it but a sacrifice of truth upon the altar of a caricature of charity? Beware of it you who believe the Bible! Has the Lord God spoken to us in the Bible or has he not? Has he declared to us the dangerous state of all out of that way or has he not? Gird up the loins of your mind and look these questions fairly in the face and give them an honest answer. Tell us that there is some inspired book beside the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth—may the good Lord deliver you!—Rev. J. C. Ryle.

One of the most gay and brilliant assemblages of the learned and fashionable ever brought together in Cheltenham, met at the College to hear Colonel (late Major) Sir H. Rawlinson lecture "on recent discoveries in Assyria and Babylonia, with the result of cuneiform research up to the present time." This was the best-attended meeting of the series. Half-past eight was the hour fixed for the opening of the proceedings, but before eight o'clock the room was crowded to the door; and this in a room of capacity to hold all the literati of the kingdom, but many were there from the impulse of curiosity and fashion. One lady was carried out of the room in a fainting state, but the residue sat out the two hours' extempore lecture with unflinching devotion the gallant lecturer kept up the subject to the last. Sir H. Rawlinson said the subject was one which it would be impossible to compress to one lecture, and, therefore, he would only take up the salient points. "First, he proceeded to explain what cuneiform inscriptions were, and then showed how they were to be deciphered. The learned traveller gave a most interesting account of his visits to Echabana, and his daring and successful attempts to scale the heights of Birsatun, on which were, in spots supposed to be inaccessible, sets of inscriptions in Persian, the Median (as it is called, though really Scythian) and the Babylonian characters. Having got paper casts of these inscriptions, the next test was to compare the Persian with the Babylonian version. He soon found the Babylonian the most difficult. The writing was not alphabetical, but ideographic—arbitrary signs were used to express words. The number of characters in the Babylonian was 360 or 370, independent of what they had been accustomed to call ideographic signs. He described the process by which he had arrived at a knowledge of these ancient writings, and how contemporaneous researches had been made by Dr. Hincks, in Ireland, and by certain Continental literati, who had arrived at the same translation as himself, thus confirming his views. He then came to the result—

The greatest value of these results of cuneiform investigation was particular reference to Scripture history. Up to the investigation of cuneiform inscriptions there had been no means of testing the historical accounts of the Scriptures. They found the same names in the same order, and the events described the same, but with some difference in colouring, as the Assyrians were not likely to record their own defeat. There were three periods of cuneiform character—1. The Chaldean period; 2. The Assyrian; and 3. The Babylonian; and he explained the history of each period, with the kings ruling in each. He also gave an interesting account of the discovery of two cylinders in an ancient building, which cylinders bore inscriptions supposed to have been written by Nabuchadnezzar (on the cylinder, 'Nabuchadnezzar'). In conclusion, he pointed out the value of these discoveries, through which they were able to fill up approximately the history of 1,000 or 1,500 years, which before were entirely blank; and they were also able to verify Scripture. At a time when the German school were attacking the authority of the Scriptures he thought it most fortunate—he might also say providential—that they should be enabled most unexpectedly to bring forward evidence of the most positive character in corroboration of the Scriptures. He added that he had never found one point of disagreement with the Scriptures except in the question of numbers, where they could not be sure that the Hebrew text was correct."

A LEARNED TURNER.—In our obituary of this week we announce the death of John Nicoll, Turner, the oldest member of his craft, having come from Moneyneuk and settled in this city, some forty years ago. Deceased was brother of the late Mr. Lewis Nicoll, Advocate, Aberdeen, and of the late Dr. Alexander Nicoll, Professor of Oriental Languages, Christ Church College, Oxford, of whom a biographical notice is given in Chambers's "Biography of Eminent Men"—one of the best linguists of his days, who died in essaying the herculean task of framing a catalogue for the Bodleian Library, which contains books in all languages. Like his classical brother, John had a penchant for the languages; and in the evening of his life, contrived to pick up from books—many of them very old editions—a grammatical knowledge of Latin, Greek, Hebrew, and Arabic. But his knowledge of the sciences, particularly the mechanical, was more profound; and he had also read extensively in civil and ecclesiastical history. He was truthful, honest, and upright in all his dealings, and of a frank, affable, and obliging disposition; and was much respected by a large circle of acquaintances. Being somewhat diffident, he would give when asked the soundest opinion rather by way of suggestion than in a direct, outspoken manner; but in ecclesiastical matters his tone was more decided and firm, and being a staunch Episcopalian, was ever ready to defend the tenets of his church; and from his familiarity with the arguments on both sides, as well as his intimate knowledge of Church history, generally came off victorious in any religious discussion into which he might be dragged by a Presbyterian or Roman Catholic acquaintance. His death was sudden, and of a very painful nature—being caused by suffocation by a piece of meat sticking in his oesophagus. The writer called at his little chamber a few evenings since and found the worthy old man poring over a passage in his Greek New Testament. Next evening that chamber was the abode of death—his studies all ended—his books, of which he was so fond, huddled carelessly into a corner—and the venerable student himself stretched upon his table, a cold, inanimate mass of clay.—A.N.—Aberdeen Journal.

Not long ago an Englishman observed a stone roll down a staircase. It bumped on every stair until it came to the bottom; there, of course, it rested. "That stone," said he, "reminds me the national debt of my country; it has bumped on every step of the community but its weight rests on the lowest."

A debtor says—"My creditors are singularly unfortunate. They invariably apply the day after I have spent all my money. I always say to them—'Now this is very provoking! Why didn't you come yesterday, and I could have paid you in full?' But no they never will. They seem to take a perverse pleasure in arriving always too late. It's my belief the rascals do it on purpose."

Mrs. Withers, wife of a corporal of the Royal Artillery, was one of three females who were allowed to land with the troops at Old Fort in the Crimea. She was present with her husband at the battle of the Alma, marched by his side across the country to Balaklava, and was present at the battle of Balaklava, where she took a horse from a Russian officer. During her residence in the camp she earned by washing an average amount of 20s. per diem and saved a considerable sum. Her invincible campaign during the war was a revolver.