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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE..... Eph. 2 c. 20 v.

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From the "Token" for 1838.

THE FIRESIDE.

"What gift have you brought to our own fireside?"
 'Twas a mother's voice that spake,—
 Without, the tempest doth fiercely chide,
 But peace and joy shall within abide;
 Oh! cherish them for my sake.

A common stock is our happiness here;
 Each heart must contribute its mite,
 The bliss to swell, or the pain to cheer;
 Son and daughter and husband dear,
 What will you add to-night?"

Then the student-boy from the lettered page
 Raised a bright, thought-speaking eye;
 That knowledge was there which doth gird the sage,
 And kindle a flame 'mid the frost of age
 With light and majesty.

A blooming girl, like a rose on its stem,
 Her bird-like carol poured;
 Beauty and music their radiant gem
 Shook from her sparkling diadem,
 To swell the treasure-board.

Then a pale, sick child her guerdon brought,
 'Twas the smile of patient trust,
 For stern disease had a moral wrought,
 And patient and pure was her chastened thought,
 As a pearl by the rude sea nursed.

A fair babe woke in its cradle-bed,
 And clung to the mother's breast,
 But soon to the knee of its sire it sped;
 Love was its gift, and the angels said,
 That the baby's gift was best.

Then the father spake with a grateful air
 Of the God whom his youth had known;
 And the mother's sigh of tender care
 Went up in the shape of a winged prayer,
 And was heard before the Throne.

For the Colonial Churchman.

REVIEWER'S DEPARTMENT.

"Some Considerations on the Style of the Holy Scriptures, by the Hon. Robert Boyle; edited by the Rev. P. Panther, Chaplain in the Royal Navy." London. 1825. pp. 216, 8vo.

The name of Mr. Boyle stands so high as well in literature as in religion, that we at once unhesitatingly hail with pleasure the re-publication of any work of his, especially when accommodated to the fastidiousness of modern ears. In this Mr. Panther appears to have happily succeeded without injury to the spirit of the original. At the present day the Holy Scriptures are far more generally spread abroad, and it may be hoped to the full as reverentially received, as they were when Mr. Boyle wrote; it would perhaps be no violation of the truth did we affirm that they are more so, inasmuch as they are not

made the vehicle of the dogmas of one particular party; nor profanely obtruded upon occasions which, to say the least, were mean and unworthy. In this respect the fashion of the day has greatly improved. Still it must be confessed, that something is yet wanting to reconcile a certain class of readers to the style of the Bible, and this our author has happily furnished. He begins his work with three general considerations—1st, on the imperfections of a translation; 2d, on the distinction between what Scripture asserts, and what is recorded in Scripture; 3d, on the diversity of composition in the sacred writings. After which, he grapples with eight objections; 1st, on the obscurity of Scripture; 2d, on its method; 3d, on its coherence and discursiveness; 4th, on the propriety or appositeness of Scripture texts; 5th, that nothing contained in Scripture is either trivial or impertinent; 6th, on its consistency; 7th, on its fruitfulness or utility; 8th, on its ornaments. With this table of contents before him, the reader will be at no loss to discover the immediate drift of the work. It may be well, however, to remark, that there is no want of spirituality in the treatise, and that it is scarce possible to rise from the perusal without improved feelings of piety and reverence, as well towards the Scriptures themselves, as towards their Divine Author. It may be well to give a specimen of the work from a passage taken much at random, under the 7th objection. He is alluding to the relative bearing which each testament has upon the other.—"It has been the custom of some persons in the last age as well as in the present, to depreciate the Old Testament, by assuming that to Christians the New Testament is sufficient as a guide and instructor. In reference to this bold assertion, I am at present disposed to be of opinion that the doctrines promulgated in the New Testament, combined with the light of nature, which is rather supposed than excluded by the Gospel, comprise whatever is absolutely necessary to salvation, and consequently many divines both of the Roman and Reformed Churches are at least inconsiderate in pressing the observance of many things enjoined in the Old Testament as Laws properly so called, which to Christians are not obligatory on the ground of their being there enjoined;—requirements which perhaps were never binding unless on the Hebrew nation and on some classes of Jewish proselytes.—Generally speaking, it may be difficult to prove any duty to be indispensably necessary to christians, to which neither the New Testament, nor the light of nature bear their testimony, yet of duties grounded on this authority the Old Testament may furnish us with more particular and explicit information, and may often display in a clearer view the mysteries of our religion by a more express and copious enunciation of them. This observation might be easily exemplified by reference to the sacred volume. Hence the Old Testament becomes a storehouse of illumination for what is to be believed,—for the credenda in Divinity; though it may not perhaps be absolutely necessary as to what is to be practised,—as

to the agenda.—I am now led to the important consideration that the events and personages spoken of in the Old Testament, its expressions as well as its topics are so frequently referred to in the New, that there is scarcely a passage contained in the latter, to the better understanding of which the study of the former is not either absolutely necessary, or at least highly conducive. Had God been pleased to instruct us as he did Jonas by the shadow of a weed, it had been our duty to acquiesce;—how much rather should we be obedient to the divine teaching, when the Scripture in which he condescends to address us possesses so glorious an antetype as the sanctuary which contained the law of God! where two golden Cherubim, harmonizing like the two associated testaments, looked towards each other, both being intent on that mercy-seat which typified the Messiah."

There is little to be added to this passage; it is strikingly illustrative of the text, or position that was advanced. Many other admirable passages might be selected, but we prefer recommending the work itself, and that with peculiar feelings of complacency, as having been edited in the retirement of the cabin of a man-of-war.

For the Colonial Churchman.

OBITUARIES OF TWO CONVERTS FROM THE HEATHEN.

Messrs. Editors,
 A perusal of the following accounts of the happy deaths of two converts from heathenism, are so well calculated to impress the mind with the all-sufficient power of the Gospel when accompanied by the blessed Spirit, that I cannot but hope that these abridged narratives may interest and instruct your readers. May the Holy Spirit add them to the means of inducing as "to give diligence to make our calling and election sure," so that the heathen may not rise up in judgment against us in that day.

SERMO.

A HINDOO CONVERT IN TINNEVELLY, CEYLON.

We were permitted to come hither to administer, to-night, bodily and spiritual comfort to a dying man. This man was the faithful Christian of Kadayam; the only one who stood firm, and continued boldly to confess Jesus, when persecutions intimidated all the other people who had embraced Christianity, and forced them back to Heathenism.

He had been attacked by cholera a short time before we arrived: Br. Muller gave him some medicine, which soon composed him. The next morning when I asked him how it was with his soul, he replied, with a weak voice, and often pausing—"O Sir! I have no desire to remain longer in this world; and I hope that Christ will receive my soul, if I die. But my poor family, what will they do, when I am dead? They are the only Christians at Kadayam: and, for this reason, they are persecuted or forsaken by all. O Sir! what will they do?" After these words, the conflict of his soul seemed to be very great, and