

ed to fight a duel with Mr. Henry Grattan; and representing the great benefit to society, and honour to himself, which would have accrued from the exhibition of Christian principles in declining the challenge on the occasion referred to.

For the Colonial Churchman.

Messrs. Editors,

Many a day of "Sorrow and of Joy"—many an hour of sin and forgetfulness of that God to whom the following hymn points, have passed away since I used to repeat it at the fireside of home. I now find a copy of it among the stray leaves of my port-folio, and send it to you for insertion. As this beautiful hymn has been but rarely published, I feel sure that many of your readers will welcome its reprint by you.

Dec. 1839.

H Y M N.

If life's pleasures cheer thee,
Give them not thy heart
Lest its gifts ensnare thee
From thy God to part;
His praises speak,
His favours seek
Fix there thy hope's foundation;
Love Him and He
Shall ever be,
The Rock of thy Salvation.

If distress befall thee,
Painful though it be,
Let not fear appal thee,
To thy Saviour see:
He ever near,
Thy pray'r will hear
And calm thy perturbation:
The waves of woe,
Can ne'er o'erflow
The Rock of thy Salvation.

Death shall never harm thee,
Shrink not from his blow,
For thy God shall arm thee,
And Victory bestow,
For Death shall bring
To thee no sting,
The Grave no desolation:
Tis gain to die,
With Jesus nigh,
The Rock of thy Salvation.

For the Colonial Churchman.

In the course of my ministerial excursions I a few days ago visited a place thirty miles from my residence, and to which consequently such visits are of frequent occurrence. Having left home in the morning of these short days, it was nearly dark on my arrival, and seeing a number of people collected as I passed along, to the house where I usually stop, and inquiring the cause, I learned that meeting had been notified by a local preacher. I immediately signified my intention of returning so soon as I had secured a place of rest for my horse. On proceeding myself shortly after, I was requested to conduct the meeting, but it being an opportunity of acting information I much desired and had never previously met with, I expressed my determination to be for once a listener, promising that at the conclusion I would come forward and suggest any improvements or make such remarks as on a careful attention might occur to me. This settled, I heard perhaps eight or ten persons pray and exhort and sing hymn or two, and we read the seven verses of the 137th psalm. At the conclusion I advanced and addressed to the people whose attention appeared to be very earnest, that as I supposed they did not lay claim to the character of perfection for their worship, I hoped they would receive with kindness a few

remarks on the imperfections of the service I had heard. In the 1st place, the word of God had formed a very small portion of their exercise, and yet on the occasions, it was a safe and a salutary exercise. In the next place, during the prayers of all the speakers which had occupied nearly two hours, I could not recollect having heard more than two petitions offered up to the throne of Grace. (I hoped they would correct me if in error).—One of these was that the Spirit of Christ would descend into the speaker's heart, and the other that if there was a sinner in the meeting that night he might be converted. However suitable such aspirations might be for a christian in his solitary retirement, a very little consideration must convince them of their insufficiency to express the wants of a congregation. If they would read more of God's word on such occasions, they would occasionally meet with many instructions on the subject of prayer—they would see many other petitions mentioned as ought to be included, the omission of which must render their prayers imperfect in the sight of God.

Again, if, where so many had prayed for such a length of time only these two petitions had been made, it was clear that the repetitions must have been numberless, and this was a quality of prayer expressly disapproved of by our Lord. I should forbear to mention the inconsistency of many of their expressions with the solemnity of God's worship, as well as the absolute impossibility for the most learned Englishman to understand some things that had been said, since much was said without expressing a single idea. But I might name an expression which having been used by all the speakers with a peculiar energy, must be considered by them of no small consequence. "O may the right hand of Jesus' Grace descend and stick in my heart." They had also begun, continued, and ended, without obeying the Lord's injunction to use that prayer which he on purpose taught us, though in using it they could not err, nor had they even adopted it as a model of their own.

In these remarks there appeared to be a pretty general concurrence, and I was asked to put them in the way of mending for the future. I told them that as a clergyman of the Church of England I should be negligent of my duty to my church, and of interest in their spiritual welfare if I hesitated for a moment in recommending to them the use of the Church prayer book. But as I saw some look dark at the suggestion, as a middle course, they might require of such as would not use the liturgy in their turns to write down on the day before, such petitions as were needful for the congregation, and revising them before the occasion, erase what might be superfluous, and add omissions.

Here, however, I was interrupted by one of the public speakers who observed that for his part he had now found the right way, and he was not going to stint the Spirit in that way;—he was an unlearned man, but he had only to open his mouth and the Spirit put words good enough into it; and before he was born again he could not pray as he did now—his heart was perfect before God, and he would not pray out of a book.

I felt called upon to reprove him for his presumption, and warn him of his danger; and I produced conviction in the minds of the most of those who heard me that his heart was not perfect before God in the following simple way:—Every work of God must be good—you say you were inspired by God to pray just now—therefore the prayer should have been a perfect prayer—your prayer was very imperfect—you said several things of which I cannot tell the meaning, and you commanded Jesus to come down directly and convert every sinner in the meeting, which cannot be right; and we will say nothing of the omissions and repetitions. Supposing your prayer to have been inspired, all these errors must have proceeded from the imperfections of your own heart, since it is out of the abundance of the heart the mouth speaketh.

The speaker, however, turned away apparently not convert to my opinions, and left me to answer the reply of another of the leaders who did not put in a claim to perfection of heart—but he was sure of the sincerity of his own heart, and for what was done in sincerity, although not as it ought to be, he knew God would not call him to judgment. Imagining this

man to be much further advanced in Christian humanity than his friend, I resolved even after my former failure to eradicate this error if possible, and the more because a far superior and very numerous class have imbibed it; and my audience not being very learned and most of them employed in ship building, I suggested a case they should be capable of understanding;—thus,—I have several conveniences for building vessels, and resolve to undertake it though I am ignorant of the art. But my heart is sincere in it—I desire to build as good a vessel as could be put together. However not knowing better I fasten the parts together in a very imperfect manner, pitch it and trim it so that the defects may be concealed, and you become the purchaser. You load it and embark with your family for a foreign port. The first breeze it drops to pieces for my mismanagement.—In such a case what should you say? That rogue has cheated me and I am wrecked and my property destroyed. What business had such an ignorant fellow to attempt to build a vessel; or at any rate if he was determined to do so, why did he not employ a master builder? Clearly, the sincerity of my heart would be a poor justification of my conduct, and I am afraid you will find your imagined sincerity a poor excuse before God for working at such an ark as you have undertaken. You should employ a master builder, or at any rate use implicitly the instructions of one if you are determined to build an ark.

What will be the effect of my advice, time is necessary to unfold; but the pleas made and I hope answered, being by no means uncommon, it may have some weight in confirming your readers in the laudable and safe practice of resorting to a form of prayer rather than trusting on such occasions to the immediate inspiration of the Holy Spirit, or the sincerity or purity of the heart.

CURIO.

NEW TRANSLATIONS OF THE PRAYER-BOOK

The Society for Promoting Christian Knowledge, has recently published a new translation of the Liturgy into modern Greek, made at Athens under the superintendance of the Rev. Mr. Leevess; but apprehensive lest it should be construed into an unwarrantable interference with the affairs of the Greek Church, it has taken the precaution to prefix to the work an advertisement setting forth that the version was made with no intention of introducing the use of the English Liturgy into any Foreign Church, but solely for the purpose of making known to all, what are the rites and ceremonies, and doctrines of the Church of England. It is also printing at Malta a new Arabic translation under the care of the Rev. Mr. Schlienz. The former version made by Pococke, was printed at Bishop's College, Calcutta, and the Rev. Dr. Mill who distributed many copies in Egypt and Syria on his return from India, states, that the book is very well received by the clergy of the Oriental Churches generally. The Society has also undertaken a revised edition of the Liturgy in French, which it is expected will be published during the present year. A thousand copies of the Spanish translation of the Prayer Book, together with an equal number of the New Testament in that language, have lately been sent into the interior of Spain. The Liturgy of the Church of England is stated to be particularly acceptable to those Spaniards who have been enabled to shake off from their own minds the superstitions which at present darken the church of their country, without throwing aside (as unhappily is too often the case), their attachment to the true Catholic Church, or the belief of Christianity itself; and the hope is expressed that this attempt to promote Christian knowledge in its purest form in Spain will continue to prosper in the hands of the Society. Other versions of the Prayer Book are also in progress, but they were not in such a state of forwardness as to call for a report.—*Ban. of Cross.*

The Bishop of Barbadoes in a visitation of British Guiana, during the months of June and July, confirmed 1500 persons, and consecrated six churches and chapels, and seven chapel schools, besides performing other Episcopal acts.—*Ibid.*