

and each, why you thus trifle with a command of your dying Lord, the obligation of which I am certain not one among you would venture to dispute.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard as one of your highest privileges, and choicest blessings. Once obtained, by the prayerful application of God's good spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge, to expostulate, or to entreat—Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled households; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still nearer to the God of all your mercies. You will look forward to the day of the Lord, and the house of the Lord, and the supper of the Lord, as the bright spots in your earthly pilgrimage, the green and tranquil resting places in your weary journey, where you may "with joy draw water out of the wells of salvation;" and to you, communion with your Redeemer, whether in private or in public, in his word or at his table, will be the looked for, longed for, anticipations of an intercourse that shall never fatigue—of a communion which shall never end.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 11, 1840.

GUYSBOROUGH.—The annual meeting of the Guysborough Committee of the Diocesan Church Society, of Nova Scotia, was held at Guysborough, in Christ's Church on Wednesday evening the 15th day of April, 1840.

The Rev. Charles J. Shreve, president, proceeded (after singing and prayers,) to state the objects of the Society.

Mr. E. H. Francheville, moved the following Resolution:—

"As it is the command of God, that we should appropriate a portion of our worldly substance, for religious and charitable purposes,—a command given not only to the Jews of old, but also to every individual Christian—that under a proper sense of this duty, we should cheerfully embrace every opportunity, to contribute towards the support and advancement of God's cause in the world."—Which Resolution being seconded by Robert Hartshorne, Esqui. e, was unanimously passed.

W. F. DesBarres, Esq., Seconded by the Honourable R. M. Cutler. Moved the second Resolution:—

"That as churchmen in England and in other parts of the world, becoming more alive to the wants of the church, and with renewed efforts labouring for her enlargement and prosperity; we should with cheerfulness be ready to follow so laudable an example, and unite our efforts with theirs in so noble a cause." Which Resolution was unanimously passed.

John J. Marshall, Esq., Seconded by Mr. Styles Hart. Moved the following Resolution:—which was unanimously passed.

"That while it is our duty, and we should ever esteem it a privilege to contribute towards the support of the church of God in the world; we should also, as churchmen cordially co-operate in every proper means to advance the prosperity of the church, uniting as brethren in the best of causes and looking for a blessing from above upon our christian labours."

The subscription and collection, during the course of the evening, amounted to about Twenty Pounds.

CHURCH AFFAIRS IN ST. JOHN, NEW BRUNSWICK.—We have at different times had the pleasure of giving publicity to acts of commendable liberality on the part of churchmen in that flourishing city, and we have now transferred to our columns some additional proofs of the like spirit elicited at a late meeting of the Parishioners.—

We recommend the whole article to the attentive perusal of our readers, and hope the example will not be without imitation, according to the ability and necessities of many other Parishes in the Diocese. It is delightful to see talented and influential laymen who fill the high stations of Judges of the land, coming forward in such a manner in the cause of their church, and expressing such excellent sentiments as will be found in the speeches on that occasion. And it is doubtless one good, resulting from the evil measure of government, which has cut off from the established Church the support formerly bestowed, that the zeal and energy of individuals have been thus called forth, and their attachment to their religious institutions evinced in a far greater degree than before. We hope such honourable regard for the church of our fathers will be cherished more and more amongst all who have the privilege to be numbered within her fold, and that laymen will esteem it their duty to be ever ready, with whatever means God has entrusted to their care, to stand forth in her support. Too often, however, the small contribution that is levied upon each parishioner for the maintenance of religious ordinances, is looked upon in the light of a tax which ought to be got rid of if possible, rather than as a just debt that is due by every one to the Lord. It would be well if the proportion mentioned by Judge Parker, were conscientiously looked upon by all, as pledged to the Treasury of the church of Christ, and if rich and poor would give to the Lord the earnings of one week in every year.—Who will say that such appropriation would not yield the richest interest of all our substance, and who that tries it will not be constrained to acknowledge that "it is more blessed to give than to receive."

MINISTERS' DISEASE.—For the good of those whose voices have failed them under the influence of this new-fashioned disorder, we print the following from the Banner of the Cross, together with the accompanying caution of the Editor:—

"It gives me pleasure to inform you that my voice is entirely restored. A prescription given to me by Dr. Neilson of New York, was instrumental of this result: and as you may have opportunity of suggesting a trial of it to some clergyman similarly situated, I transmit it to you. It is a simple gargle made of a strong infusion of Cayenne pepper, with the addition of lemon juice and sugar,—or lemonade made of Cayenne pepper tea. In one month from the time of my commencing to use it, three times a day, I was enabled to resume my public duties; and have been able to dispense with it entirely during the last six weeks."

CAUTION.

A medicine very good in itself may nevertheless do much harm by being administered at an improper period of a disease to which it is well adapted, and knowing as we do, the mischievous and even fatal consequences resulting from empiricism, we could not admit the present simple recommendation into our columns, except with the restriction mentioned above. Our correspondent perhaps is not aware that the gargle he mentions is frequently prescribed by physicians in complaints of the fauces.

HEBER'S CHURCH.—We call attention to the interesting article which follows respecting the church of Hodnet, the beloved scene of the lamented Heber's parochial labours.

HODNET CHURCH.*

I sat down upon an old bench of heavy black oak in the rector's chancel of Hodnet Church. The day was very beautiful; it was one of those mild sunny days that come, many of them together, before the blackthorn blossoms and the sharp east wind sets in, making a second, though a short-lived winter.—Through the Gothic archway of the little chancel-door, all seemed bright and cheerful in the open air, the atmosphere full of golden light, the springing grass in the church-yard, the young fresh leaves just opening, the ceaseless cawing of the busy rooks in

* From the British Magazine, (in the Church.)

the high trees about Hodnet Hall, and the sweet songs of a hundred joyous birds.

The solemn quietness and mellowed light within the church were better suited to my mood. I was thinking of Reginald Heber. It was in that church that he had led the worship of the great congregation, during the period of his ministry in England, until he was made bishop of Calcutta. How often had his untravelled heart turned to his beloved parishioners in dear, dear Hodnet; and doubtless that country church and the old familiar faces there, had often risen up before him, and been welcomed with blessings from his kind and loving heart. I thought of his farewell sermon in the midst of his sorrowing flock, and of the affecting description given of his departure from Hodnet. "From a range of high grounds near Newport, he turned back to catch a last view of his beloved Hodnet; and here the feelings which he had hitherto suppressed in tenderness to others, burst forth unrestrained, and he uttered the words which have proved prophetic, that he 'should return to it no more!'" As I thought of him I blessed that gracious Master, who in culling his servant from the charge of a few sheep in this quiet and remote spot, to make him the shepherd of the flocks upon a thousand pastures, had so graciously fitted him for his high calling, not only bestowing upon him many splendid gifts, but those meek and lowly graces without which no gifts of genius could have made him fit to be the minister of Him, who is at once meek and lowly in heart, and the Great Shepherd and Bishop of our souls. I thought of that which has always appeared to me the most blessed assurance of his growth in grace, and his ripeness for eternity, the prayer found after his departure in his book of private devotions, bearing date the 28th of March. (He entered into his rest on the 3d of April.) "Oh my Father, my Master, my Saviour, and my King, unworthy and wicked as I am, reject me not as a polluted vessel; but so quicken me by Thy Spirit from the death of sin, that I may walk in newness of life before Thee! Convert me first, O Lord! that I may be the means in Thy hand of strengthening my brethren! Convert me, that I may be blessed to the conversion of many! Yea, convert me, O Jesus! for mine own sin's sake, and the greatness of my undeserving before Thee, that I, who need Thy mercy most, may find it in most abundance!—Lord, I believe—help Thou mine unbelief! Lord, I repent—help Thou mine impotence! Turn Thou me, O Lord, and so shall I be turned! Be favourable unto me, and I shall live! and let what remaneth of my life be spent in Thy service, who livest and reignest with the Father and the Holy Ghost, now and for ever! Amen." And as I thought upon this prayer of a contrite and believing heart, I felt how many of those who praise Reginald Heber for the natural sweetness of his disposition and his character, naturally lovely among men, how many that nothing of that disposition and that character which distinguished him as a renewed and spiritual man before his God. Had he rested in his natural character, it might have been said of him, "And Jesus beholding him loved him, and said of him, One thou lackest;" he did not however, rest in that fair and amiable character, but was taught by the Gospel to form his opinion of himself, and on his tomb it might have been written, and written in sober truth,

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

But how am I writing on, forgetting that I sit down to give some account of Hodnet. Ah! what that enters Hodnet Church will not sometimes forget every thing but Reginald Heber! We will go to his tomb, not his grave, for his honoured remains rest in another quarter of the globe.

On the side wall of the southern chancel, just beyond and just above the very spot where the rector of Hodnet had so often stood, is a tablet of white marble, upon which the finely shaped head and intelligent features of Reginald Heber have been in bold relief by Chautrey. The tablet itself is extremely elegant. There is a long inscription along for the monument of Heber, and too common place. I was glad however, to find an Eng-