

From the Church of England Magazine.

THE HEAVENLY JERUSALEM.

Bright city of the living God!
Our hearts ascend to thee;
By angels' steps thy streets are trod;
And there our own would be.
Brilliant and fair thy social scene;
But dreary all the space between.

Bursting from the eternal hills,
Thy living waters flow,
In thousand and ten thousand rills
To our lone world below,
To heal our earth, and speed delight
From lowly vale to mountain height.

Mansions of light, not made with hands,
In matchless grandeur rear
Their summits o'er the heavenly lands,
And cast their shadows here;
Telling vain man those distant, dim
Abodes of bliss remain for him.

And there are thrones of glory set,
And saints ascend thereon;—
The pilgrim and the stranger yet,
And crowds in ages gone;
The poor, the slave, the outcast, share
The kingdom of the Father there.

Bright city of the blest and free!
Angels and holy men!
The lonely long to visit thee,
Not to return again,
Till the new heavens and earth shall rise
All light, and love, and Paradise.

CHINA.

Recent intelligence from Canton, under date of December 10, 1836, informs us that little disturbance is apprehended by the missionaries, in the prosecution of their work, from the recent decrees of the authorities. A proclamation had been issued declaring that certain foreigners would be expelled from Canton before the 7th of December, and imposing other restrictions relative to the time which foreigners might remain there, &c., none of which decrees had been carried into effect, nor were expected to be.

The Rev. W. I. Boone,* it is expected, will be prepared to embark in June. His immediate destination is Singapore, which place will be his main residence for one year at least, to be spent in the preparatory labours of his mission. Owing to his sudden illness, the public meeting at Columbia, S. C. at which his instructions were to have been delivered, was omitted. Intelligence of his recovery, will, it is hoped, enable other arrangements to be soon made, for awakening extensive interest in the cause to which he is devoted. By the following letter from Rev. W. H. Barnwell, bearing date Charleston, April 20, it will be seen that the increased expenditure attending the enlargement of the missionary operations of our Church in China, has been in a great measure provided for.

Rev. and Dear Sir:—It gives me great pleasure to inform you that I am authorized by my congregation (St. Peter's) to pledge to the Foreign Committee, in their behalf, the sum of one thousand dollars annually, for the salary of Rev. W. I. Boone, as missionary to China.—*Spirit of Missions.*

From the Gospel Messenger.

What a Church CAN do.

What a Church can do, and our own does, is to give a sound confession of doctrine, and evangelical liturgy and offices, legitimate authority, the unbroken succession and right ordination of ministers, wise constitutions, canons and formularies; together with

* The third missionary from the P. E. Church in China.

books and homilies embodying the preaching she would wish to encourage. These are no slight advantages. * * * These are the means of salvation for souls—a rallying point for the primitive faith—a preservative against weakness, heresy and love of change—a principle of recovery and resuscitation from declines—a banner because of the truth.

What a Church CANNOT do.

What a Church cannot do, is to accomplish of herself, much less perpetuate, any of the spiritual ends of her appointment. She cannot give her priesthood the illumination of grace, she cannot inspire them with the love of Christ, she cannot infuse compassion for souls, she cannot penetrate with her own doctrines their sermons and instructions, she cannot preserve and hand down to succeeding ages the presence and blessing of Christ.—*Bishop of Calcutta.*

THE PROTESTANT EPISCOPAL CHURCH INDEPENDENT OF THE CHURCH OF ROME.

From her earliest beginning in England, she has had an episcopal constitution, and flourished more than one hundred and fifty years before becoming a legal establishment—an event which did not take place till Constantine the Great declared Christianity to be the religion of the empire. This emperor's mother was a native of Great Britain, and in that island, which was in all probability the place of his birth, he was proclaimed master of the world. Nor is it a violent conjecture to suppose that, under such circumstances, his native province possessed no common share of his favor and protection.

At the Council of Arles, which was convened by Constantine, three British bishops attended—a proof that the British Church had already acquired some degree of eminence. It was established long before the bishop of Rome had any authority beyond his own diocese; and in the seventh century, it was secured in its rights and privileges by the great Charter of English liberty. When, therefore, it is asked where the Church of England was before the Reformation, we answer—in the records of remote antiquity, and in the strongholds of Magna Charta; and it stood unaltered in its constitution by the Reformation, which merely enable it to wash itself clean from the impurities which it had contracted during its long connexion with Rome, and to reject the supremacy of her bishop. In every thing else, it remained the same religious society—the same legitimate branch of the visible Church that it had been for more than twelve centuries, though now renovated and brought back nearer to the standard of the primitive Church.—*Archdeacon Strachan.*

We have reason to account those happy afflictions which pass between us and our sins, and, by sensible conviction of the vanity of the world, that great idol cool our affections to it, and lower our expectations from it.—*Henry.*

Pretension is and must be vulgar; it is the sign of a low mind. Therefore a pretence at gentility (as it is called) is vulgar in circumstances where homeliness is quite the reverse.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 27, 1837.

CHURCH SOCIETY.—We hope that the interests of this newly formed and most important institution are not lost sight of by our readers, and that branches of it are in course of organization in the several country parishes.—We shall be glad to insert reports of the proceedings on such occasions in the Colonial Churchman, and we would earnestly impress upon all the members of the church, the necessity of their coming forward promptly and openly in support of an institution whose objects are so excellent. However desirable it may be to have considerable funds at the disposal of this society, we are far from regarding that as the primary object. We look upon unity of sentiment and action among the clergy and laity of the church, and the concentration of their affections and energies in promoting her prosperity—as the features of preeminent importance in the plan of this society. Hitherto our people have

taken little interest in the concerns of the church beyond the limits of their respective parishes. They have felt little sympathy in, and have been comparatively ignorant of, the general wants and interests of their Communion at large. But this society, if properly supported, will tend to root out this selfishness, promote a better acquaintance with the general condition of the church, and make each separate parish feel as members of one body, uniting the strong for the support of the weak, and all for the defence and extension of their church. To attain success in these objects, the society must be general—not confined to the rich and influential, but embracing the poorest in the land, and therefore it is a wise regulation to leave the sum that shall constitute membership within the reach of all. The smallest sum that will be offered will be accepted.—Let this be generally made known, and let the poorer classes in our parishes be invited to bring their mites, and thus identify themselves with the prosperity of their church, and the advancement of the Redeemer's kingdom. In this parish a very creditable commencement has been made. The occasion of the clerical meeting on the 12th inst. was seized for calling the attention of the parishioners to the proposed society; and on the evening of that day, a large and respectable assemblage met in the National School-house. The exercises of the evening were begun by singing part of the 67th psalm, after which prayers were offered up by the Rector of the parish.—The chair was then taken by John Heckman, Esq. who stated briefly the object of the meeting, referring to the Rector for a fuller statement of the plan and purposes of the Diocesan Church Society, which having been set before the meeting, certain resolutions as follow, were unanimously adopted. The first was proposed by John Creighton, Esq. and seconded by John Hunt, Esq.

Mr. Creighton observed, that it was quite unnecessary for him in this stage of the proceedings, to set forth the principles and details of the proposed society. They had been so fully and clearly explained by the Rev. Gentleman who had preceded him, that it would be a waste of time further to occupy the attention of the meeting on that subject. He observed, that at no period in the history of the church of England in this province, had it become more necessary than at the present for its members and wellwishers to unite themselves together for its protection and support. And he knew of no mode more calculated to effect that object than by means of a society similarly constituted to the one lately established at Halifax. The members of the church in this portion of the province will thus be afforded an opportunity of uniting themselves in closer bonds of union with their spiritual teachers, and will have better opportunities of manifesting their attachment to the doctrines of the church and their zeal for the support of her institutions. As the branch of the Diocesan Society now about to be formed at Lunenburg would in all probability be one of the first, it behoved all persons assembled to set a good example to other parts of the province, by uniting themselves zealously in furtherance of the objects in view, and by contributing liberally to its support.—Upon former occasions when the inhabitants of this county had been called upon for contributions in aid of their church, they have never been found wanting, and as now their assistance was more than ever required to promote her usefulness and to shield her from the assaults of her enemies, he trusted they would not be backward in affording it.—He concluded by observing, that it was not his intention to occupy the time of the meeting with a long speech, as in his opinion, actions upon this occasion were more required than words, and particularly as there were other gentlemen present who were more competent to elucidate the subject than himself. He then offered the following resolution—

Resolved, That this meeting cordially approve of the plan and objects of the Diocesan Church Society lately established at Halifax; and that a parochial branch of the same be now formed at Lunenburg—to be called the "Lunenburg Committee of the Diocesan Church Society."

Mr. Michael Rudolf, churchwarden, rose and spoke nearly as follows—

There are some who say a society of this kind