

DUTY OF ACTIVE EXERTION.*

It is an arrangement of a wise and merciful Providence, that, amidst a mass of population, deprived and distressed, some of those who are rich have their hearts so influenced by the grace of God as to lead them to engage in this labour of love; and to withdraw them from the world and pleasurable ease, to a life of active benevolence. Indeed where religious principles are in full operation, the subjects of them are not satisfied with mere contemplation: for though contemplation is peculiarly the exercise of a religious mind, it cannot be wholly so occupied; nor does it appear that the future occupation of the Christian consist in contemplation, for the glorified spirits are said to be the ministers of God ordained to fulfil his pleasure. The great truths of the Bible do undoubtedly engage the attention of the Christian; and he will retire to his closet to commune with his Father who seeth in secret: but he feels also that he lives to do his Father's will, in striving to bring his fellow-creatures to a knowledge of God, and to turn them from darkness to light and from the power of Satan unto God. The precepts and doctrines of Scripture are certainly the proper study of the Christian; but they enforce the practical duty of visiting the widow and the fatherless in their affliction. I was much affected with the declaration of a Lady on her death-bed, as recorded in a work written by a friend—"If we leave our comfortable homes and our warm fire-sides to go to seek souls and impart to them the knowledge of the Word of God, it will bear reflecting upon in such an hour as this, through which I am now passing."

INTELLIGENCE.

AMERICAN ITEMS.

Extract from a letter from the Assistant Bishop of Virginia, concerning the high School of that State.

Boston, August 5, 1839.

My first visit was to the institution at Flushing, under the care of the Rev. Dr. Muhlenburg, a worthy minister of our Church, who for many years has been devoted to the education of youth. I became acquainted with him twenty years since, when he was assistant to the venerable Bishop White, in the associated churches of Philadelphia. His zeal in behalf of the young was then in high exercise among the Sunday schools, to whose welfare he greatly contributed. That zeal continued to increase more and more in other places, where he ministered, until it constrained him to seek a larger field for its exercise.

He has now for many years been devoting his time, his talents, his fortune, all he has and is, to the full trial of an education, which shall at the same time make the Christian and the scholar; and the happiest success has thus far attended his labours.

His institution is situated on a point of land projecting into East River, about twelve miles above New York, and has every advantage which can be desired for the youths in the way of exercise, whether on the water or the land. Cut off from temptation, they here live as a large family in an extensive building, with Dr. Muhlenburg, and his assistants, and some female friends. There were nearly an hundred pupils, from the age of twelve and upwards, in the various stages of a thorough education. I spent a day and night in witnessing the various exercises, religious and literary, intellectual and corporal, which fill up their time, and was most highly delighted with every thing I saw. If I was not much mistaken, there was a high degree of innocent, youthful enjoyment mingled with the most orderly department, the utmost reverence for all holy things, and a steady application to study.

When they assembled morning and evening in their neat little chapel, with teachers and a few female friends, I saw one of the most interesting congregations which any minister could have.

The effect of a watchful, parental discipline, exerted by one who gives his whole soul to the work, seeking no other reward than the success of the same,

*From an address of the Bishop of Chester.—(Right Rev. Dr. Sumner.)

was, in this instance, beyond my most sanguine expectations. What might not some hundred such men and such institutions, scattered through our land, do for the cause of learning and piety. How can the wealthy more piously and effectually appropriate a portion of their earthly goods than to the endowment of such institutions? This gentleman has expended all that he has or hopes for, of earthly goods, in a farm and house, costing nearly forty thousand dollars, and without other reward than the good which shall be done. Already has he received a rich reward in the love and gratitude of a number of interesting youths, whom he has educated in the most perfect manner. Besides that general respect, which all manifested during the daily religious exercises, there are a number of them now in the institution, who give evidence of a lively interest in the one thing needful. By request of the principal I had a personal interview with fifteen of the pupils, in reference to the Lord's Supper, which was to be administered on the following Sabbath. Some of them had already participated, and others were candidates for that privilege. And what added to a deeper interest to the occasion was the fact, that the greater portion of them had already resolved to devote themselves to the work of the ministry.—After spending some of the most deeply interesting hours of my life at this scene of disinterested benevolence and piety, I left it with an increasing conviction of the duty of following this excellent example in our own state and diocese.

I will also add a few words concerning a similar institution, by a gentleman of similar character, in the neighbourhood of this place, (Boston.) The Rev. Mr. Wells, a minister of our church, has also for a number of years been in the most pious and disinterested manner devoting himself entirely to the education of youth, and with the happiest success. I spent a day and a night also with him, and saw and heard all that belonged to the school. He has arranged all his buildings and his whole household, with a view to the most effective prosecution of that to which he is, from duty and feeling, entirely devoted. His scholars are his children, and he is with them by day and by night, in school and at play, and a happier and more loving family is not to be seen. There is, nevertheless, a steady, strict discipline, which keeps all in such good order, that it is a pleasure to be with them.—*Southern Churchman.*

Indiana.—Many indications of the blessing of God upon the means used for the establishment of his kingdom, are found in the history of missionary labours in Indiana, since the last report. A Diocese has been formed in this part of the charge of the first missionary bishop, and admitted into our general ecclesiastical union.—Within a few months past, in three successive Sundays, the missionary bishop consecrated as many churches, and more recently he has laid the corner stones of as many more. Several places of great importance have been for some months constantly asking for missionaries, and hold out great encouragement to hope for the speedy establishment of the Church in them.—*Spirit of Missions.*

The Clergy of Ireland.—The delay in issuing the pittance of five shillings in the pound, the proportion allowed on the amount of their schedules for the years 1835, 1836, and 1837, is harrassing in the extreme to the clergy. Their memorials and schedules were lodged in October last, and from the answer of Lord Melbourne to questions put to him in the House of Lords, the Clergy were led to expect a receipt of £70 per cent. on the amount of arrears included in their Schedules, but this expectation has been miserably disappointed, and £25 per cent. only is the amount awarded. If the £100,000, abstracted from the million balance had been restored, there might have been a less inadequate dividend. Many of the Clergy have been detained in Dublin for weeks past, in the hope of receiving each his pittance, unable to return to their families without it, and obliged to incur extra expense in awaiting its issue.—*Irish Paper.*

The Church in the Isle of Man.—"Nothing," says Bishop Wilson, "is more commendable than the

discipline of this Church. Public baptism is never administered but in the Church, and private baptism as the rubric directs. Confirmation, and receiving the Lord's Supper is a necessary preparation for marriage." The Bishopric was founded by St. Patrick, A. D. 447. Bishop Wilson drew up the code of Ecclesiastical Constitutions which passed into a law in 1703; and Lord Chancellor King said of it, 'that if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man.' The Bishop contributed liberally from his private purse to the maintenance of the clergy and of the Church. The Chapel of St. Matthew at Douglass was built chiefly at his own expense; he subscribed to the building and repairs of the Churches, and published the first book ever printed in the Manx language entitled, *The Principles and Duties of Christians.* The veneration in which his memory is held is unbounded. He died in 1755, having been 58 years Bishop of Sodor and Man.—*Banner of the Cross.*

Jubilee College.—A letter from the Rt. Rev. Bishop Chase, dated August 3, 1839, received at the office of this paper, furnishes the following intelligence. The Bishop says:—

"You will have pleasure in learning that the School-house and Chapel of Jubilee College is up and the roof nearly on. The flooring and inside seats prepared—the window glass setting in the heat made sashes. The whole looks incomparably well. The teacher's house is finished and painted, and though small, serves to set off the venerable appearance of the chapel with its buttresses and gothic windows, all overshadowed by full grown and spreading oaks.—The school will commence, and the candidates for orders will begin their studies in the early part of the autumn if I be not obliged to stop for want of funds. All is long ago gone which I have received of others and my present liabilities frighten me. God will help me for Christ's sake. Amen."—*Chris. Wit.*

Romanist Toleration.—In Austria it is unlawful to build Protestant churches with towers, bells, or an entrance from the street; in fact, with any appearance of a church. Protestants are obliged to pay the Roman priests not only the tithes but the dues for baptism, marriage, and burial, and it is the Roman priest who keeps the official register of births, deaths, and marriages. The Roman clergy have the right of intruding into the chamber of the sick Protestant, but Protestants are not allowed to converse with their Popish fellow subjects upon religious subjects. Unless there be one hundred Protestant families, or 500 souls, the erection of a congregation is unlawful.—Such is the Austrian law, but even this niggardly measure of religious liberty was most unjustly withheld from the Protestants of Zillertal. The known and written and public law of Austria was basely violated, not by a tumultuous mob or a fanatic priesthood only, but by the hereditary and official guardians of the law.—*Quarterly Review.*

Convert from Popery.—The Bishop of London has lately ordained, as a minister of the Church of England a gentleman who has been born and educated in the Church of Rome, and had been studying at Rome eight years to qualify himself as a minister of that Church. His residence at Rome has led to his conviction of the errors of Papacy, which he has in consequence renounced, and is now a zealous defender of the faith once delivered to the saints.—*Windsor and Eaton Journal.*

At the commencement of Washington College, Hartford, on Wednesday last, seventeen pupils graduated. The degree of D. D. was conferred on the Right Rev. David Moir, of the Diocese of Brechin, in Scotland, and on the Rev. Titus Strong, of Greenfield, Massachusetts.

Maynooth College has received of the public money from the year 1796 to 1838 inclusive, the enormous sum of £383,637 12s. 1½d.