

another, and so may all. And if all stay away, why need he go? The subject deserves consideration. We affectionately invite it.—*Missionary.*

DEVOTIONAL USE OF THE CHURCH SERVICE.

The tract on this subject which follows was written by the Rev. William Dodsworth, for circulation in his parish of Margaret Chapel, St. Marylebone, London, where it has produced admirable results. Our reprint is from the *thirty-fifth* English edition. It is well adapted for our congregations generally, in very few of which the responses are as "the sound of many waters":—

An Address to the Congregation of this Church.

It appears to be a fault in the character of the religion of our day, that too *exclusive* importance is attached to preaching, to the neglect of the other part of the Divine Service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy Eucharist. The congregational use of our highly prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely *read over* by the Minister and the Clerk in *hearing* of the Congregation, and when it is used *in behalf of* and *with* the Congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the Service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote as far as possible the devotional character of our Service;

First, by diligently attending to the directions of the Rubric.

Secondly, by repeating all the Responses, and not omitting the "AMEN" at the end of each Prayer, in an audible voice.

Thirdly, by joining in the SINGING, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father through Jesus Christ our Lord. Amen.—*Missionary.*

ST. PAUL'S COLLEGE.

On Saturday, October 15, the Bishop of New York laid the corner stone of St. Paul's College, College Point, Long Island. Addresses were delivered by the Rev. Dr. Muhlenbergh, the Principal of the College, and by the Rev. Dr. Hawks. The Rev. Dr. Berrian, and the Rev. Messrs. Bayard, Shelton and Diller were also present. It is long since we have recorded an event with greater satisfaction. Among our manifold omissions as a Church, perhaps, the most glaring is our neglect to avail ourselves of the influences of education. Among the causes that threaten dissension and destruction to our civil institutions, probably, the most prominent is the neglect to conduct the education of the country upon the basis, which alone can stand, the Gospel in the Church. To both these evils, the institution of St. Paul's College presents, in its degree, the proper remedy. It will be a Christian college. The Christianity which it will uphold, and which *will uphold it*, will not be Christianity in the abstract, but Christianity in the Church. "Would we promote a spiritual Church," says Bishop McIlvaine, in his late admirable Charge, "we must see well to the maintenance of its outward form and body. The Lord will not keep the city while we neglect the walls and bulwarks, any more than we can keep the city by walls and bulwarks, without the indwelling of the Spirit of the Lord."

It is a trait of peculiar interest in this institution, that it is the result of well-directed private enter-

prise. The Rev. Dr. Muhlenbergh has long devoted his time, his talents and his fortune to the cause of Christian education. He has had much to contend with, and he has had to contend single-handed. But God was with him, and he is triumphant. His Christian Institute at Flushing has long been the best Seminary for boys in the United States. It has now grown into a College—or rather, for the Institute will still go on, a College has grown out of it. We invoke God's blessing on the work. We invite for it the favour and the prayers of all who desire well to the Church and to the country. We commend the example for universal imitation.—*Ibid.*

"LARGE PRINCIPLES OF RELIGIOUS FREEDOM."

Our serious readers may judge how much of what follows, from the Christian Observer, applies to our own country.

"There are those, both in and out of the House of Commons, who consider even the chaplain's daily prayer an infringement upon the rights of private conscience; and as it would not by any means get over their scruple to have a sessional cycle of chaplains, of all possible codes from Atheism and Judaism, through every variety of sect and persuasion, in order that each member might in turn have a chaplain of his own faith once in a century, their argument against a National Religion excludes all forms of devotion whatever; so that, though good Christians in detail, we are to become collectively a band of Atheists; which is the plain English of that gentle periphrasis in the King's speech, 'large principles of religious freedom.' Why will not pious Dissenters calmly look to the depth of the chasm which they are so eagerly assisting to excavate?"—*Ibid.*

IT TAKES A GOOD PASTOR TO MAKE A GOOD BISHOP.

If a man be not faithful over a few things, who will make him ruler over many? "If a man know not how to rule his own house," says the apostle Paul, taking even a narrower ground of inference, "how shall he take care of the Church of God?" The Christian Observer thus illustrates the preparation which the pastoral office supplies for the Episcopal, in the case of the late excellent Bishop of Litchfield and Coventry.

"Who, that knew Bishop Ryder in the exercise of his Episcopal function, can doubt that his eminent usefulness as a ruler in the house of God was in a great measure owing, under the Divine blessing, to the experience he had previously acquired in the subordinate departments of the ministry? He never could have shewn that minute acquaintance with the wants of "all the flock over which the Holy Ghost had made him overseer," nor that tender regard to the least and feeblest of the fold, which won the hearts of all, had he not known from personal habit and experience the heart of a pastor; and that, too, a heart warmed with the love, devoted to the service, and renewed after the image, of the Chief Shepherd."—*Ibid.*

From Bishop B. T. Onderdonk's Conventional address.

CHANCEL S.

"Monday, 6, consecrated Zion Church, Greene; the chancel of which, I think it my duty to observe, comes nearer to what a chancel should be, than any which I had previously seen, combining, as it does, the important requisites of sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet in such chancels as are usually provided in our churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view, as if performed behind an intervening screen." The chancel, says the Bishop, in a note, "should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of Clergy on solemn occasions."—*Ibid.*

OUR CATHEDRALS.

For my part, I am old-fashioned enough to prefer God's sanctuary to a room, and the prayers of the Church to any of recent date. They chime in with

our everlasting sympathies, I love, too, with special love, an old Cathedral: all its inspirations are heavenly; I seem to tread on holy ground,—'the pillared arches over my head, and beneath my feet the bones of the dead.' I love its 'long-drawn aisles and fretted vaults,' its clusters of arches, so like the sacred grove in the Jewish temple, and whose forms the art of man has haply borrowed from the sylvan beauties of nature. I love the subdued mellow light which streams through the stained glass, where angels and archangels, and all the company of heaven, and saints and martyrs, and holy men of yore, are emblazoned in bright array. I love to worship when and where my fathers worshipped; and to feel that every scroll, every stone, every relic of by-gone days, is the outward and visible emblem of the faith once delivered to the saints, perpetuated in the Church, and through her ordained Ministers appointed to be preached until time shall be no more. Bishop after Bishop, Priest after Priest, lie buried in this Cathedral; since the earliest among them had knelt, and prayed, and blessed his flock, on the very spot, perhaps, where I then stood; I knew that a thousand years had become as one day: but the same everlasting Gospel which they preached was in my hand; the same prayers, the same songs of praise rose up on high; and glory was ascribed to the same Triune Jehovah, 'as it was in the beginning, is now, and ever shall be, world without end.' The same apostolic exclamation, with which the Book of Life closes, sealed our assent to the same things,—nothing added, nothing taken away. But how did that word resound in my ears? Not in the unmeaning lifeless form which modern innovation has substituted for ancient practice: it rose and fell in accents loud, solemn, and universal; accents which every voice might have responded to, every ear heard, and every heart felt to its inmost core, through that immense edifice.—*Unpublished Journal.*

MISCELLANEOUS.

WHY ARE WE RIGHT-HANDED.

Sir Charles Bell on this subject observes, that for the convenience of life, and to make us prompt and dexterous, it is evident there ought to be no hesitation which hand is to be used, or which foot is to be put forward, and that there is indeed no such hesitation. Is this *taught us*? Or is it from *nature*?

There is a distinction, he says, in the right side of the body; and the left side is weaker, both as to muscular power and its constitutional properties. The development of the organs of motion and action, he adds, is greatest on the right side, as may be proved by measurement, or the opinion of the tailor or shoemaker. This superiority may be said to result from the more frequent use of the right hand. But whence the origin of this use or practice? It has been said children are taught by parents and nurses to use their right hand; but not always, and not generally, it is believed. Besides, this peculiarity is constitutional; disease attacks the left side and members more frequently than the right. In walking behind a person, we seldom see an equalized motion of the body? and we may observe the step with the left foot is not so firm as with the right; that the toe is not so much turned out in the left; and that a greater push is made with it. From the form of females, and the elasticity of their step, resulting more from the ankle than the hip, the defect of the left foot is still more apparent. We do not see children hop on the left foot. May it not be concluded then, that every thing (in the convenience of life) being adapted to the right hand, it is not arbitrary, but is owing to a natural endowment of the body, that the right hand is more strong and better fitted for action. We conclude, therefore, that the preference in using the right hand rather than the left, is not the effect of habit merely, nor adventitious, but is a provision of nature. This theory is not, indeed, universally received. The skillful anatomist alone can decide. If there are particular properties or mechanism, to justify the opinion, it affords a new proof of wise and benevolent design in 'the former of our bodies,' and of our being wonderfully made.

A good man is ever more ready to discern a merit or a virtue, than a weakness or a vice.