

undeniably serves to show that the influence of such teachings is of the nature of a dissolving view. As one enters the building of Trinity College, one is confronted by that ornamental extinguisher, the mitre, in conjunction with an amusing modification of the symbolical cross-keys of Rome; the diocesan coat of arms substitutes a crosier for one of the keys, and intimates thereby that the bishop will do his feeble best to conduct erring and straying sheep to the abodes of bliss, without pretending to the infallible authority involved by the possession of the double keys. As the writer sought to "improve the occasion" while waiting till the service commenced, he opened a hymn-book, wherein he observed, on printed label, "The third commandment obliges us to use both the name of God, and all things that are consecrated unto it, having His name and stamp upon them, with all due regard.—*Bishop Cosin.*" he consequently would pay "all due regard" to the following couplet which commences a verse in the hymn No. 476:—"Truly Jerusalem name we that shore, Vision of peace, that brings joy evermore!" The Society for promoting Christian *knowledge* has enriched the hymnology of the age with this contribution, and another, (No. 536) in which the congregation sung of "yonder ransomed nation," whatever that may happen to mean; the petition to "illuminate the Bishops," and to "forgive the ignorances" of their Lordships, came with the more force as the Bishop of the diocese happened to be present; His Lordship, and the rest of the congregation, with the exception of a *protestant or two*, wheeled round to *the South*, so soon as the Apostles creed was read; the "dimn, religious light" from the windows possibly prevented their perceiving that they were not fac-

ing *the East*; another ludicrous change of posture was observable when, as the offertory money was placed on the table, they rose, possibly in order to witness the remarkable spectacle. One may presume that there is no professor of elocution among the Collegiate staff, as the mode of reading the service by the three professors who officiated, was singularly unfortunate; one of them was apparently so unfamiliar with the service, as to guide himself by the aid of a be-ringed finger, until he reached the Lord's prayer, when he ventured to run alone; he who read the lessons, did so in an Ecclesiastical drawl which is but too characteristic of such a proceeding, and the gentleman on whom the reading of the litanies devolved, discharged the duty in a tone befitting "a miserable sinner." Of the hundreds of thousands in all parts of the world, who would on the 19th inst., hear the third chapter of Amos read, without any attempt at explanation, who among them would have any idea of its meaning? the same enquiry will, of course, apply to the psalms, and all the other portions of Scripture read in the public worship of the Episcopal Church; the perpetual ringing of changes between confession, and "absolution," (with the demonstrable unbelief of the latter) which characterizes the whole service, suggests that, so far as the ministerial order is concerned, "as it was in the beginning" of the Reformation, "ever shall it be," unless (which is not altogether improbable) comparatively enlightened laymen step in and prevent it. The Bishop delivered an essay on the passage "Learn of me," Matt. xi, 29. It is possible, one may presume, that the surpliced young men who formed the majority of the congregation, would be more likely to learn a lesson of meekness from