

The first absurdity which struck us, in a recent visit to this establishment, was the pronouncing "the absolution" by its newly-fledged "priest;" as none but they who have received "priest's" orders are allowed to read this composition, the individual who "pronounced" it on this occasion, simply acted according to rule. These renegade Methodists are so singularly lacking in the capacity to read whatever lies before them in the vernacular tongue, that inasmuch as the incumbent is, notwithstanding this deficiency, *Professor of Homiletics* at Trinity College, it may be well if he "improve the occasion" of visiting the College, to receive a little instruction in the art of elocution; he can then impart the same economically to the assistant minister. The reading of the several portions of Scripture, without either the power to say anything about them (in passing), and without the requisite knowledge on the part of the ministers, is so essentially a matter of form, that we shall pass it in silence on the present occasion, and address ourselves to the pulpit deliverance.

Had we happened to meet any babies, we had decided to quit the church, rather than again witness the operation of sprinkling them; we were therefore the less likely to be edified by the information that "His Lordship, the Bishop," had "charged" that this farce should be performed during public worship; we are satisfied that it would puzzle "His Lordship" to find a single person in any congregation who does not regard it as a nuisance, and that he could hardly have issued a "charge" more detrimental to the cause he is supposed to have at heart.

With this performance in view however for the following week, we were inflicted with a discourse from the incumbent relating to it; the harangue was made to depend on Mark x. 14, "Suffer little children to come to me, and forbid them not; for of such is the kingdom of God." One obvious remark which such a passage is calculated to call forth, when applied to the sprinkling of babies, is that the burden of proof rests with those who produce it for such a purpose; another observation which may be regarded as equally obvious, is that persons must be remarkably short of subjects on which to dilate, when they are perpetually harping on this antiquated craze; the rev. *harper* would appear also to have a pretty distinct impression that the common-sense of his hearers revolts against it, for he appeared not to have been so wrapt in devotion whilst engaged in the performance of this rite, but that he had observed "the amused expression on certain countenances which seemed to be ready to laugh if the children cried;" he also saw others "sitting bolt upright."

That mental process, styled "begging the question" is one with which this gentleman, in common with the generality of those of his order, is sadly familiar; hence we started with the assumption that we have two sacraments, of which, of course, infant baptism is one; in this so-styled sacrament, the infant is supposed to "receive remission of his sins," and yet we are told with regard to the other, that it is by the partaking of that *alone* that "we obtain remission." The rev. gentleman relieved himself of the usual amount of twaddle on this subject—"the mysterious operation of the regeneration of the child;" it "passed from death to life, from the power of Satan to God," it was "born again," "born after the Spirit, and received the power we need in order to resist the devil, etc.;" If so much virtue as that maintained by this advanced Methodist, attach to the operation of