

Church; he held that little children have a right to enter' that kingdom or Church; and that 'the members of the kingdom' 'are such,' that is, 'natural' children, or 'grown persons of a childlike spirit.' That membership he interprets to be not contingent and prospective, or conditioned upon death, but, real and present. And yet he believed that no one can be within that kingdom who is not regenerate. (See his Note on John 3. 5.) We have then the syllogistic premises: All members of the kingdom of heaven are regenerate; Children are such members; and then what conclusion a logician like Mr. Wesley would draw, we leave others to decide."

For the use of his societies, Wesley selected, from the Thirty Nine Articles of Religion, of the Established Church of England, such as he approved of, and, in these, now used universally in Methodism, as well as in that part of our Catechism which treats of Baptism, the preceding opinions are endorsed.

OUR SEVENTEENTH ARTICLE OF RELIGION

reads thus, "Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but, it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church."

We then administer baptism to an adult as a sign of the regeneration which we have reason to believe has taken place. Of what is it a sign in the case of an infant? Is it a sign of a re-