

nary means he hath appointed for that purpose; and to which God hath tied us, though he may not have tied himself. Indeed, where it cannot be had, the case is different, but extraordinary cases do not make void a standing rule."

Our readers cannot fail to mark the contrast in the language of Wesley as to infants baptised and unbaptised. Of the former, he says:—"It is certain, by God's word, that children who are baptised, dying before they commit actual sin, are saved." But what becomes of the unbaptised, of whom we are told, "it has been proved that this original stain cleaves to every child of man, and that hereby they are children of wrath, and liable to eternal damnation?" "In the ordinary way," Wesley answers, "they cannot be saved, unless 'his stain be washed away by baptism.'" "The benefit is to be received through baptism in particular, to which God hath tied us, though he *may* not have tied Himself." (Wesley does not declare that God has not tied Himself to this.) He makes an exception indeed in favour of extraordinary cases where baptism cannot be had; but his language seems fairly to signify that those infants who die in infancy unbaptised, and who lived where baptism could have been had, perish under that original stain which cleaves to them, and renders them liable to eternal damnation. And if he held that the children of heathens, dying in infancy, are saved, it seems inexplicable how he could have described these as extraordinary cases, and salvation by baptism as the ordinary way, and the standing rule; for, as such children have in all ages greatly outnumbered those in Christian lands, the extraordinary cases would thus have far exceeded the ordinary, and the exceptional cases have far outnumbered those according to rule.

The Methodist baptismal service, which was drawn up by Wesley, consists of extracts from that of the church of England. In "the Doctrines and Discipline of the Methodist church," the following are portions of the prayer offered before administering baptism to infants: "We beseech thee, for thine infinite mercies, that thou wilt look upon this child; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's church," &c. "Grant that this child, now to be baptised, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children."

There are different points here which we shall briefly notice. "May ever remain in the number of thy faithful and elect children." (1) For the interpretation of this language, we have simply to look to the passages formerly quoted from Wesley's sermons—passages in which he asserts that infants are in baptism born again, made children of God, and heirs of the kingdom of heaven; and to remember that, according to Arminians, the choice of God is subsequent to, and consequent upon, the new birth. The doctrine of Methodism is thus plainly that infants that are baptised are regenerated, made children of God, and so elected to everlasting life; and dying in infancy, are, of course, saved: while the unbaptised are not regenerated, not chosen of God, but remain under that stain of corruption which renders them liable to eternal damnation, and if they die in that state, perish. (2.) This doctrine, that infants are in baptism regenerated, and become the children of God, having a principle of grace infused into them, while the unbaptised remain in their