

right in high places. Mr. Wesley and the Methodists have no difficulty here—have nothing they hesitate to avow.—They know that the disembodied spirits of children, of *all* children, dying before the age in which they are capable of actual sin, “do behold the face of God in heaven, and are a place among the blessed; that the great Shepherd came to save them.” They know that it is “Not the will of our Father which is in heaven, that one of these little ones should perish.” Nor would they hesitate to say with Bengel, “Infants are objects of God’s care, not that they have not been under the curse, but because they have been rescued from it.” The human race was one *lost* mass, in which even infants, even those of the best disposition are included on account of original sin; but the whole of it has been redeemed. If a King declare that he will rebuild a city that has been consumed by fire, he will not have his words understood of a single street.”

6th. The inferences this writer would draw from the wording of the baptismal service—explained by the passage from the sermons—in which it is said, “Our Church” (the Church of England) “supposes”, &c., are of a piece with the rest of the argumentation, and is a further proof, if such were wanting, that he has yet to learn something more of Arminianism and Methodism than he has yet learned. The doctrine of Arminians is simply, That God from all eternity determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.” And as it regards children, “God has taken the whole human race into the grace of reconciliation, and has entered into a covenant of grace with Adam and the whole human family in him; in which he promises the remission of all sins to as many as stand steadfastly, and deal not treacherously with the covenant; and since infants have not transgressed this covenant, they do not seem to be obnoxious to condemnation,”—(Apology 13-14). A Methodist writer or teacher that would be guilty of teaching a dogma such as that charged upon us in the *Record*, would not only find himself in opposition to the general sentiment of the Methodist people, but would, and should, be impeached. From the commencement of our history we have had no debate on this subject, but have borne one uniform testimony, “that all infants, dying before actual sin is committed, are admitted into heaven through the merits of Christ,” and for any one to assert, as the writer in the *Record* does, that the doctrine of Methodism is “that infants dying unbaptised, perish”—without better proof than he furnishes (and he gives the best at hand) is enough to convict any man at the bar of conscience of a breach of the