

the distinctive quality of his theology. If death came by one—Adam,—life came by one—Christ; and were he now living he would endorse the utterance of the sainted Mercier, “It was only by the interposition of a Mediatorial Grace, that the guilty pair were not crushed at once, but simply driven away from the tree of life; yet only by this extension of earthly life did it become possible to gather a family, and initiate a race; so that it is only through the atonement that there has ever been a childhood.”

3rd. It is a matter of thankfulness, that with all Mr. Wesley’s leaning to baptismal regeneration—which, by the way, was not the regeneration of Dr. Pusey—he does admit that all who die in infancy, being baptised, are saved, which is infinitely more satisfactory than the Calvinists’ creed, which declares that, “the efficacy of baptism is not tied to the moment of time when it is administered; yet notwithstanding by the right use of the ordinance, the grace provided is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the council of his own will, in his appointed time;” (*Confession of Faith*, Art. 28.) So that according to his teaching there are some, even of the baptised, to whom the grace does not belong. Comment is unnecessary here; there is the statement in its own baldness, and so it shall remain.

4th. When Mr. Wesley said “Baptism was the ordinary way through which the benefits of Christ’s death are received by infants, and by which they entered the church, he did not say there was no other way; nor did he affirm there was no salvation without it—if he had he would have gained a little too much towards Dr. Troiss and Calvinism, which says, “out of the visible Church there is no ordinary possibility of salvation,” and that baptism is ordained by Christ for the solemn admission of the party baptised into the Church, (*Confession of Faith*). Wesley admits the right of infants to membership in Christ’s Church—says they ought to come to Christ—that no man ought to forbid them. But does he ground his right upon baptism? Plainly not; but upon “the free gift which comes upon all men unto justification of life.” He declares “they are under the evangelical covenant—and have a right to baptism, which is the entering seal.”

5th. If the charge against Mr. Wesley could be sustained, it could not be upon the same ground as that upon which it is preferred against Calvinism. That against Wesley is based upon a few terms of equivocal meaning, and is refuted as soon as made, by a bare reference to the general teaching of his theology, whether in prose or verse;—for he does not hesitate to say, nor his followers to sing,

“Thy undistinguishing regard, Was cast on Adam’s helpless race;  
For all thou hast in Christ prepared, Sufficient, sovereign, saving grace.”