

church, and that they should be acknowledged as such, &c. &c., is to make the sacrament of Baptism a nullity, &c. &c."

Page 30:—

"Parents have a right to claim this relationship and its privileges for their children, until such children are excluded from the church by the lawful acts of its executive authorities."

Page 16:—

"I know of no scriptural authority to exclude any person from the Church of Christ on earth, except for that which would exclude him from the Kingdom of Glory, namely, 'immoral conduct.'"

"I do not regard as Wesleyan, or having the sanction of Mr. Wesley, the making attendance at Class Meeting an essential condition of membership in the Church of Christ."

Page 5:—

"In vain have I sought for an instance of Mr. Wesley excluding an upright and orderly member, for merely non-attendance at Class Meeting."

The above quotations do, I sincerely believe, embrace the substance of Dr. R.'s Pamphlet, so far as his objections to Wesleyan Methodism, therein, are concerned. The sum of all, I take to be,

*First.*—Baptism *admits* or *makes* children members of the Church of Christ—of the *visible* church—of some *branch* of the visible church—and of the same branch as is the minister who administers the ordinance. These baptized children, by right and privilege, continue to be members of such branch of the visible church until lawfully excluded; which exclusion cannot take place, except for immoral conduct.

Inference.—*Therefore*, attendance on class meeting cannot be a proper condition of church membership.

*Second.*—It is *unscriptural* to exclude *any one* from the Church of Christ, except for immoral conduct; and *unwesleyan* to separate any upright and orderly member from the church, for mere non-attendance at class meeting.

Inference.—*Therefore*, to make attendance at Class Meeting a condition of membership, is both unwesleyan and unscriptural.

I believe there is grievous error here; that the error lies in the *positions* assumed; and that *both* positions are radically wrong.

No. 1 Position relates to *Children*. It is with no trifling degree of anxiety that I feel, on examination, I shall be obliged to reject the stereotyped terms and sentiments of much that is written in reference to the relationship of children to the church, and the efficiency of baptism in connection with that relationship. There