

Up to the very moment of death, a dying child possesses no mental or moral capabilities, which a living child does not possess, and, whatever spiritual condition or qualification is possible in the one case, is possible also in the other. And, so far as we can discover, the Fathers of Methodism, with one possible exception, are clear in their testimony, not only as to the possibility, but, as to the fact, that all children occupy in the presence of God, a position corresponding to that which in adults is called by the names of justification, regeneration and adoption. The one possible exception to whom we refer is

RICHARD WATSON.

This author seems, in the *Institutes*, to advocate the opinion, that "justification with it attendant blessings," is only bestowed upon children in the case of their death in infancy. In his exposition of Romans, 5. 18., we meet this remark; the free gift "did not come immediately upon children, whether they die in infancy or not," and, subsequently, it "is actually applied in the case of all those dying in infancy." The inference is, that, the "free gift" is only applied in immediate antecedence to their dying, and, prepares them for that event.

Now, we are greatly puzzled in our attempt to harmonize this opinion with other statements of the same author. For example, in his exposition, before quoted, of Matthew 19. 14., he says, "If