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change, and the fruits of the spirit described as resulting from it, it cannot be denied that the substitution of baptism for scriptural regeneration must be the cause of keeping many from seeking to experience the renewal of their mind by the power of the Holy Ghost; and beyond all doubt the reception of this error has caused thousands to rest in a false security, without the life of God in the soul.

4. Calvinistic writers, in order to be consistent, have been compelled to deny the salvation of infants, (except they were elect.) But to relieve the harshness of consistency with their theoretic creed, it has been generally assumed that all who die in infancy are saved, being regenerated by special grace. Logical consistency is sacrificed, rather than do violence to parental affection and hope; or tarnish the justice of God our Creator, by representing Him as dooming to eternal suffering the innocent who had never transgressed His law.

The most common opinion among those who believe in total depravity, and also in the salvation of those who die in infancy, is substantially the same as the theory last stated, viz., *that God regenerates those who die in infancy, and thus gives them a meetness for heaven, and a claim to its happiness.* A late writer on this subject says, "But I *assume* that they who die in infancy are included in the plan of redemption; and that God, having purposed to take them out of the world, ere they reached the period of accountability, purposed also to prepare them for the change; and even when no evidence, from the nature of the case, be given, let them, (parents) hope for it; and if the child peradventure be snatched away by death, let them hope and believe that regeneration has prepared it for the glorious transition." (Dr. Waterbury). The general consolation given to parents is of the same hesitating character. To all this we have one important objection. We have no right to hope if we have no ground of hope, and no right to make assumptions