

convictions of right. Infant children we know are innocent—are guiltless of actual transgression. They have never by violating the Divine law incurred its penalties; and their present condition is not caused by anything they have done, or may do. Every feeling of our unblessed nature, every idea of justice and righteousness, rises up in rebellion against the thought of a holy and just God, consigning to eternal misery and death, those helpless and unoffending innocents. We feel that it cannot be. No sophistry of argument, no authority of creeds, can hush the shuddering repugnance, which such a thought wakes up in every rightly constituted mind. The universality and strength of this feeling is unmistakably seen, in the fact, that in spite of creeds and confessions of faith that would logically lead to a denial of the salvation of infants, who die, in infancy, (or at least many of them,) there have been few unwilling to sacrifice the consistency of their theology, rather than attribute such cruelty to God the Merciful and Just. If it be thought by any, that the suffering of infants is inconsistent with so high a moral relationship to God, as we have assigned them; it must be remembered, that all natural evil and suffering is not punishment for sin. This has been often unwarrantably assumed; but there are wise ends for which suffering may exist in the world, without existing as punishment. Those who maintain the dark view of the question we are opposing, endeavour to relieve their feelings, by removing the difficulty one step further back. They cannot think that God would punish innocent beings with suffering; but they declare that He imputes the sin of Adam to them, and accounts them guilty, that they may be suitable objects of punishment! If it would be cruel and unjust to punish them if innocent, it would be equally so, to impute guilt to them in order to expose them to suffering. Psalm li. 5, "Behold I was shapen in iniquity and in sin did my mother conceive me," is frequently quoted, to prove that all infant children are in a state of death, without a saving interest in Christ. But it proves no such thing