

to guard those who
on and misapplica-

a depraved nature.
nature, there is in all
holiness, and to take
ly intimated how-
se dark pictures of
in the Calvinistic
maginary punishment
to justify it. For
s of human nature,
Watson, "regard the
ar first parents and
provision of mercy
cluding in like man-

n a gracious state.
of Christ, as places
ee before God, and
rm "*justification*"
be justified in the
ho repents and be-
forgiven. But by
ce, they stand in a
s, as with those who
this relationship, to
ey are saved, and
grace of him who is
sume, that such are
neration, in view of
w here stated is am-
proof bearing upon

1. It is very clear both from the Old and New Testaments, that children are included in the covenant of grace, and the promise of a salvation through which all nations of the earth should be blessed; and they consequently share in the blessings, of the great salvation of the gospel.

2. The Holy Scriptures, and especially the words of the Saviour, explicitly confirm this assurance. "Even so," saith the Saviour "it is not the will of your Heavenly Father, that one of these little ones should perish." (Matt. xviii. 14). This is direct testimony, that salvation is God's will concerning them. Again, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold, the face of my Father which is in heaven," (Matt. xviii. 10). In this it is at least asserted, that they are special objects of Divine favor and guardian care. When *little* children were *brought* to him, that he should bless them, he took them up in his arms, put his hands upon them, and blessed them; declaring that "of such is the kingdom of heaven;" words that no sophistry can so pervert, as to deny them, to be an acknowledgment to children, of an accepted relation to himself, as members of his spiritual family. Else how could he say, that he that receiveth a child in his name, receiveth himself? The apostle Paul distinctly declares, that "as by the offence of one, judgment came upon all men unto condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life, (Rom. v. 18). "This free gift is bestowed upon all men, *in order* to justification of life; it follows then that in the case of infants, this gift may be connected with the end for which it is given, as well as in the case of adults; or it would be given in vain, and in fact be in no sense whatever, a gift or benefit, as standing opposed in its results, to condemnation or death."—(Rev. R. Watson).

3. This view of infant childhood lucidly set forth in the word of God, is corroborated by reason; and harmonizes with our deepest