

nature, always tending to actual offence, and, the conditional liability to eternal death."

It may again be asked, if the atonement meet the human being at the very dawn of life, so that he is justified, does not this imply a removal of his depravity; and can we judge of the purity of heaven by the temper of an infant's mind? We reply, by no means. These questions incorrectly suppose that no depravity can exist in a justified nature. We cannot judge of the purity of heaven by the mind of any Christian adult. There is enough depravity there to lead him every day to confess himself a sinner before God. In the highest state of grace on earth there is depravity sufficient, if allowed to have its sway, to lead to a falling from grace and to the end of a cast-away. Our natural depravity is never totally removed until heaven is gained. Then, if depravity does exist in a justified adult, may it not also exist in a justified infant?

A justified adult is conscious of the presence of an "enemy within." Children whose powers are just-developing, are conscious of the same "enemy within." If properly instructed and nurtured, they may begin to conquer this enemy with the first consciousness of his presence, and, may never, by yielding to his stratagems, experience a greater separation from God, than a justified adult may experience. If uninstructed and unnurtured, they fall an easy prey, as we believe many justifi-

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