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GENERATED," and "born *again*," have no appropriate application, in the sense in which they are used in the Scriptures. For if this is true, how can it be truthfully or appropriately said to all, "ye must be born again?" This doctrine is practically very close to Pelagianism, whatever the theoretic difference may be said to be; and far from its reception being a means of awakening a deeper interest in the condition of the young, and producing important practical benefits, it has a directly contrary tendency. For those who receive as true the doctrine that they were born again in infancy, are most certainly in danger of substituting this imaginary regeneration for a real spiritual change. In this respect it is precisely on a level with Baptismal Regeneration. And if those who believe in the necessity of experimental regeneration, through the deceitfulness of sin, or selfishness of heart are frequently deceived, and live without this essential change, how much more likely is this result to take place with those who are fortified in their self-righteous confidence by a false, but congenial theology? Our observations on the general subject of Infant Regeneration, will equally apply to the particular form of it which we have here examined.

II.

INTEREST OF CHILDREN IN THE ATONEMENT.

We come now to submit that view of the question, that to us appears to harmonize best with the truths of revelation, and the deductions of unbiased reason. In attempting formally to discuss the character of unconscious and irresponsible beings, it is difficult to find terms to express our meaning. We here enter on a region, where the light grows dim, and firm-footing fails. There are no theological terms to express their condition. The scriptures do not supply such. And it is scarcely possible to use a single term, in defining the moral condition of infants, not open to well founded objection. This difficulty which exists in the nature of the subject,