

infant heart, with which we are acquainted, are in the case, not of children who died in infancy, but, of those who lived to maturity.

JOHN FLETCHER,

unequivocally interprets the Scriptures as teaching that the 'free gift' does come immediately upon all children, conferring on all "justification with its attendant blessings." This is, indeed, one of the great arguments, both of the "Appeal" and, the "Checks." So confidently does he rest in this belief that he replies to his opponents, who charged him with inventing a new justification, "you are both conscious that your two favorite doctrines will appear empty dreams, if the doctrine of the *justification of all infants* without faith is true."

Of his "four degrees, which make up a glorified saints eternal justification", upon which he dwells, at great length, in his *Fourth Check*, the first is that "which passes upon *all infants universally*, and, is thus described by St. Paul, 'As *by the offence*' &c. Rom. 5. 18. This, he calls "a universal seed of life," "the imputation of righteousness to them," and, also, "the washing of all mankind white in the blood of the Lamb, from the guilt of original sin, so as to remit the eternal punishment of it."

Of this he says, "God *absolutely* wills that *all men* should be *unconditionally* saved with au

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