

elect? If it does not, why distinguish some infants by the epithet "elect?" But this will more obviously appear from farther developments of this doctrine found in other parts of this Confession. "God from all eternity did by the most wise and holy counsel of his will freely and unchangeably foreordain whatsoever comes to pass"—page 15. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death"—and "their number is so certain and definite that it cannot be either increased or diminished"—pages 16, 17.

Now, reader, if the "number" of both the elect and non-elect "cannot be either increased or diminished," and if the "number" of each of these classes was rendered thus "definite" by a "decree from all eternity," you will readily perceive that all persons must be at birth, nay previous to birth, and forever thereafter, either elect or non-elect! and that consequently there are non-elect as well as elect infants! and hence the Confession is quite consistent with itself, though not with the scriptures, when it tells us that "elect infants (contradistinguishing them from non-elect ones) dying in infancy are saved." But those who "from all eternity" "were predestinated to everlasting death," and who die in infancy, what will become of them? Will death spare non-elect any more than elect infants? If all persons at birth are either elect or non-elect (and such they must be according to this Confession of faith) then if non-elect infants die in infancy, into heaven they cannot enter! Tender, affectionate mothers, look at this! if you have subscribed this Confession, look at this! then look into the faces of your prattling little ones, and tremble!

But the Confession says, that "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit." Of this we require proof. As easily could we believe the mystic nonsense of popery as this, unless some promise to this effect can be shewn in the scriptures. Do not the advocates for this Confession teach that regeneration is "*a change of heart?*" At what period then is the heart of the "elect infant" changed? Immediately after birth? Immediately previous to death? Regenerated without knowledge! without faith! without repentance! unconscious babes regenerated! *Mirabile dictu!* Have the fabricators or advocates of this Confession ever seen a little babe exhibit signs of "*a change of heart?*" Was it more patient or less fretful after regeneration than before? Did it love God? Was either its head or heart spiritually illuminated by the truth? Transubstantiation, here is, if not thy sister, thy cousin german! Is not this an old wife's fable? There is no need for infantile regeneration such as this Confession teaches—having never known either good or evil, they have no sin for which to repent.—The second Adam will save them from all the consequences of the sin of the first Adam; will bestow upon them in the resurrection all the change which they need to fit them for heavenly glory. To his name be praise forever and ever! Amen.

SECOND CLASS, *Such persons as obtain pardon in this life, and die in a state of justification.* These persons having lived to years of accountability, "have all sinned and come short of the glory of God,"