

of. Either we
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 their safety. But
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 regeneration, which
 children who die in
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life, and without one particle of moral ability or excellence in his nature, in order that the whole work of his resurrection from spiritual death might be ascribed to the irresistible energy of the Holy Spirit. The utter inability of man, and the irresistibility of the Spirit's influence, are evidently doctrines adjusted to each other, designed to harmonize in the creed, of which they form so prominent a part. Even Arminian writers have probably used some of these terms and phrases in a manner that neither the Word of God nor the experience of men would fully warrant. Though we believe that the doctrine of universal infant regeneration, taught by the late Mr. Mercein, and others, is untenable; yet we cannot receive with cordiality some of the views and expressions presented by divines of the most undoubted orthodoxy. When we hear the sufferings of infants pointed to us as evidences that they are guilty objects of Divine wrath, or hear it set forth that every child born into the world wears the image of the devil, we confess a decided preference for language and sentiments of a more scriptural character. We revere the memory of the great and good, whose work is now with God, "nevertheless we have a more sure word of prophecy, whereunto we do well that we take heed." And let it be remembered that we follow not those great men best by an unquestioning faith in every sentiment and proposition they wrote; but rather by searching for truth, with the same independent scrutiny that characterized their researches. We should love truth better than creeds—better than names—better than even reputation or life. Thus the martyrs spirits of the church have ever loved it.

We cannot admit that all unconverted men are so totally depraved that there is nothing in them to command approval, for we see as a matter of fact that a great difference exists between the best and the worst of the unconverted class. Nor yet that man has no moral ability previous to his conversion, for there can be no responsibility without ability; and we know that all men are