

this doctrine, such as we might reasonably suppose would belong to a doctrine descriptive of the operations of God, whose "ways are equal." As all mankind were involved in death and innumerable evils, and all this too in pursuance to a divine sentence, without any act of their own, does it not appear that consistency, that the equality of the ways of God would require their redemption, and that God would effect their redemption without any act of their own? That God will perform this work of wonderful mercy, the above scriptures, we think, prove most indubitably.

But in order to present this part of our subject more intelligibly, and prevent misconception and misrepresentation, we shall suppose mankind to be divided into three classes or orders. The first consisting of infants and idiots; the second of such persons as obtain pardon in this life and die in a state of justification; and the third of those who live and die in their sins.

FIRST. Infants and idiots. We have placed these in a separate class, because they are not *accountable beings*. The scriptures teach us that "God requires of every person according to his ability," "according to what he has, and not according to what he has not;" "and that to him that knows to do good and does it not, to him it is sin." But infants and idiots have no moral ability, neither know good nor evil; therefore obedience is not required of them. The gospel does not command them to believe, repent, and be baptised; nor indeed to perform any other act of obedience. And as "where there is no law there is no transgression," infants and idiots not being the subjects of moral law, are as incapable of disobedience as of obedience. If saved then (and we believe that they will all be saved) it must be without obedience. Will they not be saved through the righteousness of the second Adam, the Lord from heaven, by a resurrection from the dead? We answer in the affirmative. "*The free gift*" has come upon ALL upon whom the "*offence came, unto justification of LIFE.*" Jesus will, through his "*righteousness*," raise all infants and idiots from the dead, for "by Christ shall all be made alive." This will be to them complete salvation. Having no sins of their own committing from which to be saved, they need no other salvation. In the resurrection through Jesus our great and merciful Physician, all their maladies will be removed, and their souls and bodies fully fitted for the reciprocity and enjoyment of the inheritance incorruptible, undefiled and unfading. Thus by the superabounding of the divine favor, will all the millions of infants and idiots brought under the dominion of death by the "*offence*" of the first Adam, be made to "*reign in life*," be clothed with salvation and everlasting glory through the "*righteousness*" of the second Adam.

Is not this doctrine more consistent, scriptural and compatible, than that of the popular creeds: Take, for instance, the following: "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word"—Pres. Con. p. 52.

"*Elect infants*!!" Does not this imply that some infants are not