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I.

THE ADAMIC PRINCIPLE IN THEOLOGY.

THE origin of our race is Adamic; its probation and apostasy were Adamic; its guilt and depravity are Adamic; its redemption, as far as it is redeemed, is Adamic. This word *Adamic* is the italic word in our language, having more meaning and distinction than any other. Without it, human history would be an enigma, mental philosophy a puzzle, and theology but a vain logomachy. Anthropology and soteriology both turn upon it as a pivotal word.

What, then, is its import in theology—what underlying, informing, and shaping principle does it symbolize as it stands in the vocabulary of the science of religion?

To this question three typical answers have been proposed, giving three fundamental hypotheses as to the nature of the union between Adam and his posterity, and as to the nature of our participation in his guilt and depravity; and the constructive influence of these theories reaches into soteriology. One class of theologians translates the word *Adamic* by the word *parental*; another, by the word *realistic*; and the third, by the word *federal*.

I. According to parentalists, Adam sustained no other relation to his posterity than that of a father to his children; and this relation ruled the whole Edenic probation, and all the consequences of the fall, as they flowed down to the race. This is the key to all the arrangements and consequences of the covenant of works. As a race-father, Adam sinned; as children, all mankind heir his misery and the defects of his character. The Adamic principle, then, to them is precisely and definitely the law of genetic transmission.

III.

THE YOUNG PEOPLE'S MOVEMENT.

THIS is frequently referred to as one of the distinctive features of religious life in our age. Even a slight familiarity with history acquaints us with the fact that no age has many distinctive features. Man has been here quite a while, and his nature has undergone no essential change. His life, in all its various phases, has been expressing itself continuously. Certainly at this late date, we should not expect to find this life embodying itself in many new forms of expression. "History repeats itself." "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." The possibility of novelty in life-expression was supposed by Solomon to be exhausted even in his day.

The young people's movement is not a "new thing under the sun." If an epidemic of any kind prevails among the older people, the younger will catch it. The religious fanaticism which swept over Europe in the twelfth and thirteenth centuries, and carried millions of men on those wildly turbulent and disastrous expeditions known as the crusades, infected the children also. This gave rise to a young people's movement in Germany, which grew to be forty thousand strong, and a like movement in France, which grew to be thirty thousand strong. This was a movement, not only widespread, but of tremendous power. It soon acquired such momentum as to sweep all obstacles out of its path. The voice of kings had no potency to stop it. This movement was made up, in large part, of boys under twelve years of age, but included many girls, and a few gray-headed men in their second childhood. They organized for a pilgrimage to the Holy Land, and the rescue of the Holy Sepulchre from the hands of the infidels. Thousands perished amid the frozen passes of the Alps, other thousands along the shores of the Mediterranean Sea, which refused to open, as in the days of the exodus, and give them

passage; and yet other thousands, through treachery, were doomed to slavery among the Moslems of Africa.

It is easy to get up movements among young people. Their warm blood is restless for movement. It only requires that some one shall point out the channel in which it shall move. Once started, the movement grows with little encouragement. There is nothing remarkable, and little that is novel, in the young people's movement in our day. It is somewhat new in the form of its organization, in the details of machinery by which its purpose is carried out. It is widespread because the material is widespread. It manifests itself through various organizations, having minor differences. Its name is legion—almost exhausting the letters of the alphabet for initials: Y. M. C. A., Y. W. C. A., Y. P. C. A., B. Y. P. U., U. S. F., B. Y. P., Y. P. S. C. E., and many others. They report an aggregate membership of 6,374,000. These figures give some idea of the width of the movement.

It will give a more practical character to our study if we confine our attention to one of the organizations. We select the one which is best known, most active, most popular, most cosmopolitan and most numerous, the Young People's Society of Christian Endeavor. This society reached its majority on the 2d of February, of this year. It has had a lusty growth, escaping all the diseases incident to childhood and youth. It has been the object of much caressing, of many tender endearments, of very cordial and long-continued praises. The father of this child has been exceedingly congratulated, and this one act of paternity has made him to be known, and to be much honored all over and all around the world. There have been few discordant voices, so few as to be drowned in the great tidal wave of commendation. Indeed, it has been rather a serious matter to utter a discordant note. In many sections of our country it has meant loss of ecclesiastical standing, discount of religious zeal, and accusations of a fossiliferous condition of soul.

While the child was young and tender, it would have been cruel to speak to it in unkindly tones, or to speak about it in terms of disapproval; but now that its cuticle has had twenty-one years in which to toughen, one should not be charged

with hardness of heart if he venture to prick it a little. Of course, one could not think to inflict a serious wound, much less to touch the vitals. This were impossible, even to the dagger of an Ehud, or the spear of a Goliath. We shall go no deeper, perhaps, than the epidermis.

The essential features of the Y. P. S. C. E., according to President Clark, are "its prayer-meeting pledge, honestly interpreted, the lookout, prayer-meeting and social committees, and the consecration meeting. The constitution is entirely flexible in all other points according to the needs of the local church." So says President Clark, and if any one can speak for the society with authority, certainly he can. We shall accept his denotation of the essentia, and proceed to look at the robustious youth with a somewhat critical and inquiring turn of mind.

1. The prayer-meeting. What is the object of a prayer-meeting to be conducted by the young people, and in which every young person present is pledged to take some public part other than singing? Is the object purely devotional? Is it deemed necessary for the young people to hold a prayer-meeting of their own in order to the healthful development of their religious life? If so, then the necessity must be due to one of two causes; either the church prayer-meetings are not sufficiently numerous, or they are not equal in merit to those of the young people. Do the young people feel the need of more frequent prayer-meetings than the church furnishes? After feeding on the ordinances provided by the church, is their hunger not satisfied? This can hardly be the cause for the young people's prayer-meeting. They were not showing such ravenous appetites for the spiritual nourishment provided by the church prayer-meeting. Then the second cause suggested must be the true one: they feel the need of a young people's prayer-meeting, because it better meets the demands of their spiritual life than the old-fashioned prayer-meeting. Is it true that the young people can make a better prayer-meeting than the older people, under the leadership of the pastor? If so, how account for it? Is some young boy, or girl, a more competent leader than the pastor? Are the prayers of the beardless neophytes more edifying than those of the white-haired saints? If so, why not let the older people have the benefit? Instead of

having two separate meetings, let Johnnie or Mary take the book, and let the pastor retire to a seat near the door. Let the youthful cotemporaries of Johnnie and Mary chime in with their expositions and exhortations, and sentence prayers, and let the elders and deacons become silent beneficiaries.

(a) It may be said that, while the young people cannot conduct a better prayer-meeting for all classes, they can conduct a better prayer-meeting for their own class. They know their own needs, and they can minister to their own needs. Young people, it may be said, need a different diet from the older people, and they know better how to prepare that diet. So wise a man as the late Dr. John Hall quit preaching sermons directly to young people, because he said the conviction grew on him that the old and young did not need a different diet. He said that children as soon as they leave the nursery take their place at the table with the family, and the head of the house helps all from the same dishes. So he believed that the children and their parents should sit in the same pews, and the preacher should feed both on the same diet. Possibly it may be replied that these children of the church are still in the nursery. But children in the nursery do not feed themselves. They, above all, need a nurse to prepare and serve their food.

(b) It may be said that the church prayer-meeting is staid, stale and stereotyped, and for this reason is unpalatable and unprofitable to the children. Their taste demands something more bright and cheery and diversified. They like a meeting with a deal of snap and go about it. There is something in this. Young people are not fond of a dull time, and this is one thing that they strive to avoid. The ideal young people's prayer-meeting is one that is spiced here and there with a bit of humor, that is startled now and then with a bit of novelty, and made to think well of itself all the while by the interchange of a good bit of complimenting. Mr. Amos R. Wells, an expert, gives much advice along these lines. "Begin the meeting in some unusual way." "Open directly with some abrupt and striking word on the subject." To secure variety in opening, he gives sixteen different ways of opening. Then when the meeting is open, it must be kept on the go. "Do not sing a cheery song as if it were a dirge, or a prayer

song as if it were 'Captain Jinks.' Now and then have the society sing prayer hymns with bowed heads." "Make hymn chains by selecting different stanzas from different hymns, fitting them into some theme." "Get a bit of spice if possible into every report." "The note of sprightliness and jollity is a most important one to incorporate in the secretary's report." Besides giving sixteen different ways for opening, Mr. Wells gives thirteen ways for closing. Ruts must be avoided by all means. Then it is a matter of great importance to keep the members feeling good. "Do not use every opportunity to find fault, but do use every opportunity to praise. Fill your report with praise, and make it somebody's special business to speak to every one that does well in the meeting." "A secretary's report should rarely find fault, and then only in an impersonal way; it should often praise, and may even call names. Such praise seems authoritative, and is a great stimulus to the society." "The president may greatly stimulate the zeal of every committee by noticing all its good work, and praising it publicly before the society." In attempting to carry out such advice as the foregoing, the smart boy finds his opportunity. He never lets a meeting go by without securing some applause. "Take off your gloves," says Mr. Wells, "anything that hinders applause has no place in a Christian Endeavor Convention."

A meeting conducted in the spirit of the foregoing instructions is, no doubt, more to the taste of the young people than the sober and sometimes sombre meeting of the older people. But there may be doubt as to its being an improvement in the way of developing devoutness of spirit. At any rate, if such are the methods for securing a good prayer-meeting, the old should adopt them too. But what a strange thing that our inspired guide to a holy life should have omitted all reference to abruptness, novelty and fun as aids to the cultivation of piety.

(c) It may be said that the young people's prayer-meeting is needed to accustom the young people to the sound of their own voice, train them to self-possession, and so develop leadership. Is it certain that we need so many leaders? Do we need that all the girls, as well as boys, should be trained to leadership? When all come to be trained leaders, who will do the following? "Be

not many teachers, my brethren, knowing that we shall receive heavier judgment: for in many things we all stumble. If any stumbleth not in word, the same is a perfect man." Does not James admonish us to beware of leadership, because it involves the use of words, and words are the supreme point of danger? Is it not just here that our young people are especially disposed to recklessness? They sling words around with rather a loose hand, and are encouraged to use considerable spice. May they not do a good deal of stumbling by a free use of the tongue?

Moreover, if we have one ideal for a young people's prayer-meeting, and another ideal for the church prayer-meeting, will training in the one fit for leadership in the other? Will a hearty participation in the young people's prayer-meeting, and a fondness for it, cultivate in one a love for the other kind of prayer-meeting? As a matter of fact, do the young people show a growing disposition to attend the church prayer-meeting?

(d) It may be said that the young people's prayer-meeting attracts young people who are not members of the church, and thereby forms a valuable agency for bringing this class of outsiders into the church. It would seem that if the Y. P. S. C. E. can contribute to the growth of the church in any way, this would be the way, by winning the young people. Is there any evidence that it does thus contribute to the growth of the church? Statistics bearing on this specific point are not available, but church growth during the rapid development of the society has some bearing on the subject. President Clark says that the society flourishes most among Presbyterians, Congregationalists, Methodists, Baptists and Disciples. We may note the record of church growth among the first three named. The two branches of the Presbyterian Church in which the society grows untrammelled are the Northern Presbyterian and the Cumberland. The soil in both these churches seems to be perfectly congenial, and the young people have utmost liberty to carry out the principles of the society. The rate of growth in the Presbyterian Church, North, in the past seven years is one and one-half per cent. In the Cumberland Presbyterian there has been no growth. On the contrary, that church reports 3,946 fewer members now than seven years ago. The rate of growth in the Congregational Church has been

a little over one per cent. The rate of growth in the Northern Methodist Church has been one per cent. In the M. E. Church, South, the rate of growth, for some years past, has been less than one-half of one per cent. In all these churches the normal rate of growth is more than twice that indicated by these figures. The declension is so marked that in the recent conference of the M. E. Church, South, in session at Dallas, Texas, the bishops, in their address, called attention to it, and said that something must be seriously wrong.

It is during these very years of comparative barrenness that the Y. P. S. C. E. has challenged the attention of the world by its marvellous expansion, and its mammoth conventions. As growth, at all times, in church membership is principally from the young, this alarming want of growth is fairly conclusive proof that the Y. P. S. C. E. is not showing itself an influential agency in winning the young people to Christ.

(e) It may be said that the young people's prayer-meeting discovers and brings out material for preachers. If it develops piety and trains for leadership, we might naturally expect to see it giving to the church many hopeful candidates for the ministry. But, alas! this expectation is disappointed, so far, at any rate, as the Presbyterian Church is concerned. The decline in the number of candidates has been more marked than that in the number of members. In the last seven years the falling off has been considerably more than one-third.

There may be abundant reason in the good accomplished to justify the young people in holding their own prayer-meeting, but studying it with a friendly eye, we have failed to see it. We have failed to discover how mere babes in knowledge and in Christian experience can edify each other better than pastors and experienced Christians can edify them. It is somewhat difficult to understand how a few broken sentences from a frightened girl, or an irreverent witticism from a smooth-faced boy, or a startling, abrupt word injected here and there by a skillful leader can minister in any considerable measure to the needs of the spiritual life.

2. The prayer-meeting pledge. This pledge embraces two distinct things (a) a vow to attend all the meetings unless hin-

dered by some cause that will satisfy conscience. There is no time limit to this pledge. The member engages publicly and solemnly to discharge this specific duty with absolute fidelity for an indefinite time, *i. e.*, "honestly interpreted," as long as life shall last. Is it a wise thing to bind ourselves to specific duties for a life time by religious vows? This was a method of religious culture adopted at an early period by many in the church, and found its exemplification in the various orders of monks and nuns. Does the success which has attended it in the Roman Catholic Church commend it to us? Is there not danger that many young people will take this vow without seriously weighing the step, then break it under temptation, and thereby do serious and permanent hurt to the religious life? Has not this result been witnessed in many Christian Endeavor Societies? Mr. Amos R. Wells is an expert in Christian Endeavor work. He is managing editor of the *Christian Endeavor World*, and the author of many writings in the interests of the society. In a little book of practical hints, he says: "If the society is getting lax in the matter of pledge observance, why not have at each meeting, for a while, a five-minutes' paper on some section of the pledge?" Again he says: "Do not hesitate to require your society to sign the pledge again in order to weed out the unfaithful members." Still again he says: "A study of what the Bible has to say about covenants would prove stimulating to pledge keeping." Here is the physician prescribing remedies, and that implies a recognition of disease. Is it not a somewhat serious disease, "laxness in the matter of pledge observance?" One thing which the Bible has to say about covenants is that "it is better not to vow than to vow and not to pay."

(b) A vow to take some public part other than singing in every meeting. Is this vow a wise one? Does it cover an obvious duty? There may be seventy-five or one hundred young people in attendance. How can it be made to appear that it is the duty of every one to take some public part other than singing in the meeting? What need for so many participants? What can they all find to do? There are not more than three or four distinct exercises appropriate to a devotional meeting, offering prayer, reciting scripture and exhortation. To allow all to fulfill their vow, the prayers must be limited to one sentence, and the singing

to one verse. Is this the way to conduct a devotional meeting? Necessity is the mother of invention, certain little devices have been introduced just to enable the members to fulfill their vow. A favorite one is calling for particular hymns, and members who can do nothing else sometimes have lively competition putting in their calls.

The object of this vow is to accustom the young people to give public expression to their religious sentiments. It is supposed that both boys and girls will be greatly benefited by overcoming their natural timidity and reserve, and learning to pray and to talk in religious meetings with perfect self-possession. Is this to be taken for granted? Are we to assume that the timidity and reserve which are natural to young people, especially to girls, are sinful, and therefore a barrier to the rise and progress of religion in the soul? Has it been demonstrated that the destruction of these traits, and the acquisition of an imperturbable self-complacency always result in growth in grace, and the development of a beautiful type of piety? Do we not sometimes see as a result youthful effrontery and flippant self-conceit? In nearly all our congregations there are smart young men, and in some congregations pert young misses, who very promptly avail themselves of the opportunity of making their presence known. They push themselves into positions of leadership, and frequently give an irreverent and frivolous tone to the meetings.

3. It is worthy of note that this same prayer-meeting pledge is taken by all the members. Whatsoever the boys pledge themselves to do, that the girls pledge themselves to do; "there is neither male nor female." The girls take their turn in leading the meeting, in offering up prayer, in expounding scripture and in exhortation. The propriety of this will not now be discussed. It is merely meant to call attention to the fact that it is contrary to the traditions of our church, and has been condemned as contrary to scripture by the highest court of the church, North and South. Are we prepared to yield to this aggressive tendency to give woman a part in the public worship of the church from which she has hitherto been excluded?

It may be said that each local society can regulate this to suit itself. It is insistently emphasized that every local society

is completely under the authority of the session. If, therefore, the session do not wish the girls to lead in prayer, they only have to say so. This sounds very well, but things are not always what they sound to be. It is a thing not unknown for the members to yield obedience to the session while at home and then go directly in the face of the session when away from home. Indeed, it is a thing not unknown for a Y. P. S. C. E., to show an insubordinate spirit toward the session even at home. One of the features of the Y. P. S. C. E. is the interdenominational union. These unions meet monthly. In these meetings the influence of others than our own denomination is controlling. The same is true in the great annual conventions. In the thronging thousands, the representatives from our own and one or two other conservative churches are but a handful. They are young and impressionable, and inevitably they come to think that the views and customs which prevail among their more progressive and more numerous associates are preferable to those of their own church. They soon come to identify conservatism with old fogysm, and then they become restive under the restraints imposed by those for whose judgment they have ceased to have respect. This, then, is to be considered, Will not the interdenominational fellowship result in bringing the whole organization to the acceptance of those views touching woman's position in the church which are now held and practiced by the most advanced wing of the body?

4. Another essential feature is the consecration meeting. This is held every month. The object is to give religious experience, testify for Christ, and renew vows. Is it certain that the monthly repetition of a service of this kind will be conducive to the spiritual welfare of the young? May we not reasonably anticipate one of two results? Either the members will make strained efforts to furnish a new experience every month, and then be led into insincerity; or they will fall into stereotyped forms of expression which have no meaning. Is it not somewhat perilous for young people, naturally giddy and thoughtless, to acquire such familiarity with the forms of sacred worship as no longer to feel any special awe, or reverence for them? A genuine consecration of the soul to God is the highest act of devotion in which one can engage. There ought not to be a necessity for a public

formal repetition of this act monthly. If there be such necessity, the probability is that the appropriate mood cannot be made to keep time with the monthly appointment, and oftentimes the formal consecration will be nothing more than form.

5. One other essential feature is the prayer-meeting, lookout and social committees. There is no objection to cultivating the social side of church life. No doubt the interests of religion may be served by a judicious method of promoting kindly social intercourse among the members. But it is to be considered whether there is not danger of overdoing the thing when provision is made in the permanent machinery of the organization for emphasizing the social side of religion. Young people are rather more disposed to be social than to be religious. There is a strong trend in their natures toward turning the devotional meeting into a social affair. They are certain to have a hilarious time before and after, especially after. The social committee has entrusted to it a very popular branch of the society's work. The duties which devolve on it are very much to its taste. The result is that this department is likely to flourish, even though all other departments should languish. Young people are not always severe in their judgments, nor cautious in their discriminations. Hence it may easily happen that the evening devoted to the sociable will be spent in boisterous abandon in the very same room in which their devotional meetings are customarily held. Moreover, the exercises of the evening devoted to pleasure will be opened and closed with prayer. Thus no broad line is drawn between an evening of merry-making and an evening of worship. Is there not just here a danger that this mingling of the serious and the social, the pious and the playful, will blur the true scriptural conception of worship? In the effort to divest religion of all gloom, and to impart to it a bright and cheery air, so as to conform it to the taste and temperament of the young, may we not go perilously near to destroying the sense of reverence and fail to evoke that consciousness of guilt which should make every sinner, be he old or young, feel very serious and deport himself very humbly when dealing with God?

6. Besides these essential principles, there is one other that demands consideration—its loyalty to the church. The Y. P. S. C. E. lays claim to no merit that has been more insistently adver-

tised than this. The general public is assured, over and over again, that each local society is in thorough accord with the denomination to which it belongs, and entirely submissive to the authorities of the church of which it forms a part. How much does this mean? In the Presbyterian Church, the session exercises rule, or is supposed to do so, over the congregation. Loyalty to the church means submission to the session in all matters involving the doctrines and polity of the church. Suppose a session should disapprove of interdenominational union, on the ground that it endangers some of the distinctive doctrines and principles of our church. Suppose a session should propose to the society under its jurisdiction to withdraw from those who walk disorderly. What would loyalty and submission require? One would think that a flock of docile little lambs would, in such case, yield ready obedience. But, according to our observation, such would not be the result. We have known it tried in more than one case, and the response has been, "You can kill us, but you can't change us." No local society is a *bona fide* Christian Endeavor Society, unless it have those essentia which President Clark lays down; and if it have all those, it will be in such close sympathy with all other Christian Endeavor Societies as to make interdenominational fellowship necessary to its life. But interdenominational fellowship and submission to the session are compatible only when the session can give up, as not worth contending for, certain distinctive principles of our church.

Of course, loyalty to the church and submission to its authorities do not mean that the young people give up their right to deliberate and vote in the call of a pastor; but how about their using the whole power of their organization to determine a matter so important as the call of a pastor? Recently a talented young brother visited a vacant pulpit on invitation of the session. He preached to the delight of the congregation. A committee from the Y. P. S. C. E. waited on him, and asked him if he loved their society. He frankly confessed that, whereas he had once been a lover, closer and more protracted acquaintance had chilled his affections. They notified him that no call would be extended. In another church, a congregation met to call a pastor. While the name of an excellent brother was under discussion, a member of the Christian Endeavor Society rose to his feet, and objected

in the church - Ladin Aid Society
We ask a man if he is a "temporaria man"
he can go by.

to him in the name of his society. That settled the question. Other like instances are known to the writer. It would hardly be a rash generalization, from the facts observed, to say that no church with what is called a "live" Christian Endeavor Society would dare to call a pastor who for any reason was unacceptable to the said "live" society. Is it a felicitous use of language to say that an organization is submissive when it not only seeks to control, but actually does control in the most important matter pertaining to church administration? It is a little like the submission of the Jesuits. They vow absolute obedience to the pope, and then see to it that no one can be pope who would dare cross their wishes. There are strong men in our church who are barred from some of the influential pastorates of the church because of their known opposition to certain features of the Christian Endeavor Society. Is not the matter taking on rather a serious aspect when one's standing in the ministry of his church is tested by his attitude, not toward the young people, but toward some of the principles embodied in this organization? If a pastor of lax views touching the position of woman in the church organizes his young people into a Christian Endeavor Society, and teaches the girls to take part in the conduct of public worship, he thereby practically determines the character of his successor. When he vacates the pulpit, a man of correspondingly lax views must be found to take his place. Otherwise, the loyal and submissive young people will be up in arms. Thus it has already come to pass in many of our congregations that one of the test questions when a preacher is nominated for the pastorate, is, "Is he a Christian Endeavorer?"

In the foregoing criticism it is not meant to imply that there is nothing good in the Y. P. S. C. E. A society that has received the endorsement of so many wise and good men, through all these years of its existence, must have something in it commendable. But is the good so manifest and so extensive as to justify us in giving the society the full right of way in our churches, and in letting it fix unchallenged our estimate of its merits? Is it so good as to be free from evils, and its tendencies so healthful as that they may safely be left to develop *ad libitum, et ad infinitum*?

R. C. REED.

IV.

THE ETERNAL FUTURE OF INFANTS

IN THE LIGHT OF THE WESTMINSTER CONFSSION AND OF HOLY
SCRIPTURE.

THINKING on the above-named subject, one day, on my way to a sick-room, as I left the electric car, my attention was arrested by that sad emblem of maternal grief, a white crepe streamer, with printed notice reading, "Lydia Lillian B—— died at such a time, aged eleven months and sixteen days." At the other end of the short block (there was one house between) was an octogenarian drawing nigh the same bourne, and since dead! Death at both ends of the life-line! The babe, I was informed, had died of cholera infantum, which slays its thousands every year, and is largely, from various causes, a city disease. Whether improved sanitation, in perfect drainage, careful plumbing, and honest inspection of milk and water supplies, has anywhere reduced town bills of infant mortality, we have as yet seen no disproof, or even questioning, of the current statement that one-half the race die in infancy! What becomes of this mighty host is a deeply interesting problem. A glance at the infant's form, its spinal column evidently intending it for erect posture and movement, and early dawning of reflection and reasoning, would suggest the belief of a different destiny for these little ones from that of the myriad orchard blooms, which in nature's wastage never come to fruitage, and the countless young of animals, from innumerable causes, cut off before maturity. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth!" Reason infers, what revelation affirms, infant immortality. Of all the dead, without exception, it is said in scripture, "Then shall the dust return to the earth as it was, but the spirit unto God who gave it."

Admitting their immortality, which none will dispute who