

of them declare that the Scriptures are "so dark, that they have puzzled the wisest men;" others that, being "heathens," and having never had "the written Word preached to them," they are entitled to pardon; in reply to which, the metaphysical subtleties of the doctrines of election and grace are fully propounded. The next class of offenders might awaken the sympathies of any heart not protected by a breastplate of theological dogmatism:—

"Then to the bar all they drew near
Who died in infancy,
And never had, or good or bad,
Effected personally," &c.

These infants remonstrate against the hardship of having Adam's guilt laid to their charge:—

"Not we, but he, ate of the tree
Whose fruit was interdicted;
Yet on us all, of his sad fall,
The punishment's inflicted."

The Judge replies, that none can suffer "for what they never did:"—

(171.) "But what you call old Adam's fall,
And only his trespass,
You call amiss to call it his,
Both his and yours it was.

(172.) "He was designed, of all mankind,
To be a public head;
A common root, whence all should shoot,
And stood in all their stead.

"He stood and fell, did ill and well
Not for himself alone,
But for you all, who now his fall
And trespass would disown.

(173.) "If he he had stood, then all his brood
Had been established," &c.

(174.) "Would you have grieved to have received
Though Adam so much good?" &c.

"Since then to share in his welfare
You would have been content,
You may with reason, share in his treason,
And in his punishment."