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THE
CONTROVERSIE
ABOUT
Infants Church-Membership
and BAPTISM, Epitomized,
In two TREATISES.

The First,

Shewing the certainty of the Salvation of all Dying Infants, against the Doctrine of the *Pædo-Baptists*, who deny Salvation to all Infants that die Unbaptized, either directly, or by the natural Consequence of their Arguments.

The Second,

Being a plain Confutation of Mr. *J. B.* his second Book of more than 60 Queries, about Infants Church-Membership and Baptism, by a proportionable number of Antiqueries.

Being an Essay towards a more Christian Accommodation between the *Pædo-Baptists*, and the Baptized Believers. Published for that happy end.

By *THOMAS GRANTHAM*, Author of
The Querist Examined: wherein Fifty Queries gathered
and propounded by the said *J. B.* are Redargued.

Mr. Baxter tells us (in his *Saints Rest*, p. 179. 3d Edit.) That in the Primitive Times, none were Baptized without an express Covenanting, wherein they renounced the World, the Flesh, and the Devil, and engaged themselves to Christ, and promised to obey Him.

LONDON, Printed in the Year, 1680.

(A.)
To Mr. J. B. Collector of the Queries, &c.

SIR,

I Shall here requite your Thanks you gave me in your last, by returning Thanks to you for your endeavours for Peace among differing Christians, and particularly for the terms propounded for an Accommodation; and I find the same delivered lately by Mr. Baxter himself, for which I return him thanks also; For methinks there wants but a little more than is offered towards the obtaining so much Union between the Baptists, and Pado-Baptists, as might make them a great Blessing one to another.

But Sir, now give me leave to blame you (and Mr. Baxter also) for misrepresenting your Friends, the Baptized Churches: Whilst you in your Epistle, and he in his Books, do represent us to the World, as a People who exclude Infants from Gospel Grace; deny them to be capable of Pardon by a gracious Covenant; as if we left all Infants in the Kingdom of the Devil, took away all Comfort from Parents concerning their dying Infants. When yet it is most certain, all these things are utterly untrue; and it is also certain, that our Doctrine concerning dying Infants, is far more comfortable than yours, as I am persuaded will appear to such as read the ensuing Treatises.

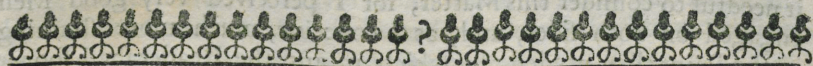
And I am also persuaded, could there be once a free and friendly Debate between the Baptists and Pado Baptists, about Infants interest in the Covenant of Grace, and the certainty of their Salvation by Christ; without incumbring that Discourse with Baptism, it were easie to compose their Difference in that Point. Which done, it's hoped might be no impossible thing to accommodate their difference in the case of Baptism it self. But whilst these two things are confounded, Disputes are

perplexed, in so much as that a right understanding can hardly be attained on either side. Nor do many Readers understand what Mr. B. means, when he would have Infants admitted Members of the Visible Church by the Law of Infants Church-Membership unrepealed, any more than they know what is intended on Mr. T's. part, by their being taken to be Members by a Transient Fact; both passages being too occult for every Reader.

Sir, let me say this farther, Could but the Reformed Christians once get over this stumbling-block of Pado-Rantism, and resolve upon the way of Believers Baptism, which is so perspicuous in the Scripture, and in the meantime take the most solemn way (which might be warrantable) to dedicate their Infants to God in the Name of Christ; It would certainly prove the best Expedient to bring down the Papal Confidence: for as they know (and acknowledg) that usage to stand upon the authority of Tradition, and not upon the Scripture Warrant, so they glory over the Protestant for his Inconstancy, in denying unwritten Tradition, and yet their very Baptism hath no other Foundation: But were the Doctrine of Baptism purged from this Leven, and restored to its Primitive Purity, it would find all the Universities of the Papists as much business to defend their Infant Sprinkling, as ever they were at to defend their Transubstantiation.

What you write concerning my Querist Examined, I shall take little Notice of, especially for that I find it attended with overmuch Levity; and at the most is but a kind of Carping at Words, rather than a solid Answer; and there seems to me an unwillingness in you to understand what you flirt at, about the Messenger's Office, and about Imposition of Hands, which being no Scriptureless Matters (as your Pado-Rantism is) requires your more serious thoughts, whether you understand, or like my Sentiments there or not. I am your Real Friend,

THO. GRANTHAM.



The Controversie of Infants Church-Membership, and Baptism Epitomized. The first Treatise shewing the certainty of the Salvation of all Dying Infants.

SECTION I.

IT is evident by the Writings of many Pædo-Baptists, both Papists, Prelatists, and Presbyterians, that they do all either hold absolutely that no **Unbaptized Infant** can be saved, or at least that their Salvation is very doubtful. And among these Mr. Baxter, and from him Mr. J. B. hath not a little amused the Minds of Men about this Matter. Only they have used a more subtle way, coupling the Church-Membership of Infants with Baptism, confounding thereby the Readers and themselves too, they not being able to say which hath the Precedency: for if Infants be Church-Members without, or before they be Baptized; let them say so, and let them prove it well, I shall be glad to see it done. But then let them never say, as Mr. J. B. doth, in his Epistle, and Mr. Baxter in his Books, *That Infants are not so much as seemingly in a state of Salvation; that Parents can have no comfort of their dying Children. Making Baptism the sovereign Antidote against their Griefs and Fears, when they are removed in Infancy.* As will appear more fully in the Examination of the Queries in the second Treatise.

Now this new art of pleading for Infant-Baptism by virtue of their Church-Membership (and not from the Scriptures directly, as others have assayed to do, but could never perform the Task, and therefore have been forced to take sanctuary with the Papists in unwritten Traditions, and that with ill success) I say, considering this new Subtilty of Mr. Baxter, I perceived the Controversie to rise very high, and Questions thereupon to be greatly multiplied, especially upon

upon the Point of Infants Church-Membership. Hereupon I thought it needful to consider this Matter, for I perceived very good Men engaged on both sides, and, as I conceive, much more straining in the Point than needed, by which means the Reader shall sooner fill his Head with amazement than satisfaction, in tracing the several windings of their Disputations.

Nor do I think my self wiser than they, but having the advantage to stand and view whilst they engage, I hope I have thereby been led to the consideration of a Medium, which if duly considered, and improved by better Pens than mine, will (I am much persuaded) reconcile the difference about Infants visible Church-Membership. And yet I do not at all doubt, that Infant-Baptism will remain without any ground at all.

SECT. II.

And this I shall demonstrate, by shewing, *That all Infants are in a visible state of Salvation, and so of the Universal Church of God, and cannot be put out of that blessed state, till by their voluntary departure from God, by choosing sinful ways, they destroy themselves.* And here we will make our entrance by a passage out of Mr. Baxter himself, who saith, *All Mankind is brought by Christ under a Covenant of Grace, which is not vain nor repealed by God: But as their abuse of the Grace of the Covenant may cast them out.* For as a Covenant of *innate* Nature was made with all Mankind in innocent Adam, *more Reasons* so a Covenant of Grace was made with all Mankind in *lapsed* Adam, Gen. 3. 15. in the promised Seed, and renewed again with all Mankind in Noah.

Now this Doctrine being no more than plain truth, we shall apply it to the case in hand, by shewing, First, That this Covenant of Grace, was a visible Church-Covenant. 2. That it was made with all Mankind, and takes place in their Infancy. 3. That it was never repealed by God. 4. That no Infant did ever abuse the Grace of this Covenant. And therefore, no Infant was ever cast out of this Covenant. And then fifthly, They all stand visible Members of the Catholick Church by virtue of this Covenant, however their Parents do abuse, or neglect it; and hence it will follow, no dying Infant is Damned, but are all in a visible state of Salvation.

1. That this Covenant of Grace, first expressed Gen. 3. 15. was either a Church-Covenant, or else there was no Church-Covenant in the World, that we read of, from Adam to Noah, this being indeed all the Covenant that is named, during these Times, besides that Covenant of Intire Nature made before the Fall. And that Covenant of Nature being broken by Adam, and in him by all his Posterity, it being not a Covenant of Grace, could not justify the Offenders in the sight of God. There must therefore be some supererogating Act of Grace, or Mercy from God, else Adam (even whole Mankind who were then in his Loins) must have stood under Condemnation for ever, seeing no Man could by any means redeem his Brother, nor give to God a Ransom for him.

It is the received Doctrine of Christians that the Visible Church began in Adam, and that his Family was the Church, wherefore the whole World being then the Church, and that Church-Covenant being made with the whole World, that was to proceed from Adam, and this Covenant yet remaining; it follows against all contradiction, that whole Mankind, considered as they come into the World in all the several Ages of it, are in a visible state of Salvation; and so of the Catholick Church of Gods.

But whereas many did Apostatize from the Grace of Gods Covenant, by corrupting his way, Gen. 6. 12. It was necessary that they should be ejected, and therefore was the Covenant accommodated, and appropriated to those who had not sinned themselves out of it; but still the Innocent must not be ejected with the Nocent; for it is he only that sinneth, whose Name shall be blotted out of the Book which God hath written, Gen. 32. 32, 33. And therefore neither the Method which God took with Noah, in settling the Covenant of his Grace, nor yet that Order which he observed with Abraham, was exclusive of any Infant in the World, as to the Grace of God in order to Eternal Life, no more than the establishment of it by Christ in the Gospel, in a far more excellent order for distinguishing the Precious from the Vile, is in any wise exclusive of any dying Infants; for of such is the Kingdom of God. Nor can any Man shew either by Scripture or Reason, that God will shut out all the dying Infants of wicked Men from Life and Salvation by Christ, no nor so much as any one of them; for we are sure that the judgement of God is according to truth, than the Judge of all the Earth will do right. That the

Condemned shall be judged according to the deeds done in the Body; but alas, as for poor Infants, *what have they done?*

2. That this Covenant was made with all Mankind, is thus cleared, because it was made with *Adam*, without the least intimation of the exclusion of any part of his Posterity (as they proceed from him) to the end of the World; neither hath God himself explained the Covenant of Grace to be Exclusive of any, but for the cause of their own iniquity; and this was evident first in the case of *Cain*, who not being faithful in his offering was not accepted. Yet God was pleased to shew him the cause, *Gen. 4. 7. If thou doest well, shalt thou not be accepted?* It should seem God never rejected him till this time, neither did he now delight to reject him, but graciously expostulates with *Cain*, to convince him of his evil, and assures him of acceptance *if he did well*. If then *Cain* had an interest in the Grace of God, who can we suppose to be shut out, till they with *Cain* shut themselves out of it?

Evident it is that the Covenant of Grace extended to those Rebels in the Old World, because we read *the long-suffering of God waited on them*, and he gave them *time of Repentance*, and sent a Preacher of Righteousness (*even the Righteousness of Faith*) among them, *Heb. 11. 7. 2 Pet. 2. 5.* therefore it is said, *Christ went by his Spirit and preached to them*, *1 Pet. 3.* though none of them believed his Word. Now such Acts on God's part are great Evidences of his Graciousness towards Men, and shews that he remembers his Covenant, made in Christ with them, even for them that rebel against him, and so perish. And then how shall we think that he should not be gracious to poor Infants, who never rebelled against him?

3. *The Covenant of Grace was never repealed by God*; for if it be, there is now no Covenant at all; nor can it be repealed to one Man, but it must be repealed to all Men. 'Tis true, Men may forfeit the Mercy held forth in that Covenant; but the Covenant cannot be repealed; for then there can be no certainty of any Mercy for Sinners; Christ himself may as soon be made Null, as this Covenant. For what if some Apostatize, or do not believe, shall this make the Grace of God without effect? God forbid. When we continually see that Covenant of God's Grace displayed, making overtures of kindness to Sinners (even to the chief of Sinners) what shall we say, if any Infant be without a part in that Covenant? Is he not then

then the chief of Sinners? It is not then the Sin of Parents that can repeal the Covenant of Grace with respect to Infants.

4. *No Infants did ever abuse the Grace of the Covenant made with them in Adam, Gen. 3. 15. therefore no Infant was cast out of it.*

Although it is most true, that Original Sin is come upon Infants, and Death by Sin; yet this is as true, that Original Sin was not committed against the Covenant of Grace, and therefore Infants are not guilty of any Sin committed against the Covenant of Grace, and consequently are not deprived of the benefit of it. Otherwise if the Sin of Subsequent Parents should make void the Grace of the second Covenant to their Infants, as the Sin of Adam made his Posterity guilty of the breach of the first Covenant; we may then justly cry out, *Who then can be saved?* And therefore was our Saviour the Mediator of the New Testament, for the Redemption of the Transgressions that were under the first Testament, Heb. 9. 15. Wherefore seeing Infants stand acquitted from the Trespasses against the First Testament, and having not sinned against the Grace of the Second Testament, they cannot come into the Condemnation of Hellish Torments. The Papists themselves, as *Cruel as they sometimes are to the Bodies of Infants, yet are more merciful to their Souls than the Presbyterians: For they say, That *Infants shall only suffer the punishment of Loss, but not of Torment.* Whilst the other tells the World, *Infants of a Span long are yelling in the flames of Hell.*

* *Witness the Massacre in Ireland.*

5. That all dying Infants (or Infants in general) are to be accounted Members of the vast Body (or Catholick Church) of which Christ is the Saviour finally, is evident, *because they are all in a visible state of Salvation:* And I think no Man will deny the Catholick Church to contain the whole number of the saved; I have nothing more to do therefore but to prove all Infants are in a visible state of Salvation, which I shall further clear, by answering what is objected against their Salvation, by Mr. J. B. my present Adversary, who saith, Page 9.

S E C T. III.

I gave you thanks before for some things before granted concerning Infants, and I here promise more thanks if you will prove the same of all Infants.

Answer. When I speak of the Right which Infants have to Life by Christ, I intend it only of that Right derived to them by the first Edition of the Covenant of Grace, Gen. 3. 15. wherein they are equally concern'd, and so have the same Right. And I hope you will not say that any Infant did forfeit this gracious Right by abusing the Grace of the Covenant. And then Mr. B. tells you the Covenant is not vain, nor repealed by God, nor they cast out of it.

My Proves are such as these : Infants are either all Saved, (dying such) or some of them are Damned. But none of them are Damned, therefore they are all Saved. See more of this anon.

2. Our Saviour saith, *It is not the Will of his Heavenly Father, that one of those little ones should perish*; which is certainly as true of Infants, as of any Persons in the World.

3. Christ dying for all Infants, and they do not sin themselves out of the benefit of his Death. Shortly thus, God will not Damn any (no not one) of these little ones; Men and Devils cannot Damn them; they cannot Damn themselves. Ergo, Christ's dying for them will save them all. See the conclusion of this Treatise.

S E C T. III.

J. B. Pag. 11. *The overthrow of both these Generations in the Deluge, is a strange Medium to prove the Salvation of all Infants, &c.*

Answer, I do not say, that God's destroying the Infants of those that were called his Sons, Gen. 6. as well as the Infants of others, was an Evidence of God's saving any of them : But this I do say, That it was an Evidence that they were all in one State, or Predicament.

cament. And how would you (or any Body else) prove so much as one Infant in all the Old World was saved eternally, better than I shall prove the Salvation of them all? And shall we suffer it to enter into our Hearts, that they were all Damned? When therefore we read, 2 Pet. 2. 5. That God brought the Flood upon the World of the ungodly. And Jude, ver. 7. 'tis said of those who suffered the Vengeance of Eternal Fire, That they were given over to Fornication, and went after strange Flesh; may we not perceive some Light which may guide us to believe, that God did not plead in such Wrath against the Infant-seed, as he did against the Wicked themselves? And though it is true, God suffered the Infants to die with the wicked Parents, yet that is no Argument of God's condemning them to Hell Torments: For did not the same God suffer his Servant Sampson to die by the fall of the Theatre, among the wicked Philistines? And we see the Righteous often taken away by the same common Calamities which have befallen Nations and Cities. Let us remember how tender the Lord was of the Infants in Nineveh; and it may convince us he was tender to Infants in the Old World: And he that made those little ones an Argument to justify his sparing Nineveh, (against the murmuring of Jonah) would certainly make that an Argument for us to believe, That had his Judgments proceeded against that City according to the Prophecy of Jonah, yet he would have distinguished between the Innocent and the Nocent, in respect to their future State and Condition: for it was not the Wickedness of the Infants which cried to Heaven, but of the Adult.

When we consider how hardly Almighty God was drawn to inflict those Judgments upon Mens Bodies (though grievous Sinners) in the Old World, in Sodom, Gen. 18. and frequently where we read of the Execution of his Judgments, it may justly seem very strange, that Men should think that God can be so easily provoked to damn Infants to Hell Torments for him (I say) to damn poor Infants in Eternal Fire, who was so hardly drawn to inflict on the Ninevites Children so much as a Temporal Judgment! Nay, he is unwilling to destroy the very Cattel for Man's Sin, Jonah 4. which are only capable of Temporal Punishment. And can it become us to think that God will send Millions, or any poor dying Babes to Hell? And pray what have they done thus highly to stir up his Wrath against them? Shew the Cause if you can.

¶ J. B. To the Text, Rom. 5. The Free-gift abounded towards all Men to Justification of Life. You answer, *This all must be restrained to all in Christ.*

But by your favour, There is none so out of Christ as they come into the World, but God hath provided Mercy for them in Christ, John 1. 29. so that here is no restraint of the Justification here spoken of, till Men abuse the Mercy of God by sinning against their own Souls. Nor can your restriction [which I suppose would limit this Free-gift to the Elect only] hold agreement with the scope of the place; for seeing Mankind, or all Men, are Personated as well

* *The Law entered, that Sin might abound; but where Sin abounded, Grace did much more abound. That, as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto Eternal Life by Jesus Christ our Lord.*

in the second, as in the First *Adam*, * You can no more exclude any from the Justification of Life [as having abounded towards them by Christ] than you can exclude them from the Condemnation [which abounded towards all Men] by the First *Adam*; For tell me, How many came under

Condemnation by the Sin of *Adam*? Is there any (or any Infant) that can plead Impunity? Why even so, saith the Apostle, *the Free-gift came upon all Men to Justification of Life.*

And may we not now safely conclude, that had Mankind never been guilty of any other Sin, but that (I say, upon a supposition, that *Adam* and his Posterity, had from the time of the Promise, Gen. 3. 15. lived holily, and done no Iniquity) would you not conclude with me, that none should have perished in Hellish Torments? And if you grant this, then we must either find some Man, SO concern'd in the Covenant of Grace, AS, that if he sinned against it, his Posterity is condemned with him Eternally; as all *Adam's* Posterity were exposed to Condemnation for his Sin: Or else we must hold, that no Infant shall die eternally for *Adam's*, nor for any other Persons iniquity. If you name any Man thus concern'd in the Covenant of Grace, you can name none so apt for the purpose as *Adam*, seeing we were all in him when that Covenant was made with him, and there is no doubt but that he sinned after the Covenant was made, Gen. 3. 15. Yet where do we find any Sin which he afterward committed, imputed to any part of his Posterity? And seeing we cannot prove an Universal Resurrection from 1 Cor. 15. 21, 22. unless Mankind be equally concern'd in the Death of Christ. We must necessarily

necessarily believe whole Mankind to be interested in him, and as they are interested in Christ they are saved of the Lord; and in him they are as clearly interested in God's Mercy, as they were Objects of his Wrath by the first Man: So being justified from the guilt of *Adam's Transgression*, who shall lay any thing to the charge of poor Infants, that may justly cast them into Hell Fire? sure 'tis but meet Men should be able plainly to Convict them, before they thus Condemn them. Yea, you that hold the Eternal Damnation of Infants, ought you not to bring substantial Proof for so dreadful a Doctrine? And when you have done your worst that way, you have only destroyed your own certainty of Comfort concerning your dying Infants; for I am persuaded you are not so unwise to think (whatever you make others believe) that your Infants are therefore saved because of your pretended Church-Membership and Baptism; seeing 'tis too evident that many attain to that Estate, and yet are unlikely to be saved.

SECT. V.

J. B. pag. 13.— *To assert the Salvation of all that die in Infancy, seems to imply that God's destroying the Old World and Sodom, &c. were eminent Acts of God's Mercy rather than of Justice, &c. help me over this Difficulty.*

Answer. Although it is not unjust for God to take Infants out of the World, yet his Justice in *destroying the Old World and Sodom*, lay not against the Infants (as I proved in the Section next before) but in Justice he punished those wicked Parents in putting a period to their Posterity. Did not God in the days of *Noah*, destroy all Beasts and Fowls (almost)? yet who so weak to think he was offended with them, was the Lord angry with the Beasts of the Field?

God was just in taking away *David's Child*, 2 Sam. 12. 14, yet who so rash to say, That God did this in point of Justice against the Child? Or that God was angry with the Child? much less that the Child was damned. *David* was far from any such opinion; for though that Child was conceived and born in Sin and Iniquity, as much as well could be, and doubtless had the imputation of Original Sin, as much as any, yet *David* nothing feared that Child's dam-

damnation, but rather intimates his confidence of its Salvation, when he said, *I shall go to it.* For had it gone to Hell Torments, he would not have comforted himself with thoughts of going to it.

I cannot make your speech to agree with the Justice of God, where you say, *That Infants perish not purely for another's Sin, but for their own contracted.* For though I can hear Men talk big words against Infants, as if they were little better than Devils, yet I never saw any proof that any Infant had any Sin of its own, for which you would here make them perish, or at least some of them; The Scripture saith, *Sin is the transgression of a Law*, and tells us also, that where no Law is there is NO TRANSGRESSION. You must therefore either shew some Law to be given to Infants, or else you cannot make them guilty, of any Sin of their own. And though I have not seen Mr. Baxter's Book to which you refer me, yet I do not deny Original Sin, for I know it is come upon all *Adam's* Posterity, and Death passeth upon them, for that all have sinned in him. Howbeit, I do believe that all Infants are as clearly justified from the condemning power of Sin, in respect of Damnation, as any Saint whatsoever, which I think I have also proved from *John* 1. 29. and other places. And seeing you now grant *that none shall perish purely for another's Sin*, it remains for you to shew what Sin (excepting *Adam's*) is come upon any Infant, to render him subject to Damnation. You talk of *their Contracting Sin* of their own, but I am to learn how this can be truly said of them, that neither Act, nor consent to Sin at all; and surely such Scriptureless Notions are fitter to be exploded than embraced.

And though you seem to have some Charity for those, and their Seed, that only come up to the Covenant of Grace made with Adam and Noah (though they never heard the Gospel) whilst you say, you do not rank them with Infidels. Yet this is but a slender kindness, you do not say they shall be saved. And you are positive in this, *That Infants are not saved by the Covenant of Grace, if they neither be Believers, nor the Seed of such,* Page 17.

How this Doctrine will stand with the justice of a Gracious God, I cannot conceive; when I consider that God hath neither given to Infants a capacity to believe, nor any liberty to chuse whether they will be the Seed of Believers, or Unbelievers. Will you yet say, the most High will be more harsh in the Acts of Justice, than the Rules

will

will bear which he hath given to Men, *Deut. 22. 25, 26?*

It is not the part of a wise Legislator (saith a learned Man of the Church of England) to recede from his own Laws, much less to destroy them by acting contrary to them. It must be a fault then, in you thus to represent the God of Justice; Is the Covenant of Grace set upon such a tickle point, as that the greatest part of Infants cannot possibly have any benefit by it? So you teach who affirm they cannot be saved by the Covenant of Grace, unless they be Believers, or the Seed of such. Why call you a Covenant made on such terms, a Covenant of Grace to Infants? Sure impossible Terms in a Covenant are not very gracious. You would condemn this in Men, you would not accept such terms of Man, especially when the non-observance of such Terms took away the benefit of the Covenant; yet thus you make many believe, that God deals with the greatest part of Infants. But I shall return to your former Instances of God's Justice against Infants (as you would have it) to wit, the destruction of the Old World and Sodom.

SECT. VI.

The taking away by Death the Infants in the Old World and *Sodom*, is neither an instance of Justice nor Mercy in the main to Infants, any more than the taking away thousands of Infants daily by death throughout the World. For when ever they die, they are taken away from the evil to come, and so it is always a Mercy; and so it was a Mercy to the Infants of the Old World, and the Innocents in *Sodom*. But when ever they are taken away, we know it is for Sin, even that of *Adam*, and sometimes their death is hastened for the Sin of the Parents (as in the case of *David's* Child before mentioned, as well as the Old World, &c.) and thus their being taken away is always a Judgment. And the Judgment lieth much in this, that Mens Posterity is hereby either quite cut off, or greatly weakened; and thus the *Old World* and *Sodom* were punished, in that they were deprived of all Succession.

And though it be true (as you urge) *That if these Infants in the Old World and Sodom had lived to Age, many of them might have been Damned for wickedness.* Yet to ballance that, it is as true, that a far greater Multitude in a few Generations, both of Infants and others,

which

which might have proceeded from them, might have been saved; so that though we have no ground to doubt of the Salvation of the dying Infants in the Old World, and *Sodom*, yet we may see a most just Judgment of the Lord executed in both.

Of the same consideration is your Instance of *Countries and Cities Destroyed and Depopulated by Tyrannical Princes*, Pag. 14. For what if the *French King* (as you write) should destroy all the Infants of the *Pagans*, with the Adult, it neither follows that here is not a Judgment from God in all this, neither yet that God hath no Mercy for those Infants. But pray consider, whilst we all condemn such a *Tyrant*, as should so barbarously Murder so many Innocents, we may by no means say, or think, that a Gracious God, will now, when the Tyrant hath murdered them, take and cast them into Hell-fire; for he is a God that delights in Mercy. But here you cry out, *Had the World your Light and Knowledg, they ought not to be sorry for the spoiling of their Countries, but rejoyce that all their little Ones are saved.*

But this is a non-sequiter: *For no Man may do Evil that Good may come*: and let us not murmur against God, who when Men have done their worst, he knows how to prevent that which might be far worse than the worst they can do to Infants: And though I may be satisfied that my dead Child, or Friend, is gone to Heaven, yet I may lawfully be sorry for his Death.

SECT. VII.

J.B. Pag. 15. And what shall we make of *Ephes. 2. 3. & ver. 12.* *And were by Nature Children of Wrath, even as others. That at that time you were without Christ, — without Hope.* If there be no ground to doubt the Salvation of their Infants, is there not some hope?

Ans. I grant that all *Adam's* Posterity, with himself, were Children of Wrath; and take that Wrath in as large a sence as you please, it hurts not my Cause at all, seeing it is evident that Christ abolished that Wrath and Death, and brought Life and Immortality to light by the Gospel, which he preached to whole *Adam*, *Gen. 3. 15.* and then took whole *Adam* into his Grace and Favour; so that till they,

or

or any of them become the Serpents feed, they stand in a state of Favour and Grace, which shall deliver them from Wrath and Death. And it is most certain no Infant is the Serpent's seed, it being out of his power to beget them to be his Off-spring, seeing they are out of the reach of his Temptations during Infancy.

Howbeit, this place *Ephes. 2.* is best interpreted, of the Adult, or grown Persons : For those of whom it is said, *They were without Hope, &c.* it is said, they were *dead in Trespasses and Sins, and walked according to the course of this World, according to the Prince of the power of the Air, which now worketh in the hearts of the Children of Disobedience*; such as *had their Conversation in the lusts of their Flesh, fulfilling the desires of the Flesh and of the Mind, and (SO) were by Nature the Children of Wrath.* But what is all this to the innocent Babes of the *Gentiles*, they were not thus the Children of Wrath; No, nor out of the Covenant of Grace as made with *Adam*, having never abused the Grace of that Covenant, so that here was Hope (or ground of Hope) concerning the dying Infants of the *Gentiles*, whether their Parents understood it or not, but no hope concerning themselves, considered in their wicked Courses.

Neither could the Hope of these *Gentiles* when they believed concerning their Infants, stand upon the same grounds, on which their own Hopes was founded; seeing, these were *saved through Faith, and built up an Habitation of God through the Spirit.* Only this is very true, They now understood the riches of God's Grace to Mankind, and that God had pity for them *when they were dead in Trespasses and Sins*, and therefore they could not rationally doubt of his good will towards their dying Infants; for still his unwillingness to destroy the actual Sinner, is argument enough that he will never destroy the innocent Child eternally.

What hope there is of all Infants entering into Heaven (however it may be hid from the Pagans) is evident enough from our Saviours Speech, *Except ye be converted, and become as little Children, ye shall in no wise enter into the Kingdom of Heaven.* Now suppose I take the Infant of a *Jew* or *Pagan* for my pattern, and labour that my Conversion may answer to such a president in point of Innocency, Humility and Simplicity, will not this as well accord with the intent of our Saviour's Words, as if I took the Child of a Christian for my pattern? *Certes* it would; and indeed our Saviour here speaks as much for our comfort concerning all little Childrens capacity

city to enter into Heaven, as for any one of them. As also when the Apostle exhorts us as touching Malice, to be as Children, does he not hereby justify the whole in that state of Childhood to be devoid of that evil? And why even of our selves do we not judge what is right? Could any Man from the beginning to this Day, bring the least charge against an Infant, much less against one Infant more than another? unless God by Miracle shews some special Power upon them, no difference can be seen in them in point of Innocency.

SECT. VIII.

J. B. But have you not forgotten that you told us, you do not doubt but the Promises made to the Seed of the Righteous, and the Promises of shewing Mercy to the Children of them that love God, &c. remain unrevoked?

Ans. I have not forgotten that, but do still believe that there are many more Blessings pertaining to the Seed of the Righteous, (according to the Texts by you alledged) than to others. And that they may be the better considered, I will set that down in Words, which you writ in Figures. Psal. 102. 28. *The Children of thy Servants shall continue, and their Seed shall be established before thee.* This had doubtless been the Portion of the Sons of God in the days of Noah, had they not sinned with the rest of Mankind. Psal. 103. 17. *But the Mercy of the Lord is from everlasting to everlasting to them that fear him, and his Righteousness to Childrens Children, to them that keep his Covenant, and remember his Commandments to do them.* Prov. 20. 7. *The Just walketh in his Integrity, his Children are blessed after him.*

Now what do these places prove? Surely nothing less, than that no Infants but the Infants of Believers shall be saved, and if not, how do these places suit your case? They prove indeed that God will bless the Posterity of his faithful Servants, if they keep his Covenant, and remember to do his Commandments; and I think David well expounds this place in Psal. 37. 25. *I have been Young, and now am Old; yet did I never see the Righteous forsaken, nor their Seed begging their Bread.*

And

And yet I grant (though you prove it not) that there are many other advantages (even in Infancy) attends the Seed of the Righteous, they being a Seed of many Prayers, and devoted to God from the Womb, as far as their pious Parents has authority to do it (which I have more fully set down in my Book of *Primitive Christianity*, L. 2. P. 5, 6.) whiles God knows others are destitute of these Blessings, being *Crossed* and *Exorcis'd*, &c. among the *Papists*, and offered to *Molech* among the *Jews*; and the like among the Heathens. And yet for all this I can see no ground to think that the Righteous God will punish with Hell Torments those dying Infants, for the wrong which their Parents have done them. It being to me inconceivable, how it can stand with his glorious Attributes, either of Mercy or Justice, both which must have effect upon these Infants. His Justice hath effect upon them; that is evident, in their Death, Sicknes, and Diseases (and the like befalls our Infants); now either his Mercy must have effect upon them in the next World, or not at all, and if not in that World, how then shall that saying hold true, *His tender Mercies are over all his Works*?

S E C T. IX.

J. B. You would not have the blessing of Abraham (as it concerns Eternal Life) to reach to the Infants of the Gentiles which believe not, because Gal. 3. 14. it's said to come upon the Gentiles by Faith.

Ans^r. I told you that the Blessing, in respect of Eternal Life, was not peculiar to Abraham and his Seed, but was made as well to Adam and his Seed, and so common to Mankind, and may well be called the Common Salvation, being derived from Christ, promised Gen. 3. 15. (before Abraham was) who is therefore the Saviour of all Men. Indeed Abraham, and so all Believers, have some things in special, and which are peculiar to them, as a People engaged in the duties of Religion, * whilst the Unbeliever is under the sentence of Wrath, because he neglects so great Salvation, Heb. 2. 2, 3, 4. But all this injures not dying Infants who neglect not this Salvation, and so forfeit not their right to that common Salvation obtained by Christ for Mankind.

* See and consider Rom. 3. 1, 2.

In *Gal. 3. 14.* the Apostile speaks of the *Promise of the Spirit*, which as it concerns the Church under the establishment of the second Covenant, concerns not Infants, it being understood of a greater measure of Wisdom, and Power, to walk in the Paths of Righteousness, than was ordinary under the former Testament, *2 Tim. 1. 6. Gal. 3. 2, 3, 5, 7. Gal. 5. 25.*

Nor can you (with any shew of Reason) say that I make the Salvation of Infants run in a *Fleshly Line*, when I derive it only from the *Free-grace of God* manifested in the *Lamb slain from the foundation of the World, to take away the Sin of the World.* Nor do I consider *Adam* as in a state of Nature, but as under a Covenant of Grace, from whom the second *Adam* must in time proceed as touching the *Flesh*, and therefore his *Descent* is reckoned from him, *Luke 3. 23. to the end.* In this second *Adam*, the Repairer of Mankind, do I place the Salvation of all Men; and of the Infant Race, I say, seeing they never sinned against the second Covenant, nor can any other sin them out of the Mercy of God; their title to that Grace being not tide to Man's Will, it follows that they shall not be hurt of the second Death: Shew the contrary if you can.

To what you say about *God's putting the Salvation of Infants out of his own Hand.* I say, That though he put the Salvation of no Creature out of his own Hand, according to my opinion, yet when he stretcheth forth his Hand to Gain-sayers, as *Rom. 10.* and gives them the Word of Life, and they put it from them, *Acts 13. 46.* then Men may truly be said to have a Prize in their Hand, and to put it from them, even the Salvation of their Souls. And then I pray you consider, that if their putting Salvation from them be equally, or really a putting it from their Infants (as that must be your opinion, or else we differ not) then I say, according to your opinion, God suffers Men to damn poor Infants whom he would save, seeing (according to your Doctrine) had their Parents believed, their Infants had been in the Covenant of Grace, but now for their Fathers Sin (for what you say of their own Sin contracted is but a Fable) they are left by you in the Kingdom of the Devil, and that among the Devil and his Angels for ever. And here it is that I oppose you, as greatly erring from the Truth, and this Error was that which first brought in your *Pedo-baptism*; as may be seen in the Decree made by the African Council, † where Augustine was present.

* The words of the Council are these, *All that affirm young Children receive Eternal Life, albeit they be not by Baptism renewed, they are accursed, &c.*

and President. Wherefore, remove but this Error, and the other will presently vanish.

SECT. X.

The Sum of this Controversy.

I will finish this Discourse by setting down certain Propositions, which contain the whole Controversy; and which I hope will carry so much Light and Evidence in them, as may tend much to the satisfaction of the Reader. The thing to be cleared is this, *viz.*

That no dying Infants are Damned, or all dying Infants are Saved. Which will thus be made good.

1. *Because they cannot damn themselves.*

And it is most certain, God will not Damn any to Hell Torments, who do not first Damn themselves in sinful Courses. This is evident by his unwillingness to destroy those that had so destroyed themselves, Hos. 13. 9. *O Israel, thou hast destroyed thy self, but in me is thy help.* If then our God be thus unwilling to destroy those that have destroyed themselves, as that he will help and save them; how should it enter into the Heart of a Christian to imagine, that the same God will Damn poor Infants, who never destroyed themselves, neither can they do it?

2. *No Man can damn Infants.*

This is evident; because if any Man have power to damn Infants, every Man hath the same, for it cannot be proved the peculiar power (whether good or bad) of any Man. And if any will say, that every Man hath power to damn his Children, he speaks presumptuously; there is nothing in the Word of God to countenance such a Doctrine: for the contrary is plain, Jer. 31. 30. *Every one shall die for his own iniquity.* This is meant (or is most true) of Eternal Death, because we all die the first Death for the Sin of another,

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to wit, *Adam*; and though this saying be true of the Adult, yet it is the more to our purpose, because if God be so gracious to actual Sinners as not to damn them for the Sin of another, there is all the ground imaginable to believe that he will be as gracious to Infants.

3. *The Devil cannot damn Infants.*

This is evident, because Infants are out of the reach of Santan's Temptations, seeing they know not to chuse the Good, or to refuse it; they know neither Good nor Evil, they know not their right Hand from their left, *Jer. 7. 16. Jonah 4. 11.* Whom Satan cannot Tempt, them he cannot Damn.

4. *God will not damn Infants.*

God will not suffer Men to punish any Person for that which they cannot help. *Deut. 22. 25, 26.* *If a Man find a betrothed Damsel in the Field, and force her, and lie with her, then the Man only that lay with her shall die; but unto the Damsel shalt thou do nothing, there is in the Damsel no Sin worthy of Death. For as when a Man riseth up against his Neighbour and slayeth him, even so is this matter.* The Mercy which God sheweth in this case, may suffice to convince us, that in the Judgment of the Almighty there is no Sin in Infants worthy of Damnation, seeing what Sin soever is upon them, it was impossible for them to avoid it: Wherefore he will not damn poor dying Infants.

5. *Christ will not damn poor Infants.*

When Christ denounceth the Damnation of Hell, he directs his speech to Hypocrites, and incorrigible Sinners. *Mat. 23. 33.* *Ye Generation of Vipers, how can ye escape the Damnation of Hell?* But he hath better things in store for Infants, for he saith, *of such are the Kingdom of God;* which being spoken of Infants, or little Children indefinitely, shews his Gracious Judgment of them all. And he that came not to Condemn the World, but to Save the World, how shall this be true, if he came to Condemn any Infants? Seeing there are no Persons in the World, who do less deserve Damnation than Infants; No, not his own Disciples, who are therefore sent to little
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Children, to know how to enter the Kingdom of Heaven. Mark 10. 15. *Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.* What Believer can think himself more fit for Heaven than an Infant? Hath he not some Actual Sin, so hath no Infant? Hath Christ freed the Believer from Original Sin? the like he hath done for all Infants. Rom. 5. *As in Adam all die, even so in Christ shall all be made alive.* John 1. 29. *Behold the Lamb of God, which taketh away the Sin of the World.* There is no Sin can so properly be called the Sin of the World, as Original Sin, because perhaps a third part of the World dies, having no other Sin at all. This is the case of Infants, this Sin being taken away by Christ, how shall Christ their merciful Judge pronounce them, *damned to Hell?*

6. *Christ died for all Infants, therefore they shall not be damned.*

Christ died for all Infants, *Because he gave himself a Ransom for all,* 1 Tim. 2. 6. *He tasted Death for every Man,* Heb. 2. 9. *He bought them that deny him,* 2 Pet. 2. Therefore certainly he was as gracious to Infants, as to those who deny him. Seeing then it cannot be denied but he bought them, he either bought them to save them, or to cast them to Hell. Not the latter, no by no means: The primary end of Christ's dying is Life and Salvation. Infants never forfeit this Grace, but are just Persons that need no Repentance, if there be any such in the World.

7. *All dying Infants are written in the Book of Life from the Foundation of the World, therefore no dying Infants are Damned.*

The Omniscient God knew as well the Date of all Mens Lives, as that they should be born or live at all, and therefore did he know who would die in Infancy, as well as who would live to years of Knowledge. Admitting then their opinion to be true, *That hold a certain number ordain'd to Life from the Foundation of the World,* yet we doubt not but to make good this Proposition, and that by the Text, *Rev. 20. 12. as expounded by themselves.* For by the Books, out of which the Damned are judged, is understood the Actions of Men, even the most secret, which shall then be laid open. Now these Books cannot concern Infants, they having done neither good

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nor evil. Here is therefore another Book opened, which (say they) represents the everlasting Election to Life and Glory in Christ. In this Book must all dying Infants either be found written, or else be Judged without Book. The Book of Conscience will not accuse them, therefore the Lamb's Book of Life must needs acquit them.

8. *All dying Infants are in the Covenant of Grace; therefore no dying Infant shall be Damned.*

When we say Infants are in the Covenant of Grace, we mean it, as God hath vouchsafed to interests them in his Mercy by Christ. That as Condemnation came upon them by Adam's Sin, so Justification of Life might abound towards them by the Obedience of Christ. Now either Infants are thus in Covenant with God, or they are not concern'd in any Covenant at all. For the Covenant of pure Nature (as Mr. Baxter terms it) made with Adam, concerns not Infants, but as the breach of it is imputed to the Lump of Mankind. And the Law of Works concerns not Infants. For to them it cannot be said, *The Man that doth these things, shall live in them.* And to say Infants are in no Covenant with God, is to rank them with Devils, and the vilest of Men. But seeing Mr. Baxter grants the Covenant made with Noah, Gen. 9. to be the Covenant of Grace, and the Scripture tells us, *That it is an everlasting Covenant, and made with Noah and his Sons, and with their Seed after them,* and consequently with all Infants; for it is not Vain, or Repealed, till Men abuse the Mercy of it; to this Mr. Baxter consents. And indeed, should it be otherwise, God should deal worse with poor Infants, than with the Beasts of the Field; for he was pleased to make a Covenant with them (even every living Creature of them) which also was very gracious according to their state and condition: and shall we think that he whose tender Mercies are over all his Works, will exclude the Infants of the greatest part of Mankind from his Gracious Covenant? No: He hath said, *He will remember his Covenant which he hath made with all Flesh,* Gen. 9.

9. *No Man can prove that any Infant ever was, or ever shall be damned in Hell Torments; therefore no dying Infant shall be damned.*

There is nothing to be held as an Opinion, or Point of Faith, but upon clear Proof, or Rational Demonstration. Now though it has been