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dults; the covenant made with Noah secured infants, as much as adults, from being destroyed by a flood, the covenants made with Abraham extended to his infant seed, and so of all others. I did not include the covenant of works or of grace among those then specified, and only mention them now, so far as to say, that they include infants; for if infants were not included in the covenant of works, how came any of them to die? and if not included in the covenant of grace how can any be saved? Now as infants are included in all other covenants recorded in scripture, I would ask, what reason can be assigned for excluding them from the new covenant? I know not what you can say to this, unless, perhaps, that infants are not expressly mentioned in it. Should you say this, I would ask you, In what covenant are they *expressly* mentioned, except that *everlasting* covenant by which their right is secured? and if the EVERLASTING covenant of God be not sufficient to secure the continuation of that right, Pray what is?

I have hitherto been speaking of your principles as a baptist, permit me now to address a few words to yourself. The zeal which you shew, for what you conceive to be truth, commands my respect, and I shall mention some things, which, I think, have led you into error. First you have depended too much upon information unworthy of credit. A perusal of these letters will shew you, that much of your information will not stand the test of strict inquiry. Again, you have exercised your own judgment too little. I would advise you to review the subject, take a view of the texts brought forward in defence of immersion, and consider if there be any thing like baptism included in them. Your