

troducton of christianity was something new.

You have not told your readers how the Gentiles have a right to the privileges of the church of Israel. Paul, however, explains the matter, he informs us, that the Gentiles, in their heathen state, were aliens from the commonwealth of Israel, and strangers to the covenant of promise; but by embracing christianity, they became fellow-citizens with the saints, and were of the household of God. Eph. ii. 11, 19. Again, he informs us, that they were grafted in among the natural branches, Rom. xi. 17.

Your next argument is, if possible, more absurd. You say, "When the Messiah should come, he was to act as a purifier," and add, "When a church—is so purified,—it is not the same church." The clauses which I have omitted may have hidden the meaning of your words from yourself, and from some of your readers; but what is given above, in your own words, contains your assertion. If this be true, a thing may be so purified, as not to be what it really is, but something else. Any further remarks would be an insult to the reader.

You, p. 96. quote these words from my letters, "The spirit of inspiration denominates baptism circumcision." You add, "If this were not a direct falsehood charged on the spirit of inspiration, we might at once give up this part of the contest." Before you bring such a heavy charge against another, you should have examined the text cited. Paul says to the Colossians, "Ye are circumcised," will you say, they were not? He tells us, it was with the circumcision of Christ, or, which is the same, christian circumcision. Will you tell what christian cir-

cume
be pla

Yo
"ma
a phr
as we
know
der
mean

Th
Gree
by t
answ
term

B
"sic
"m
"ba
"cu
"th
"in
"m
"h

for
dis
se
wh
ty
th