

"the pith of your objection." So far, you are correct: but when you add, "Now, Sir, I apprehend the promises are to be accomplished individually, not nationally," we differ; for I maintain that promises are to be accomplished just as they are made, such as respect individuals are accomplished to individuals, and such as respect nations, to nations.

You, p. 115, 116. cite these words, "Does not the spirit of inspiration call the children of believers holy," and with great humility add "So are the children of unbelievers, just in the same sense." You forgot however to tell us where they are so called; I regret this because I am unable to find the passage in which persons out of the church are called holy. You yourself likewise seem to reckon the term peculiar to members of the church, when you say, "See the address in the beginning of all the apostolical epistles." I have seen the address in several epistles, and find that the apostles style the members of the church *Hagioi*, the very term applied to children in the text to which I referred. Now as relation to God is implied in the term, I conclude that relation belongs to children. The nature of this relation will be shewn in its place.

Connected with this, I referred to Paul's address to the churches of Ephesus and Colosse, and you, after some genteel scolding, say, "Take your concordance and turn to the word children, and you will find that, in the infallible standard, it is as frequently applied to persons of twenty or thirty years old, as to those under that age." A concordance is very useful, but the question here may be decided by the words with which the term children is connected. The apostle, Eph. vi. 4. orders to bring up those