

tially the same in every age, Acts xv. 11. "We believe that, through the grace of our Lord Jesus Christ, we shall be saved, *even as they.*" The gospel preached to Abraham in these words, *In thee shall all nations be blessed*, is continued under each dispensation, though under the new testament the revelation is much clearer.

You assert, p. 102. that "It is to them (believers) the new covenant was promised, and that as believers, and as believers only." This is an error of no small magnitude. If the new covenant is promised to believers only, and as believers, how is any unbeliever to become a believer? When Paul addressed the Jews in these words, Acts xiii. 26. *To you is the word of this salvation sent*, did he address them as believers, and as believers only? Christ commanded his apostles to preach the gospel to every creature. Were they to preach the gospel to them as believers? The fact is, the new covenant is a revelation of God's gracious purpose, as I stated in my former letters, and this purpose will be accomplished to all who believe, but revelation must be before believing.

You say, p. 102. after citing the words of our Lord, *Of such is the kingdom of heaven*, and giving your three reasons for objecting to infant church-membership, "If these reasons influenced the disciples, they must have a foundation in truth." What! Sir, do you assert that the disciples were right and their Lord wrong!!!

You come, p. 106, 107. to the instance of the Philippian Jailor, and in the latter page cite these words, "The words rejoiced and believed are in the singular number," and you add, "Truly so, because *with* governs all his house;" but, Sir, there is neither *with* nor *house* in the Greek