

ded from its stipulations, is a direct contradiction of the sacred record.

But if believers are justified by the covenant of grace, through the blood of Christ by which it was ratified. By what covenant was Abraham justified? Was it not by faith in the same covenant? The Apostle tells us, that the gospel was preached to him, so that he saw the day of Christ through the glorious prediction, "That in him all nations should be blessed," and he was glad. If so, then the covenant of grace and the covenant of circumcision were not the same, for none will presume to say, that Abraham was justified by circumcision. "Know ye therefore, that they which are of faith, are the children of Abraham." And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations of the earth be blessed; so then they which be of faith are blessed with faithful Abraham." Gal. iii. chap. 17th verse. Were they who are described of faith, natural descendants of Abraham according to the flesh? Are the children of eight days old, and the spiritual children by faith, the same seed? Are the children of eight days old promised the heavenly land of Canaan? If not, what becomes of your assertion, that the Abrahamic covenant, and the covenant of grace, under which we now live are the same in substance?

The language of Venema a celebrated Pædobaptist commentator is very important and expressive on this subject. "Select works, lib. 1st. Celestial prerogatives cannot be transmitted from parents to children, nor can that idea be rendered consistent either with the economy of grace or the justice of God." "No one is sanctified to the Lord for the sake of another, none—not infants in virtue of their descent from believers; for this the scriptures no where affirm, nor is it consistent with reason."—Dr. Owen on the Epistle to the Hebrews, is very explicit, "Two privileges did God grant unto Abraham, upon his ascription to a special interest in the promise and covenant. First. That according to the flesh he should be the Father of the Messiah the promised seed, who was the very life of the covenant,—the fountain and cause of all the blessings contained in it. That this privilege was temporary, the thing itself doth demonstrate. Secondly, Together with this he had also another privilege granted unto him, namely, that his faith whereby he was personally interested in the covenant, should be the pattern of the faith of the church in all generations, and that none should even come to be a member of it, or share in its blessings, but by the same faith, that he had fixed on the seed that was in the promise to be brought forth from him in the world; on the account of this privilege he became the father of all them that do believe; for they that are of the faith the same are the children of Abraham Gal. iii. chap 17th verse. Romans iv chap 11th

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