

of eternal life made to believers in the Jewish church ; it must be admitted, that this promise was contained in the Abrahamic covenant, which was the foundation on which the Jewish church was built. If then the Abrahamic covenant, contained a promise of eternal life ; it was the covenant of grace, by which all believers are saved. For there are not two covenants of grace, or two methods of salvation for fallen men.

Secondly, I infer that the Abrahamic covenant was the covenant of grace, from the fact that circumcision, the token of that covenant, was a sign and seal of spiritual and eternal blessings. For thus writes the apostle, Rom. 4. 11 "He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed to them also." Circumcision as a sign was figurative of regeneration.—As a seal it confirmed the promises made to faith. It was a standing declaration of God's approbation of Abraham's faith, and that every one who in like manner should believe in God should have their faith imputed to them for righteousness, or they should be justified through it.—They should be blessed with faithful Abraham. Now if circumcision be of this spiritual import ; if it is a sign and seal of spiritual and eternal blessings, can we believe that it was appended to a covenant that only promised temporal blessings ? Solomon tells us, that "a fair woman without discretion is like a jewel of gold in a swine's snout." But there would appear to be a still greater incongruity between a spiritual seal affixed to a temporal covenant, than in the circumstance mentioned by the wise man. I might here mention also, that it is evident that the Jewish church always believed that circumcision was of a spiritual import, and that it was connected with the promise of eternal life. Hence we hear them saying, Act 15. 1. *except ye be circumcised after the manner of Moses ye cannot be saved.* They were indeed mistaken in supposing that circumcision was essential to salvation, and thousands of them failed of arriving at heaven, because they rested in the sign without having the thing signified. They had that circumcision, which was outward in the flesh, but they did not seek