

S E R M O N .

AND WHEN THE EIGHT DAYS WERE ACCOMPLISHED FOR THE CIRCUMCISING OF
THE CHILD, THEY CALLED HIS NAME JESUS.

Luke iii. 21

EVERY circumstance in the life of our Saviour deserves devout attention, and is full of instruction ; and this is especially true with respect to those significant acts, by which he fulfilled the Law, and sanctioned the usages of the Jewish Church. That Church was in all important things the same as the Christian ; and although its outward rites were different, in doctrine and order there is a perfect agreement ; and we are taught to look upon the ancient congregation of the Lord, as the parent stock, upon which has been grafted Christ's Holy, Catholic and Apostolic Church. By all the feasts and ceremonies of the Law, were shadowed forth the richer promises and purer services of the Gospel ; and it is worthy of remark, that the Church which was established by the Law of Moses, like that which is now "*built upon the Apostles and Prophets*," had its sacrament of admission, and its sacrament of commemoration—the Circumcision and the Passover ; to both of which especial blessings were promised, and which continued to be signs and seals of God's covenant with man, until our blessed Saviour, having fulfilled the Law, ordained in their stead the more spiritual sacraments of Baptism and the Lord's Supper ; by the means of which the Christian is born to God and strengthened and refreshed through every period of his life :—the first, like Circumcision, admitting him into the covenant ; and the second, like the Passover, continually reminding him of his privileges and his responsibility. But, we are called by the text to confine our present notice to the sacred rite of Circumcision, and to its corresponding ordinance in the Christian Church.