

Testament. Judaism and Christianity are not two religions; but one religion in different states of perfection. They have the same author—God, the same object—salvation, the same way of acceptance, by faith. Judaism was Christianity in the bud: Christianity is Judaism in the full flower. The whole scriptures comprising the Old and New Testaments, form one revelation, and must stand or fall together; and one cannot be well understood without the other: we are expressly told, that “whatsoever things were written aforetime were written for our learning,” which is particularly meant of the Old Testament scriptures. It is well known, that the question respecting infant baptism, depends much upon that respecting infant church membership; and where shall we go to solve this question, but to the original constitution of the church of God. When our Lord would lead his disciples to a right understanding of the law of marriage, he referred them to the original institution in Eden. In like manner, it seems reasonable and natural, to refer to the formation of the visible church of God, in the family of Abraham, to ascertain who were constituted members of that church; whether adult believers alone, or believers with their children. And in fact, an unwillingness to refer to the Old Testament on this subject, seems to manifest a secret fear that there is something there unfavourable to our system.

In examining the 17th chap. of Genesis, we find God entering into a solemn covenant with his servant Abraham, confirmed by a visible token—circumcision; in which God required his servant to walk before him, and be perfect, and binding himself to be the God of Abraham and his seed, by an everlasting covenant. Though this covenant was made in the first instance with Abraham personally, and there were some things in it peculiar to himself: yet as we find the token of it administered to all his servants, and afterwards to all those who wished to join themselves in a covenant with the Lord God of Israel, we infer, that this covenant was extended to all that were circumcised, in its leading promise to be their God and the God of their seed. It appears then, that when God in infinite condescension and mercy, entered into a covenant with Abraham, and formed a visible church in his family, children were admitted with their parents into that