as well. In Ex 17 : 10, 11, after making His covenant with Abraham, God directs that as an outward token of the covenant just made, Abraham must be circumcised : "*It shall be a token of the Covenant betwixt thee and Me.*" Not only so, but "He that is eight days old among you shall be circumcised." " The uncircumcised man-child," v. 14, was not to be reckoned as one of the covenant people, " he hath broken my Covenant."

This condition of the Covenant, this duty which God laid upon His people, this privilege which He gave them, He has never withdrawn. The form of the seal has been changed ; but the command to believers to affix the seal of the Covenant to their children has never been cancelled by Him who gave it. The duty is still binding. The privilege still belongs to His covenant people.

V. A DIFFICULTY AS TO THE BAPTISM OF INFANTS.

"Did not Christ command that believers should be baptized ? Is not New Testament Baptism 'believer's baptism ' ? And an infant cannot believe." That is true, but the Old Testament seal of the Covenant as well as the New, was the believer's seal. Read Rom. 4: 3, "Abraham *believed* God, and it was reckoned unto him for righteousness." And again, verse 11, "and he received the sign of circumcision, a *seal of the righteousness of the faith* which he had " before he was circumcized.

The Old Testament seal was the believer's seal ; but the believer was privileged, commanded, to affix it to his children, and that privilege God has never withdrawn ; that command He has never cancelled.

VI. THE BAPTISMAL OBLIGATIONS OF PARENTS.

If Baptism be a seal of a covenant, it means that each party is pledged to the other ; God to the child ; the child to God. In infancy and childhood, the parent plans for, and acts for, the child. The child's coming and going and thinking and speaking and doing, depend upon the parent ; and the seal means that the parent is pledged, so far as parental leading is concerned, that the child shall be led, guided, taught, prayed with and prayed for, for God.

Though the child cannot understand the meaning of the seal, either old or new, the command is rich in meaning. It means that in all that the Christian parent can do with and for his child, the child's part of the Covenant will be fulfilled ; and that he will do what he, can, in dependence upon the Holy Spirit, that the child shall ever thus choose to live and walk.

The seal is also a comfort to the parent in the work of training the child. He sees in it God's own appointed pledge that He will bless to the child the teaching and training that may be given.

VII. THE OBLIGATIONS OF BAPTIZED CHILDREN.

As young people grow up to think and act for themselves, the fact of their having received the seal of the Covenant imposes obligation upon them. They should, so soon as they come to know their duty, realize that their side of the agreement now rests not with their parents but with themselves. If they do not fulfil that part by yielding their hearts to God and serving Him, they are breaking God's Covenant. The seal remains with its obligation, and they are disowning and dishonouring it if they refuse to surrender to Christ and become his professed followers.

It may be said that parents have no right thus to impose obligations upon their children ; that they should leave them free. It is the right, the duty, of Christian parents, to do the best they can for their children, and the best they can do is to seek to have them within the pale of God's covenant people, both in name and in reality ; and children have a right to complain, if their parents, through neglect, deprive them of any good which they might otherwise have. God knew what parents had a right to do, and what was best for the children, when He first gave to these the seal of the covenant.

VIII. WHY BAPTISM IS ADMINISTERED BY SPRINKLING OR POURING.

There is not much room, in the limits of a short article, to enter into the question of the mode of Baptism. The chief reasons for Baptism by sprinkling or pouring may be summed up as follows :

Because the validity of the sacrament does not depend upon the quantity of