

instituted for this among other purposes, to show that descent from Abraham was the foundation of his posterity's right to those blessings." Mr. _____ writes thus on the same subject. "Circumcision was the sign of a covenant which God undoubtedly made with Abraham and his family only, exclusive of other nations, and a seal of those benefits which he intended to be peculiar to Abraham's posterity, and therefore according to divine appointment, it was used to distinguish the seed of Abraham from the nations of the world." *Ægypt. lib. iii. chap. 4, s. 5.*

In page 11th you say, "Baptism signifies the same thing with circumcision, and afterwards draw your conclusion by saying, "May we not, therefore conclude, that baptism was instituted in its room." Before Sir, you drew such a conclusion, it was meet for you to establish and prove your premises that baptism came in the room of circumcision, and signifies the same thing, which you have not done; nor indeed is there a sentence in the whole scriptures which can support these positions. If, therefore, your premises be unfounded, your conclusion will be false and they must fall together. Besides, if circumcision signifies the same thing as baptism, why set aside the one and institute the other. As baptism, however, is an institution of the kingdom of heaven, we can learn its signification no where but from the new testament, and here I conceive we are taught that it exhibits the death, burial and resurrection of Christ whereby He fulfilled all righteousness; together with the believers communion with Christ, and conformity to him in that sacrament. This the apostle declares and chiefly insists upon. "Know you not, that so many of us as were baptised into Jesus Christ, were baptised into his death; therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk with him in newness of life. Rom. vi. chap. 3, 4th verses. The same view of it is contained in Col. xi chap. 12, and 13 verse. "Buried with him in baptism, wherein also ye are risen through the faith of the operation of God who had raised him from the dead." "And you being dead in sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses."

From these passages we learn that baptism represents Christ's death, burial and resurrection, and so exhibits in a figure, what the gospel declares by way of testimony, namely, "that he was delivered for our offences, and was raised again for our justification." In confirmation of this explanation of these passages, I shall here cite, a few learned Pædobaptist writers. Luther says, that "The minister dippeth a child into the water, signifieth death, that he again bringeth him out of it, signifieth life." So Saint Paul represents it. Rom. vi. chap. "Being moved by this reason, I would have those that are to be baptised to be entirely immersed as the word imports, and the mystery signifies." Vide *Lutheric Catech. minor.* Dr. Whitby writes, "Therefore we are buried with him by baptism,—plunging under the water into a conformity to his death, which put his body under the earth, that like as he was raised up from the dead, by the glorious power of the Father; even so, we also thus dead in baptism, should rise with him and walk in newness of life. Paraph. on Rom. vi. ch. 4 v. Bishop Healy says, "This latter expression buried with Christ and rising with him, made

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