

qualified to be in the largest sense, the seed corn of a harvest of blessing for the whole field of humanity.

The relation between circumcision and baptism is not properly that of type and antitype; the one is a symbolical ordinance as well as the other, and both alike have an outward form and an inward reality. It is *precisely in such ordinances that the Old and the New dispensations approach nearest to each other*, and, we might almost say, *stand formally upon the same level*. The difference does not so much lie in the ordinances themselves, as in the comparative amount of grace and truth exhibited in them—necessarily less in the earlier, and more in the later. Looking to substance, there is an essential agreement—such as is, indeed, marked by the apostle, when with reference to the spiritual import of baptism, he calls it “the circumcision of Christ,” Col. ii., 11. So far from being less indicative of a change of nature in the proper subjects of it, circumcision was even more so; *in a more obvious and palpable manner it bespoke the necessity of a deliverance from the native corruption of the soul in those who should become the true possessors of blessing*. Hence the apostle makes use of the earlier rite to explain the later, and describes the spiritual change indicated and required by it, (the later or baptism) as “a putting off the body of the sins of the flesh by the circumcision of Christ,” and “having the uncircumcision of the flesh quickened together with Christ.” It would have been travelling entirely in the wrong direction, to use such language for purposes of explanation in christian times—if the ordinance of circumcision had not shadowed forth this spiritual quickening and purification even more palpably and impressively than baptism itself—and shadowed it forth, not prospectively merely for future times, but immediately and *personally* for the members of the Old Covenant. For, by the terms of the covenant, these were ordained to be, not *types* of blessing only, but also *partakers* of blessing. The good contemplated in the covenant was to have its present commencement in their experience. And the outward putting away of the filth of the flesh in circumcision could never have symbolized a corresponding inward purification for the members of the New Covenant, if it had not first done this for the members of the Old. The shadow must have a substance in the one case as well as in the other.—*Typology by Dr. Fairbairn, Free Church College, Glasgow.*

---

ERRATUM.—On page 23, and in the 9th line of § 10, for—“as soon as it came into existence,” read—as soon as I came into existence.

THE END.