

ordinance and invested it with a new meaning, making Baptism in the name of the Trinity to be henceforth the sign or seal of His professed followers. He told His apostles to go into all the world, telling the good news, and to baptize all who accepted it.

The Apostles did as they were bidden. The same is done yet. Our missionaries tell their good news to the heathen, and those who accept Christ are baptized. In the mission field to-day, baptism is the token to heathen and christian around him, that a man has finally and forever renounced his old gods and accepted the new.

III. ONE COVENANT UNDER OLD AND NEW.

Though the seal of the Covenant has been changed, the Covenant is the same. The church under both dispensations is one.

When God made agreement with Abraham, He said, "I will establish my Covenant with thee and with thy seed after thee for an Everlasting Covenant." Gen. 17, 7. And in thee and thy seed shall all families of the earth be blessed."

In English,—seed is a plural word, but in this promise the Hebrew word was singular, and it means "In thee and in thy child shall all families of the earth be blessed." And so we read in Gal 3: 16, "Now to Abraham and to his seed were the promises made. He saith not, 'and to seeds,' as of many; but as of one, 'and to thy seed,' (thy child,) which is Christ."

Again, in Gal 3: 7. "Know ye therefore that they which are of faith, the same are the children of Abraham," and again, v. 29. "If ye be *Christ's* then are ye Abraham's seed and heirs according to the promise."

The Covenant therefore between believers and their Savior to-day, of which Baptism is the outward sign, is not merely a similar covenant, in its meaning, to that old one made with Abraham. It is the same Covenant. When God chose Abraham and entered into agreement with him, it was not as the father of the Jew, but the "father of the faithful." The "seed" that were included in that Covenant were not Jews, as such, but Christ and His people.

In Scriptural pictures the same truth is taught. In Jer. 11 : 16, the Church of God,

which was then confined almost wholly to the Jews, is compared to a "green olive tree, fair and of goodly fruit." In Rom. 11 : 17, Paul, writing to the Roman Gentiles, uses the same figure, and speaking of the Jews, says. "Thou (Gentile) being a wild olive tree, wert grafted in among them, (the Jews) and with them, partakest of the root and fatness of the olive tree."

The New Testament church is not merely an olive tree, like unto the old; but the same old tree, with some new branches, the Gentiles, grafted in.

Again in Eph. 2. 11-22 the church of God is represented as an house, a spiritual temple; and Paul tells the Ephesian Gentiles, v. 14, that Christ broke down the middle wall between Jews and Gentiles; and that, v. 17, "ye (Gentiles) are now no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are builded upon the foundation of the Apostles, (New Testament) and Prophets, (Old Testament) Jesus Christ Himself being the Chief corner stone; in whom *all the building*, (Old Testament and New Testament wings of the great Spiritual House) fitly framed together, groweth unto an holy temple in the Lord."

One covenant, one church, one spiritual temple, one household, one family of God, under the Old and New Dispensations; the outward point of difference being that the household mark was circumcision, now it is baptism.

IV. WHY INFANTS ARE BAPTIZED.

From what has been said, it follows that all conditions laid down when the Covenant was made, if not cancelled, are yet in force.

When men make laws these laws are in force until done away. So when God instituted a Church, a covenant people, upon certain conditions, and with certain privileges, these conditions and privileges must be yet in force if not taken away by Him who gave them.

One condition which God laid down when He first founded this visible Church and directed that His covenant people should be known by a visible sign, or seal, or token, was that this seal should be affixed, not only to those who entered into covenant with Him, but to their children