

the righteousness of faith," Rom. iv. 11. There is nothing said more elevated than this in reference to baptism, which cannot therefore be more spiritual than circumcision. That seal of the righteousness of faith was placed formerly, by order of God, upon infants, and circumcision cannot cease, without this spiritual seal being continued to them under some new form; but there is no other form than baptism. Baptism, therefore, takes the place of circumcision, and is the seal of the righteousness of faith upon infants, as well as upon adults. There is nothing new here; the novelty would be, if the seal were withdrawn from infants; and for this a special order would be required. Great pains are taken to shew that Abraham received circumcision only after faith, and that for this reason only is the rite called a seal of the righteousness of faith. But it is equally certain that the seal of the faith of the parent was placed upon the children. There is not a word under the New Covenant to indicate that any alteration was made in regard to it. It is, therefore, now as ever, the will of God that the seal of the righteousness of faith, under one form or the other, should be placed upon the children of believers. Circumcision was given to children that were *holy* through the circumstance of their birth; that is, born of circumcised or believing parents, Luke ii. 23. So also under the New Covenant, the children of baptized parents are also *holy*, 1 Cor. vii. 14.

Circumcision and baptism differ as to form, but have all their symbolical and spiritual features in common. They are both: 1st. A sign or token of a covenant; 2nd. A rite of initiation; 3rd. A seal of the righteousness of faith; 4th. The symbol of an internal change; 5th. They are conferred upon holy infants; 6th. Given but once to the same individual; 7th. They neither save nor change the heart, but form only an external people of the called; 8th. They both imply a solemn promise towards God, 1 Peter iii. 21. These common features make them virtually the same religious institution, with only a modification in the external form. When the Galatians were worked upon by judaizing brethren, who insisted upon circumcising them, and making them keep the law of Moses, Paul