

matical of the purification of the heart. (Deut. x. 16 ; Rom. ii. 28, 29.) It sealed all those blessings, temporal and spiritual, which were included in the promise made to Abraham. It was also the initiatory rite by which persons were admitted into the Old Testament Church, being invariably performed on all proselytes to Judaism, and their children.

4. Now, we affirm that Baptism occupies the same relation to the Gospel dispensation ; for the following reasons :

(1.) It is expressive of the same things. Is the following striking analogy either accidental or forced ?

1. Abraham gave himself up to God and promised to serve him, and God promised to protect and bless Abraham and his seed after him.

2. As a seal of this promise or covenant, Abraham was circumcised.

3. This circumcision was also a seal of Abraham's faith and purification of heart.

4. As Abraham's seed were included in the promise or covenant, he was commanded to apply the same seal to them, *i. e.*, to the males in his household.

5. This implied that they were included in the covenant, and needed the same faith and purification of heart which Abraham possessed.

6. That he was solemnly pledged to bring them up for God,—IN BAPTISM;—

1. Believing parents give themselves up to God, and promise to serve him, and God promises to be their God and the God of their children.

2. Their Baptism is a seal of this promise or covenant.

3. It is a token of their faith or purification of heart.

4. As their seed or children are included in the same promise or covenant, they of course apply the same seal to them.

5. Thus applied, it signifies that they need the same faith and purification of heart, which the parents believe they have.

6. That the parents are solemnly pledged to bring them up for God."

(2.) That baptism has succeeded circumcision as the seal