instituted it, who changed the form of the covenant itself, and who has in fact abrogated the old seal by the appointment of another, even baptism, which is made obligatory upon "all nations to whom the Gospel is preached, and is" to continue to "the end of the world."

This argument is sufficiently extended to show that the Anti-pædobaptist writers have endeavored to prove that baptism has not been appointed in the room of circumcision; a point on which, indeed, they were bound to employ all their strength; for the substitution of baptism for circumcision being established, one of their main objections to infant baptism, as we shall just now show, is rendered wholly nugatory.

But it is not enough, in stating the nature of the ordinance of Christian baptism, to consider it generally as an act by which man enters into God's covenant of grace. Under this general view several particulars are contained, which it is of great importance rightly to understand. Baptism, both as a *sign* and as a *seal*, presents an entire correspondence with the ancient rite of circumcision. Let it then be considered,—

1. As a sign. Under this view, circumcision indicated, by a visible and continued rite, the *purability* of God toward his sinful creatures; and held out the promise of justification, by faith alone, to every truly penitent offender. It went farther, and was the sign of sanctification, or the taking away the pollution of sin, "the superfluity of naughtiness," as well as the pardon of actual offences, and thus was a visible emblem of a regenerate mind, and a renewed life. This will appear from the following passages: "For he is not a Jew which is one outwardly in the flesh; but he is a Jew which is one inwardly: and circumcision is that of the heart, in the *spirit*, and not in *the letter*, whose praise is not of men, but of God," Rom. ii. 28. "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live," Deut. xxx. 6. "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem," Jer. iv. 8. It was the sign also of [illegible] to God as his people: "O [illegible] thy fathers to love them, [illegible] them even your [illegible] Circumcise, [illegible] and be no more stiff-necked," Deut. [illegible]

In all these respects, [illegible] correspond, correspond to [illegible] administration is a [illegible] bility of God to [illegible] of a covenant which [illegible] a true faith, [illegible] that, it is the [illegible] away of sin, [illegible] and, like the [illegible] Christians be [illegible] ration, a [illegible] as distinguished from the [illegible] the Apostle, "are the circumcision," [illegible] peculiar people and church now which was formerly [illegible] distinguished by the sign of circumcision, "who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

But [illegible] baptism [illegible] circumcision, because [illegible] was not only to [illegible] from the [illegible] spiritual [illegible] to God. "When we [illegible] the GRACE [illegible] *the Holy Ghost*, on his [illegible] upon all believers [illegible] the pouring [illegible] the vision [illegible] other occasions, [illegible] baptism [illegible] or power [illegible] New Testament [illegible] of hope [illegible] ward sign,) was a natural [illegible] of the heavenly gift. The baptism of John had spoken [illegible] the Holy Spirit, which was not to be administered by him, but by Christ, who should come after him. This gift only hovered [illegible] John's baptism [illegible] in the extraordinary [illegible] of our Lord; but it [illegible] follows [illegible] administered by the Apostles of Christ [illegible] and be an [illegible] of the purchase [illegible] Then Peter said unto them, "Repent, [illegible] be baptized every one of you for the remission [illegible] and *ye shall receive the gift of the Holy Ghost*." Acts ii. 17. "According to his mercy he saved us by the washing of regeneration, and the *renewing of the Holy Ghost*, which he shed," or poured out, "on us abundantly through Jesus Christ." For this reason Christianity is called "the ministration of the Spirit," and so [illegible] this [illegible] being confined to the [illegible] gifts of an best [illegible] in the [illegible] and [illegible] ing [illegible] Christianity [illegible] by the [illegible] "If [illegible] Christ [illegible] of love. O [illegible] sign; [illegible] S[illegible] [illegible]

[illegible]