

verse, as also heirs of the world. Romans iv chap 15th verse, in that all who should believe throughout the world, being thereby implanted into the covenant made with him, should become his spirit children. Answerable unto this twofold end of the separation of Abraham, there was a double seed allotted him; a seed according to the flesh, and a seed according to the promise, viz: such as by faith should have an interest in the promise. According to these authors, reason and revelation unite in refusing their aid to your position, that the covenant of circumcision is the covenant of grace. It follows therefore, that your reasoning founded upon that position must be indeed, very inconclusive.

Yours, &c.

LETTER II.

SIR,—

Having in my last letter examined what you call the turning point in this controversy, I purpose in this to try the weight of your arguments drawn from circumcision's being a seal of the same covenant. Vide page 8, ii.

You say "Circumcision was a seal of the covenant of grace, and was a divine appointment administered to infants." "That it was the token or seal of Abraham's covenant is evident from the very first institution of it, Gen xvii chap 10th verse. And the Apostle tells us expressly Roman iv chap 11th verse, that Abraham received the sign of circumcision a seal &c." Now although circumcision is indeed called a seal of the righteousness of the faith, yet it was only a seal to Abraham of his own faith, even the faith which he had before circumcision. This seal he received in his peculiar patriarchal capacity, and that only as the father of the faithful. For the Apostle says Romans vi chap 11 and 12 verses, "He received the sign of circumcision, a seal of the righteousness of the faith, which he had being yet uncircumcised." For what end? That he might be father of all, his fleshly circumcised seed. Not for the Apostle says, "That he might be the father of all them that believe, though they be not circumcised, and the father of circumcision to them [of his natural seed] who are not of the circumcision only, but also walk in the steps of that faith, of our father Abraham, which he had being uncircumcised," that is, that he might be the father of all who believe, whether circumcised or not. Now if Abraham was not a father to his natural seed, in that capacity in which circumcision sealed or confirmed to him the righteousness of his faith, then circumcision was not a seal of the righteousness of faith to his natural seed; nor could it be, to infants of eight days old, who had not that faith, before circumcision; but respected only the temporal promise and relation which had