

and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life." Baptists totally dissent from this definition also. And the Presbyterians themselves set this article of their church at defiance in their practice. They do not pretend to admit all they baptize into the visible church, nor do they think them regenerated though they give them the sign. The Congregationalists adopt substantially the Presbyterian definition. The Methodist Episcopal Church has the following: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth." The substance of this is adopted by the other families of Methodists. From all these definitions the Baptists dissent entirely: they dissent from the doctrine taught in them, and also from the practical application of these doctrines to unconscious children. When Baptists are asked what they understand baptism to mean, they turn to such passages as Rom. 6: 3, 4, which contain the doctrine they hold on this subject: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." That is, our baptism has special reference to the burial and resurrection of Christ; and it is also a symbolical declaration of the change which has taken place within us. By this expressive figure—an immersion under the water and rising out of it—we declare our belief in the burial and resurrection of our Redeemer, whilst we declare that our old sinful nature has been buried, and that we have risen to a new and holy one. Col. 2: 12;