

a vow of obedience, a public and solemn consecration to the service of God. The believing subject can feel the force of the obligation acknowledged in the act, and Paul appeals to this sense of obligation: 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?' Though it is an outward ceremony, it is important, not only as an act of obedience, but as expressing a believer's separation from the world, and consecration to God, in a manner intelligible and significant, and well adapted to impress his own mind and the minds of beholders.

"The faith which is professed in baptism, is faith in Christ. We confess with our mouths the Lord Jesus Christ, and believe in our hearts that God has raised him from the dead. If the doctrine of the resurrection be taken from the Gospel, preaching is vain, and faith is vain. So, if the symbol of the resurrection be taken from baptism, its chief significancy is gone, and its adaptedness for the profession of faith in Christ, is lost. Hence appears the importance of adhering closely to the Saviour's command, 'immersing them.'

"The obligation to make a baptismal profession of faith, binds every disciple of Christ. Some have converted the Eucharist into a ceremony of profession; but this is not the law of Christ. Baptism was designed, and ought to be used, for this purpose. If infant baptism be obligatory, the duty is parental; and if it be a ceremony in which children are dedicated by their parents to the Lord, it is a different institution from that in which faith is professed. He who has been baptized in infancy, is not thereby released from the obligation to make a baptismal profession of faith in Christ. If it be granted, that his parents did their duty in dedicating him to God, he has, nevertheless, a personal duty to perform. The parental act of which he has no conscious-