

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God." Baptism is, then, a symbolical burial and resurrection. This is the meaning, the doctrine of the ordinance, as we learn from the passages already quoted, and from several other texts and allusions to which reference will yet be made. The two positive ordinances of the Christian Church are closely connected and complete each other. The supper presents to us the broken body and shed blood of the Saviour, and baptism sets before us his burial and resurrection. The two taken together give us a symbolical view of the whole work of human redemption. We see in them Christ in his first sufferings and in his complete victory when he arose triumphant with the keys of death and of the grave. It is into the faith of the completeness of this stupendous sacrifice that we are baptized. In Romans 6 : 5, we have the same idea taught by a different figure : "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." When we plant any seed in the hope that it will grow, we bury it.

But it may be objected, Baptists may be too much swayed by their predilections, and they may put a forced interpretation upon these texts. In reply, I would say, that I have collected the opinions of over fifty of the ablest Pedobaptist commentators on these texts ; and had I the works at hand, I would engage to double the number, all in the strongest terms confirming the interpretations I have just given of the passages. Among the writers alluded to, are such men as Grotius, Neander, Tholuck, Archbishops Tillotson and Secker, Scott, Wesley, Doddridge, McKnight, Chalmers, Bloomfield, and Barnes. I give the following as specimens of their comments.

Tholuck, in commenting on Romans 6 : 4, says : "In