

"Consider how probable it was that he *baptized* the soul of the poor man as with successive waves."

So it appears that neglect may *baptize* the soul as well as wine.

In the Scriptures, being in great affliction is spoken of as being "in deep waters."

"I am come into deep waters, where the floods overflow me."
Ps. lxi. 2.

"He drew me out of many waters." Ps. xviii. 16.

"I have a baptism to be baptized with." Luke xii. 50.

The devout soul has no difficulty in understanding such language. Whether this baptism was caused by the *mocking*, or *scourging*, or *thorns*, or *spear*, or *nails*, or the world's sin, or all, or neither, it is an *immersion* of the soul of Christ, as "into the deep waters" He passed, for the joy of saving the lost.

The Greeks also spoke of a baptism in tears and in blood. The tears and the blood became the symbol of the *overwhelming sorrow* of the soul. The baptism pertains to a soul overwhelmed in *grief* or *suffering*. Tears and blood are simply exponents of the soul's trouble. Even Dr. Dale, who was anxious enough to make things dark which are plain, speaks truthfully thus :

"It is not needful that one tear should moisten the cheek. Tears are worth nothing for this baptism, except as exponential of the penitential sorrow of the soul. So in blood baptism ; it is neither necessary that the blood should touch the person of the martyr, nor that one drop of blood should be shed in the martyrdom."

The baptism of our Saviour in the sorrow that swept over His soul should silence all cavil as to what is meant by the Fathers (who practised immersion) when they speak of baptism by tears and blood. They refer to the *sorrow* of the soul. He who can understand our own