

element still pours down his agonized form, he dies. It is a "baptism into death," and one respecting which he may well feel straitened till it was accomplished.

Thus the scene on Calvary answers minutely to the Apostle's statement and allusions, and it is the only one in all the Saviour's history which does so.

How was he baptised into death? The mode of that baptism into death was unquestionably pouring. It was thus the blood, as the baptismal element, was applied. On this point there is no room for controversy or doubt. As his burial was subsequent to his baptism into death, the mode of his burial cannot for that reason determine the mode of his baptism. And it cannot do so for another reason; he was buried not according to the modern, but according to the Jewish form of burial. He was buried by moving his body into a sepulchre through a doorway in the perpendicular face of the rock—a mode of burial which is not in the likeness of any mode of baptism.

Christ thus was literally and actually baptised into death as a martyred prophet. The baptismal element was blood. The mode was pouring, and the place where it was accomplished was Calvary.

We are now prepared to understand what is meant by his followers being baptised into his death. Observe he speaks of persons being baptised into Christ's death, not into their own death; so that while Christ's was an actual baptism into death, the baptism of his followers is a figurative or symbolic baptism into death. Accordingly, while in his case the baptismal element was blood, in our's it is water, but the mode is the same. The baptismal element is to be applied by pouring in order to commemorate his baptism into death.

But this symbolical baptism into death places his followers under obligation to submit to the death of actual martyrdom if placed in similar circumstances to their martyred head. It publicly binds us to imitate Jesus before Pontius Pilate, and witness a good confession when asked a reason of the hope that is in us, even by those who have the will and the power to inflict martyrdom—even when opposed, as in his case, by the highest civil and ecclesiastical authorities of the land. In order at once to commemorate our martyred Founder's baptism, and to uphold faithfully the cause which he established, we are, by symbolical baptism into death, placed under divine obligation to be martyrs rather than sinners or backsliders in any form or degree; to be ever heroically resolved, no matter what it may cost, or to what it may expose, to "serve God without fear, in holiness and righteousness before him all the days of our life." Or as the Apostle goes on to say, "That like as Christ was raised from