

But, as we said, Jesus died as a martyred prophet also; and man may be conformed to the image of the death of Jesus in this respect. His followers may lawfully die in the likeness of his death as a martyr; and the sacraments will be kept distinct when we make baptism refer to Christ's death in this view. Besides to commemorate the important fact that the Divine Apostle of our confession sealed his testimony with his martyred blood, would be an office worthy of a sacrament; and the sacrament of baptism was in fact appointed as a perpetual commemoration of this fact as one of the highest proofs of the divine authenticity of the christian religion. He had also, as we shall see presently, another design worthy of being associated with a christian sacrament. That the death of Christ here spoken of is his death as a martyr, will be farther apparent when we have taken up the rest of the phrase, "baptism into death." Have we any historical account of his baptism into death? Yes, a very minute one. When and where did it take place? This is a very proper question, because Christ had more than one baptism. You will remember that about three years and a half after his baptism by John, he said in the presence of an innumerable multitude of people, "I have a baptism to be baptised with; and how am I straitened till it be accomplished," Lu. 12, 50. In which of these two baptisms was he baptised into death? Was it in John's baptism? Certainly not. John neither suffocated him by pouring nor drowned him by immersion. John's baptism did not produce the death that was followed by a burial and a resurrection by the glory of the Father. And it did not produce nor symbolize in him a moral death either, for Christ never died such a death at any time.

What then about the other baptism? Where and when did it take place? The Apostle, while speaking of the baptism of which he was thinking, alludes in the 1st verse to the crucifixion of Christ, thereby making it apparent that his thoughts were directed to the hill of Calvary, and not to the plains of Jordan. And it is observable also that it was in the last week of Christ's public ministry, and only a day or two before his crucifixion, that he alluded to the baptism that he had yet to be baptised with. Our eyes then are plainly pointed to Calvary, and there the baptism was in fact performed to the very letter. See, they drive those strong spikes through his hands and feet into the accursed tree. With struggling effort they lift high the cross to which he is transfixed, and with malignant intent, let it drop suddenly into the deep post hole. And lo! from his flesh thus pierced and torn, and tearing, as well as from the punctures made by the crown of thorns on his head, blood pours in channels o'er