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a view to ascertain whether it supplies us with any information as to the mode in which they were baptized. From that account we learn, with absolute certainty, that they were *not dipped*. Indeed, it would be barbarous and unmeaning to substitute *dip* for *baptize*, and say that "they were dipped unto Moses." But why not, if, as is affirmed, *dipping* is a synonyme of *baptism*? Here, then, we have a clear case of baptism *without* dipping; for Paul says that the Israelites were *baptized*, and Moses says that they were not *dipped*. This passage has given the advocates of dipping great trouble, and they have offered various expositions of it, (some of them curious enough,) with a view to get rid of the difficulty. Dr. Gill supposes that the sea stood above their heads, and that "they seemed to be immersed in it." "*Seemed* to be immersed." Then he admits that they were not *really* immersed, after all; so that according to this explanation they must have had a "dry baptism." Dr. Carson says that "the sea stood on each side, and the cloud covered them." We wonder where he got his *facts*: not from Moses, we are sure. How the learned Doctor could imagine that he had made it out, by this curious exposition, (even allowing him his facts,) that the Israelites had received a real *dip* at the passage of the Red Sea, we cannot imagine. According to this exposition, they merely walked through a tunnel, the sides of which were formed by water, and the top by the cloud,—a "dry baptism" still. Now whether we can give any satisfactory explanation of the *mode* in which the Israelites "were baptized unto Moses in the cloud and in the sea," or not, is quite immaterial to our argument; the design of which is to prove that there may be *baptism* without *dipping*. In regard to the pas-