

respect to the *outward manner* in which they were thus dedicated, there was a resemblance to the administration of Christian baptism. The question then is, Wherein did that resemblance consist? No similitude to *immersion* can, we have seen, be pretended. The view of a recent Commentator, supplies a very probable solution of one difficulty. Speaking of the cloud, Dr. A. Clarke observes, "it was a covering for them during the day, and preserved them from the scorching rays of the sun, and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its *humidity* was so abundant, that the Apostle here represents the people as thoroughly *sprinkled*, and enveloped in its aqueous vapour."* With reference to their baptism in, or *by the sea*, the vehement agitation of the waters, produced by an east wind so strong as to dispart them, and make the sea *dry land*, may well be supposed to have occasioned a *spray*, by which they would be sprinkled in passing over.

On a review of the passages that have been adduced and considered in this chapter, we are, it is with deference apprehended, fully authorised to conclude, that while *in not one of them* is there a particle of internal proof, that to *baptize* signifies to *immerse*,—viewed together, they most satisfactorily evince that it *does* mean to *wash*, to *affuse*, to *smear over*, and to *sprinkle*.

* See Comment. in Loc.

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