

favourable aspect to our opponents. I refer to the Apostle's manner of expressing himself respecting the exode of the children of Israel from Egypt. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all (*ebaptisanto*) baptized unto Moses in the cloud and in the sea." I. Cor. x: 2. That this passage should ever have been appealed to with exultation by our opponents, as affording confirmation to their sentiments, may well excite the astonishment of any one who has read the Mosaic narrative of the event alluded to. It is as follows:—"And it [the pillar of cloud] came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near to the other all night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea DRY LAND; and the waters were divided.—And the children of Israel went into the midst of the sea upon DRY GROUND; and the waters were a *wall* unto them, on the right hand and on the left." Ex. xl: 21, 22. Whatever view we take of this matter, one thing is certain—the collation of the words of Paul and Moses above given, clearly precludes the idea of *immersion*; for they went *under* the cloud, or as David, referring to the miracle says, the Lord 'spread a cloud for a *covering*.' Ps. cv: 39;—and then, in regard to the sea, 'the waters were a *wall* unto them, on each side, while they passed over upon *dry ground*. Deeming the position assumed by many of his brethren, in adducing the baptism of the Israelites on *dry ground*, and *under* the *incumbent* cloud, as favourable to immersion untenable, Mr. Crawley prudently endeavours to get over the difficulty by citing the opinions of various writers, who on some points material to the present investigation widely differ.* *Professor Stuart's* words are *partially* quoted by Mr. Crawley, as tending to *remove* an objection; but, when *fully* exhibited, they also *throw one in the way* of our brethren; for he immediately subjoins to what Mr. Crawley has produced, the very *significant* little sentence—"So much is true, namely, that they (the Israelites) were not *immersed*."

St. Paul by saying, that our fathers were all *baptized* unto Moses in the cloud, and in the sea, obviously meant not merely, that *then* and *there*, were they brought under the obligation of acting in conformity with the divine legation of Moses, but that in

* Treatise on Baptism, p. 112.