

and among these many things it is said, "he shall *sprinkle* many nations." Here the prophet predicts the "*sprinkling* of many nations." From this prophetic description of Messiah, Philip preached Christ to the Eunuch, and then baptized him, and as we may legitimately conclude, he did it as the prophet predicted, by sprinkling. For as water is used in the christian ordinance, only in baptism, the prophet must be understood as referring to this ordinance, and the mode of its administration to be sprinkling. It was by this exposition which Philip gave his prophecy, in which Christ was represented as doing and suffering so many things, one of which was to "*sprinkle* many nations," that we can rationally conclude that the subject of baptism is a christian ordinance, and its connection with the gospel church was brought to the notice of the Eunuch, for certainly his ignorance of the Savior was sufficient evidence of his ignorance of all that was connected with His church. If, then, this was his first information upon the subject of this ordinance, he certainly would have desired it in the precise mode it was set forth in the prophecy. For it would be ridiculously absurd to suppose that the Holy Spirit would direct a Prophet to predict the mode of baptism to be by *sprinkling*, and then direct an Apostle to administer it, with the prediction before him, by *immersion*. Then can any problem be more clearly demonstrated than that the Eunuch was not baptized by immersion but by *sprinkling*.

The above we copy, title and all, from an old number of the *Guardian*, Wesleyan paper of Canada West.

While commentators are of little use so far as concerns intrinsic worth, yet Dr. Adam Clarke is quite able to give the writer of the preceding article a tilt that will land him feet upward and head downward. After quoting the words, "So shall he sprinkle many nations," Clarke says, "I retain the common rendering though I am by no means satisfied with it." Then the Doctor gives the rendering of Secker, Munster, Chandler and others who speak of the meaning of the term *thumasonai* in the passage; and he approvingly copies from Dr. Jubb, who, at the close of his criticism says—"Hence the rendering of this verse seems to be, 'So many nations shall look on him with admiration, kings shall stop their mouths.' Or as others have it 'So shall he astonish many nations,' or cause them to look on him with admiring surprise."

Now we do not hold Dr. Clarke or Dr. Jubb as commentators at the value of a headless pin; for the scriptures are the best interpreters of themselves; but it is every way honorable that commentator men should settle accounts with their own commenting Doctors. Hence the gentleman who penned the above will please reconcile himself to Dr. Clarke the best way he can: for it appears that he is as little acquainted with Clarke as with Isaiah.

Let us read the whole connexion with Dr. Jubb's rendering of the word in question: "Behold my servant shall deal prudently; he shall be exalted and extolled and be very high: as many were astonished at thee; his