

good conscience toward God) by the resurrection of Jesus Christ. As if he had said, the preservation of Noah's family in the ark is a figure typifying our Salvation through admission into the ark of Christ's Church in the rite of Baptism, which becomes effectual to us, not in respect merely of the outward element water washing off the filth of the flesh, but in respect of the inward grace, whereby the conscience is quieted and assured of pardon. And this salvation and efficacy of Baptism is justly ascribed to the Resurrection of Jesus Christ, because that glorious event is the only sure evidence that the sins for which he died were fully and completely expiated.

In like manner, of the second type mentioned in this prayer, St. Paul writes on this wise—*Brethren, I would not have you ignorant that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the Wilderness. Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the earth are come; to the intent we should not lust after evil things as they also lusted; neither murmur as they also murmured, &c.; neither be ye idolators as were some of them, &c.* As if he had said, our fathers' passage through the Red Sea, guided by the pillar of cloud under the law of Moses, was typical of our Baptism under the Gospel of Christ. Both the act and the result were similar. The entering into, and the emersion from, the water resemble the ceremony of Baptism; and upon this event they entered into covenant with, and professed their faith in God. The rock, also, whence they miraculously drank, was typical of *Christ the Rock of Ages, the Fountain of Living Waters*, of which *he that drinketh freely shall never thirst again*. But, notwithstanding all these great, and miraculous, and covenanted privileges, many of them rebelled, and therefore God was displeased with them, and *their carcases fell in the Wilderness*, without having attained the promised Land of Canaan.—Now all these events and types are recorded in the sacred Scripture for the instruction of us Christians in these latter days. Whilst there are among us indulgers of those sensual lusts, followers of those “poms and vanities of this wicked world,” which every Christian, in his Baptism, solemnly promised to renounce—so many murmurers against the unerring dispensations of Providence—so many idolators, who are worshippers of gold, *whose god is their belly*, or who are, in anyway, *lovers of pleasure more than lovers of God*;—whilst this is the case with too many baptized Christians, *let us fear* (to use the same Apostle's expression) *lest a promise being made us, in Baptism, of entering into His rest, of which the earthly Canaan was but a type and shadow, we, nevertheless, come short of it. Let us*