

may not our Lord's words to Nicodemus, 'Except a man be born again of water,' be an allusion to the history of the deluge, and a confirmation of its typical meaning? For Noah's coming forth from the water to live again on the earth, after having been full nine months in the water, might fitly be called his being 'born of water.' consequently as baptism is the antitype, or thing signified by the deluge, a person's coming out of the water of baptism have been called by our Lord his being 'born again of water.' " We have already said that the use of the term baptism in reference to the salvation of Noah, could only be figurative, for he was not literally immersed in the water, neither (while shut up in the ark) was he poured or sprinkled. We therefore coincide with Mac-knight's note on 1 Peter i. 21, as a whole. 'The flood immersed a "sin cursed earth"—it washed away its wicked inhabitants. they had *sprinkling* and *pouring* to perfection, until at last they were overwhelmed. they had *water alone*, and were destroyed. Water without faith will not do. Noah had the ark, faith in God, and the water. The water soon proved a line of demarcation between Noah's family and the corrupt antedelvians. They at last came out of the ark upon a new earth, and formed a new congregation of the Lord without a single infant; and thus the human family began again, as they did in Eden, without one unbeliever or unconscious babe!

In reference to the baptism of the Israelites "into Moses in the cloud and in the sea," we need take but a passing notice. Our previous remarks in relation to Noah's family, and indeed on the whole premises, have already suggested to the reader the proper view of this subject. The word baptism in 1 Cor. x. 2, cannot have a literal meaning, whatever definition may be attached to the word; for the Israelites had neither the water poured or sprinkled on them. The word of the Lord expressly says, they "went on dry land in the midst of the sea." Ex. xv. 19; Heb. xi. 29; Ex. xiv. 22. 29. this they could not have done if the clouds were dropping rain, or if the wind was blowing the spray upon them from the sea. But the apostle says they were all baptized in the cloud and in the sea. Neither the cloud nor the sea alone, but in the cloud and in the sea. The cloud first before them, then over their heads, and behind them, and the sea on either hand—for a time completely buried them. Their immersion was complete, not in water, but in the cloud and sea. Their temporary immersion was to them a great blessing; for they were hid from their enemies, and finally emerging from the sea, they left their enemies where every obedient believer leaves his—in the water that forms the boundary between the land of bondage and the high road that leads to the Canaan of God. The children of Israel had God and their mediator Moses, and faith and immersion, and they experienced a great salvation. All their enemies that opposed them sank like lead beneath the mighty waters; and like the believing obedient Ethiopian officer, in Gospel story, they "went on their way rejoicing." But the Egyptians had water alone, without God and without faith, and immersion was to them a curse—it proved their ruin. Let those who have nothing but water take warning.

To conclude. We did intend noticing a few other points, but they do not affect the main questions which we have considered, namely—