

Adam is called *tupos*, the type of Christ, who on that account is called *the second Adam*. Thus also the water of baptism is here called *the antitype to the water of the flood*, because the flood was a *type* or *emblem* of baptism, in the three following particulars :—1. As by building the ark and by entering into it, Noah showed a strong faith in the promise of God, concerning his preservation by the very water which was to destroy the antediluvians for their sins ; so, by giving ourselves to be buried in the water of baptism, we show a like faith in God's promise, that though we die and are buried, he will save us from death, the punishment of sin, by raising us from the dead at the last day.—2. As the preserving of Noah alive during the nine months he was in the flood, is an emblem of the preservation of the souls of believers, while in the state of the dead ; so, the preserving believers alive, while buried in the water of baptism, is a prefiguration of the same event. 3. As the water of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waves were assuaged, and he went out of it to live again on the earth : so baptism may be said to destroy the wicked and to save the righteous, as it prefigures both these events ;—the death of the sinner it prefigures by the burying of the baptised person in the water ; and the salvation of the righteous, by raising the baptized person out of the water to lead a new life. These things considered, 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 may have been called by our Lord, his being *born again of water*."—Ed.

AN IMPORTANT QUERY—ANSWERED.

"*How is it that when the ancient gospel has been fairly presented to a people, and the work of conversion progresses most joyfully for a time ; after it arrives at a certain point it ceases ; and afterwards in that place for some time conversions are rather rare ?*"

The evil alluded to is an effect produced not merely by one, but many causes : and these causes are to be found partly among the enemies, and partly among the friends of reformation. I shall, therefore, proceed to speak of these causes, or rather some of them, as they have come under my observation at various times. The first cause of this evil which I shall mention, is :—

1. *The prejudice of our opponents*.—This prejudice does not usually bring forth its bitter fruits at any place until some time after the commencement of the preaching of the gospel at that place ! Consequently the gospel obtains a considerable weight of influence in many minds, enough to urge them into obedience, before our opponents can bring their artillery to bear against it. No sooner, however, do they perceive sinners in multitudes obeying the gospel, than they are arous-