

ful,' *pistin*, come into my house and abide." In this passage the appellation "faithful" is so strongly connected with the term baptism as even to be interchangeable with it, for the sense would be the same if you substituted the word *baptism* for the word "faithful." It amounts to just the same in meaning.

This appellation was used in Scripture to children who were baptized and members of the Church. Describing the character of a bishop, says Paul to Titus, "He must be the husband of one wife, having children who are faithfuls." See Titus 1: 6. This passage is decisive. The word here for children is *tekna*, and signifies a child or children—minors in all stages from infancy all through minority in all stages.

Another form of this word comes in another way in the Word of God. Whole families are termed "faithfuls." The church which was in the house of Priscilla and Aquila were "baptized" or "faithful," for they had become a church of Christ. See Rom. 16: 3-5. The Greek socialists and the learned Gratius say that the term "church" here signifies the whole family had become members of the Church and therefore had the term applied to them.

Again, the following inscriptions from ancient Christian tombs will illustrate the practice and belief of the primitive Church better than any further statement I can make.

Cyriacus.—A "faithful," died at eight days less than three years old.

Eustaffia.—The mother places this in commemora-