

Abraham ; and so transforming was this baptism supposed to be, that it put an entire end to the proselyte's connection with his kindred according to the flesh. Hence our Lord's surprise that Nicodemus, a master in Israel, did not understand his reference to a new birth by water. The right of Confirmation is evidently an adaptation to the circumstances of the Christian Church, of that ceremony by which every young Jew, at the age of twelve years, came to the Temple for examination in the Law. The laying on of the Bishop's hand corresponds with the blessing given by the Jewish Priest, and the release of God-parents from obligations is the co-relative of the law by which the young Jew, after such examination and blessing, was held personally liable for infraction of the law of Moses. An instance of such a rite is mentioned by St. Luke, when he informs us that our Lord, at the age of twelve years, went to the Temple and was found sitting in the midst of the Doctors. The Churching of women is simply a Christian imitation of the Jewish ceremony of Purification. But it is not only in such ecclesiastical arrangements that the analogy between the Church before the day of Pentecost and afterwards may be seen ; each baptised Christian is the true representative of the faithful sons of Abraham. We confess it when in our solemn Good Friday Service we pray : " That all Jews, Turks, Infidels and Heretics may be saved among the remnant of *the true Israelites*." Nay, more,