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sacrificed for us," but the master of the family broke bread after having blessed it, and divided to each one a part, and likewise wine mixed with water, called the *cup of benediction*, referred to by St. Paul, (I Cor. x. 16.) who calls the Sacramental wine "the cup of blessing," after which the cxv--cxviii Psalms were sung. The admission of infants to Church-membership, by baptism, has no direct authority for it in the New Testament; but the analogy of circumcision, and the fact that the law of membership was not repealed, justify infant baptism. The rules which direct the naming of children at their baptism, and which forbid the admission of the unbaptised to the Holy Communion, are derived from the Jewish practices of naming* children (as in the case of our Lord and St. John the Baptist) at their circumcision, and of prohibiting the uncircumcised from the Passover feast. The system of sponsors comes from the Jews, who received proselytes by circumcision and *baptism*, when three witnesses or sponsors were present at the ceremony; and the well-known phrase *Regeneration* in baptism is the Christian form of the Jewish saying, that proselytes immersed in baptism rose new men, or the *new-born* sons of

of Easter. The Psalms selected by the Church are the hymns sung at the Passover by the Jews, and no doubt were the Hymns sung by our Lord and His Apostles at the Last Supper.

* Paradoxical though it be, our commonest *Christian* names are *Jewish*, and the popular epithets of endearment used to express our Churches are *Zion* and *Jerusalem*.