

plainer still in the New Testament, see how in God's mind salvation for a man is connected with salvation for his house, just as in the type of it in the Passover, it was "a lamb for an house," Exodus xii. 3. The manna was gathered, "every man for them which were in his tents," Exodus xvi. 16. The Lord said to Zaccheus: "this day is salvation come to this house, forasmuch as he also is a son of Abraham," Abraham's faith accompanied by Abraham's blessing. "The promise is unto you and your children." So again in the angel's message to Cornelius: "Who shall tell thee words whereby thou and all thy house shall be saved." Finally, similar language is used to the jailor: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Baptism, like circumcision, is above all a family institution; and also gives a right of admission into the Church. Let us here insert the true meaning of the word baptize, namely, to purify. The prophets prepared the baptism of the Gospel by making the purification by water a symbol of spiritual purification, "Wash you and make you clean," Isaiah i. 16; iv. 4; Ezekiel xxxvi. 23, 27; Psalms li. 2-7.

This idea of purifying throws a spiritual light on several passages. For instance, "He that believeth and is baptized, shall be saved"—substitute purify for baptize, and you read, "He that believeth and is purified, shall be saved," referring to the spiritual purification of sin by the agency of the Holy Spirit. Again, the baptism for the dead, ordered by Moses, (Numb. xix.), and alluded to by St. Paul, (1 Cor. xv. 29), means that purification is necessary after contact with the dead. This world is a world of the dead; it is defiled by sin, and death is the consummation of sin. Christian baptism is a baptism for the dead; it expresses the spiritual idea that man is defiled by contact with the world, and by belonging to it; and that he needs to be purified by Christ before he can draw near to God.

Circumcision was practised jointly with baptism during the whole Apostolic age. The new covenant is introduced by John the Baptist, and adopts for its sign a rite prophetically