

lowing reason for this from the apostles." Having given the "reason," tracing it back to our being born in sin, he adds: "But this bath is called *illumination*, because those who *learn* these things are illuminated in mind. Moreover the illuminated person is bathed in the name of Jesus Christ who was crucified under Pontius Pilate, and in the name of the Holy Ghost who by the prophets foretold all things pertaining to Jesus." How can these words be reconciled to the first statement in our author's "*resume*?" Well might Dr. HOVEY remark, having examined the whole of Justin's writings, "that Justin here professes to give a faithful description of Christian baptism, that in his day (A. D. 139) the children of Christian parents must have been quite numerous, that he makes no allusion whatever to their being in any case baptized, and that he specifies a knowledge and belief of truth, together with a purpose to obey it, a desire to be baptized, genuine repentance for sin, and prayer for forgiveness as prerequisites for this ordinance. In view of these facts we are certain that the prevalence of infant baptism in his time will appear incredible to any unbiased historical mind: Justin Martyr may be appealed to with confidence in support of the doctrine of believers' baptism as the creed of Christians in the first half of the second century, and in refutation of the statement that infant baptism was known to the churches of that period."

The second statement in our author's "*resume*" is that "Irenæus expressly speaks of infants, little ones, children, youth, and the aged as regenerated unto God, which phrase he elsewhere applies to baptism."

The passage on which this statement is built is found in the writings of Irenæus "against Heresies," Book 2, Ch. 22, § 4. Having spoken of Jesus entering upon His ministry at the age of thirty years he says: "Being then a master, he had also the age of a master, not annulling in himself the