

cannot. For thus saith the Prophet, 'Be astonished, O Heavens! and let the Earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away.'—'Consider how he hath joined both the *cross* and the *water* together. For this he saith, *Blessed are they, who putting their trust in the cross, descend into the water*; for they shall have their reward in due time: then, saith he, will I give it them.' But as concerning the present time, he saith, 'Their leaves shall not fail.' Meaning thereby that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth;' magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever.' The signification of which is this:—*that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit*: 'And whosoever shall eat of them shall live for ever.' That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever.'

CLEMENT AND HERMAS.

"The former gives no testimony on the subject. The latter deposes as follows.*

"In speaking of a tower, built upon the water, by which he signified the building of Christ's church, he thus speaks:—'Hear therefore, why the tower is built on the waters:—Because your life is saved, and shall be saved by water.' In answer to the question, 'Why did the stones come up into this tower out of the deep?' he says, 'It was necessary for them to come up by (or *through*) water, that they might be at rest; for they could not otherwise enter into the kingdom of God: for before any one receives the name of the Son of God, he is liable to death; but when he receives that seal, he is delivered from death, and assigned to life. Now that seal is *water*, into which persons go down, liable to death; but come out of it, assigned to life: for which reason to these also was this seal preached; and they made use of it, that they might enter into the kingdom of God.'

"Both Clement and Hermas wrote about the end of the first, or beginning of the second century.

"Hermas, moreover, deposes as follows, in another work of his, called 'The commands of Hermas.†

"And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism*; when we go down into the water, and receive the forgiveness of sins; and after that we should sin no more but live in purity. And he said to me, *Thou hast been rightly informed.*'

* Book of Similitudes, chap. xvi.

† Com. 4 chap. iii