

lay stress on details which vary; and this leads some to think that there is a variation in principle. We have seen what S. Justin Martyr and S. Irenæus have said, or rather part of what they have said, about the Holy Communion, and we will now give some passages from Tertullian's treatise on the Sacrament of Baptism. The whole treatise is most excellent, but there is not room here for more than a few extracts.

"In the beginning (saith the Scripture) God made the Heaven and the earth. And the earth was without form and void: and darkness was over the abyss. And the Spirit of GOD brooded over the waters. First then, O man, you must respect the age of the waters, that they are an ancient substance: next their dignity, since they are the throne of the Spirit of God, as more agreeable to Him than the other elements. Then water was the first to produce that which had life, lest it should be surprising to us that water knew how to convey life in Baptism. It will be sufficient to extract these points in which the first view of Baptism is recognized, which even at the beginning was intimated for a type of Baptism by the very attitude of the Holy Spirit, who brooding over the waters at the beginning, was to tarry over the waters of the baptized. But naturally the Holy brooded over the holy, or rather the substance, which was brooded over, derived holiness from Him Who brooded thereon. So the nature of water hallowed by the Holy One itself received the power of hallowing. But do not let any one say, Do you mean to tell us that we are baptized in the very same waters which existed in the beginning? No, of course not in the very same, except so far as it is of the same nature generally. So that it makes no difference, whether a man be washed in the sea or a pond, in a river or a spring, in a lake or a basin; nor is there any distinction between those baptized in the Jordan or in the Tiber; unless for sooth the eunuch baptized by Philip on his journey in chance water received more or less salvation than others. All waters, therefore, from their original prerogative attain the Sacrament of sanctification by God being invoked over them. For immediately the Holy Spirit comes from Heaven, and rests on the waters hallowing them from Himself, and so being hallowed they derive the power of sanctifying. \* \* \* So now, the waters which removed defects of body, now heal the soul; that which wrought health of body as at Bethesda, now renews eternal health; that which but once a year (as at Bethesda) effected a cure, now saves people daily, death being blotted out by the washing away of sins. Thus man will be restored by

God to His likeness, who at first had been made in His image. For the *image* is reckoned for appearance, the *likeness* for eternity. For he receives that spirit of God, Whom originally he had received from His breathing, but had afterwards lost by sin.

"But we are not to suppose that in the *waters* of Baptism we receive the Holy Spirit; but being cleansed in the waters we are *prepared* for the reception of the Holy Spirit. Here, too, a type has preceded. For John was the forerunner, "preparing His ways." Thus does the angel, the official of baptism, "make straight a highway" for the coming of the Holy Spirit by the washing away of sins, which faith procures, sealed in the name of the Holy Trinity.

"After this when we issue from the font we are anointed with a blessed unction, which was prescribed of old when men were anointed with oil for the priesthood.

"In the next place hand is laid on us, invoking and inviting the Holy Spirit by blessing. This, too, is of an old Sacrament, when Jacob blessed his grandsons, Ephraim and Manasseh (the sons of Joseph), with his hands laid on them and interchanged, and, indeed, they were so slanted across that by representing the Cross of Christ, they even then presaged the future benediction into Christ. Then (i. e., at the laying on of hands) the most Holy Spirit willingly descends from the Father upon bodies cleansed and blessed. Over the waters of Baptism He rests as if recognizing His ancient throne. On the Lord Jesus He fell in the shape of a dove that the character of the Holy Spirit might be tokened by a living creature of harmlessness and innocence.

"Nor is this without the evidence of a foregoing type. For just as after the waters of the deluge, by which iniquity of old was purged away, after the Baptism of the world (so to speak) a *dove* was the herald to announce to the world peace from the wrath of God (when it had been sent away from the ark and returned with the olive sprig, which even amongst the heathen is the foretoken of peace) so that by the same ordering of spiritual purpose, to earth (that is to our flesh) emerging from baptism after cleansing from its previous sins, then flies the *dove* of the Holy Spirit, bringing the peace of God.

"But the world sinned again, in which matter Baptism is ill compared to the deluge. Therefore, the world is destined to fire; just as is the man who after baptism renews his sinfulness; so that this rather should be received as a token for our warning."