

Timothy reminds him that "from a child [*anepaischunton*] thou hast *known* the Holy Scriptures."

To show clearly on what side of the controversy this eminent father stands I shall quote a few passages from his writings. Addressing Typho the Jew and his companions, he says: "The circumcision in the flesh, from Abraham, was given for a sign that ye might be separated from the nations, and from us (Christians), and that ye might suffer *alone* what now ye justly suffer, that your lands might become desolate, For in no other way are you distinguished from other men, except by your circumcision in the flesh."—(*Chapter xvi*). Again: "Isaiah did not send *you* into a bath, there to wash away from you murder and other sins—you whom all the water of the sea is unable to purify—but, as was fit, *announced* in ancient times this saving bath, *which belongs to those who repent* and are no longer purified by the blood of goats and of sheep, or by the ashes of a heifer, or by offerings of fine flour, but *by faith* through the blood of Christ and His death."—(*Ch. xiii*). Again: in his first apology (*Ch. xvi*), he describes the ordinance of baptism in the following words: "But we will also describe the manner in which we consecrate ourselves to God, having been made new by Christ, that we may not seem, by omitting this, to deal dishonestly in our exposition. As many as are convinced and believe those things which are taught and said by us to be true, and as promise that they are able to live thus, are taught to pray and to ask of God with fasting the forgiveness of their former sins,—we ourselves pray and fast with them. Therefore they are led by us where there is water, and are regenerated by the same method of regeneration with which we ourselves also were regenerated; for in the name of God the Father of all, and Lord, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the bath in the water. And we have learned the fol-