

In *The Shepherd of Hermas*, the Ninth Parable, paragraph 16, we read:

"Show me still further, Sir," say I. "What desirest thou to know besides?" saith he. "Wherefore, Sir," say I, "did the stones come up from the deep, and wherefore were they placed into the building, though they bore these spirits?" "It was necessary for them," saith he, "to rise up through the water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their former life. So there likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man," saith he, "has borne the name of the Son of God, he is dead; but when he has received the seal, he layeth aside his deadness; and resumeth life. The seal then is the water; so they go down into the water dead, and they come up alive. Thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

--*ibid.*, p. 232.

The *Epistle to Dionetus* makes no reference to baptism.

(b) The Ante-Nicene Fathers

In the *First Apology* of Justin the Martyr, Chapters 61 and 62, we find the following:

"Chapter 61 -- Christian Baptism. . . they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated . . . they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.' . . . And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks: 'Wash you, make you clean; put away the evil of your doings from your souls; . . . And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow.' . . . in order that we may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed called him by this name alone. . . .

"Chapter 62 -- its imitation by Demons. And the devils, indeed, having heard this washing published by the prophets, instigated those who enter their temples, and are about to approach them with libations and burnt-offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart from the sacrifice, before they enter into the shrines in which their images are set."

--*The Ante-Nicene Fathers* Volume 1, pp. 183-184.

In Justin's *Dialogue with Trypho*, Chapter 14, he says:

"By reason, therefore, of this layer of repentance and knowledge of God, which has been ordained on account of the transgression of God's