

people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life. But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and covetousness, from envy, and from hatred; and, lo! the body is pure."

-- *ibid.*, p. 201

In Book I of Tertullian's *Five Books Against Marcion*, Chapter 29, we read:

"The flesh is not, according to Marcion, immersed in the water of the sacrament, unless it be in virginity, widowhood, or celibacy, or has purchased by divorce a title to baptism, . . ."

-- *The Ante-Nicene Fathers Volume 3*, p. 293.

In Tertullian's *The Chaplet, or De Corona*, Chapter 3, he writes:

"I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week."

-- *ibid.*, p. 94.

In Tertullian's tract *On Repentance*, Chapter 6, he writes:

"A sinner is bound to bemoan himself before receiving pardon, because the time of repentance is coincident with that of peril and of fear. Not that I deny that the divine benefit -- the putting away of sins, I mean -- is in every way sure to such as are on the point of entering the baptismal water; but what we have to labour for is, that it may be granted to us to attain that blessing. For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever?"

-- *ibid.*, p. 661.

In Tertullian's treatise, *On Baptism*, he states the following:

"Chapter 1 . . . . But we, little fishes, after the example of our ICHTHUS Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water; . . ."

"Chapter 2 . . . . a man is dipped in water, and amid the utterance of some few words, is sprinkled, and then rises again, . . ."