

In Hippolytus' *Discourse on the Holy Theophany*, paragraph 10, he says:

"Do you see, beloved, how the prophet spake beforetime of the purifying power of baptism? For he who comes down in faith to the layer of regeneration, and renounces the devil, and joins himself to Christ; who denies the enemy, and makes the confession that Christ is God; who puts off the bondage, and puts on the adoption, -- he comes up from baptism brilliant as the sun, flashing forth the beams of righteousness, and, which is indeed the chief thing, he returns a son of God and joint-heir with Christ."

-- *ibid.*, p. 237.

In Clement of Alexandria's work, *The Instructor*, Chapter 6, he says:

"Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal This work is variously called grace, and illumination, and perfection, and washing: washing, by which we cleanse away our sins; grace, by which the penalties accruing to transgressions are remitted; and illumination, by which that holy light of salvation is beheld, that is, by which we see God clearly."

-- *The Ante-Nicene Fathers Volume 2*, p. 215.

In the pseudo-Clementine work, *Recognitions of Clement*, Book III, Chapter 67, we read the following:

"But every one of you shall be baptized in every flowing waters, the name of the Triune Beatitude being invoked over him; . . ."

-- *The Ante-Nicene Fathers Volume 8*, p. 132.

In Book VI of the *Recognitions of Clement*, Chapter 9, we read:

". . . when you are regenerated and born again of water and of God, the frailty of your former birth, which you have through men, is cut off, and so at length you shall be able to attain salvation; but otherwise it is impossible. For thus hath the true prophet testified to us with an oath: 'Verily I say to you, That unless a man is born again of water, he shall not enter the kingdom of heaven.' Therefore make haste; for there is in these waters a certain power of mercy which was borne upon them at the beginning, and acknowledges those who are baptized under the name of the threefold sacrament, and rescues them from future punishments, presenting as a gift to God the souls that are consecrated by baptism. Betake yourselves therefore to these waters, for they alone can quench the violence of the future fire; . . ."

-- *ibid.*, p. 155.