

fornicator, or an idolater, or a doer of whatever ill you please, or if he be full of all the wickedness there is among men: should he fall into this pool of waters, he comes up again from the divine fountain purer than the sun's rays."

-- The Nicene and Post-Nicene Fathers, Volume 9, p. 161.

In the *Constitutions of the Holy Apostles*, Book III, Section II, paragraphs 16 and 17, we find the following:

"Thou therefore, O bishop, according to that type, shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of a spiritual baptism. After that, either thou, O bishop, or a presbyter that is under thee, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them in the water; "This baptism, therefore, is given into the death of Jesus; . . . the descent into the water the dying together with Christ; the ascent out of the water the rising again with Him."

-- The Ante-Nicene Fathers Volume 7, p. 431.

In the Ecclesiastical Canons of the *Constitutions of the Holy Apostles*, paragraph 50, we find:

"If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion, which is given into the death of Christ, let him be deprived; for the Lord did not say, "Baptize into my death," but, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Do ye, therefore, O bishops, baptize thrice into one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit."

-- *ibid.*, p. 503.

In Jerome's *Dialogue against the Luciferians*, section 8, Jerome represents the Luciferians as saying:

". . . many other observances of the Churches, which are due to tradition, have acquired the authority of the written law, as for instance the practice of dipping the head three times in the laver, and then, after leaving the water, of tasting mingled milk and honey in representation of infancy; . . . and there are many other unwritten practices which have won their place through reason and custom."

Note: Jerome does not dispute that this is the practice of the Churches.

-- *The Nicene and Post-Nicene Fathers*, Volume 6, p. 324.