

The catacombs offer us evidence in pictorial form of water baptism. One such picture assigned by De Rossi to the second century which is found in the cemetery of Calixtus depicts the candidate standing with the feet in the water, and is undressed.

C. F. Rogers seems to present the most complete evidence on archaeological findings in respect to water baptism in writing on the subject in *Studia Biblica et Ecclesiastica*. This work is significant because most of the evidence he presents is in early Christian drawings and paintings as found in such places as the catacombs. These pictures are presented in his work so that they may be studied almost as if one were on the site of occurrence.

The earliest such representation of water baptism is in the catacomb of S. Callistus on the Appian Way, the same one as referred to by Schaff, and is dated about A.D. 100. Two figures are seen, one naked, and they are standing in or near the water (blue colored paint beneath the feet). One is in somewhat a kneeling position and the two are clasping hands. A dove flies overhead. The scene is clearly a baptism, but it is evident that one figure is fully clothed from the knees up, hardly the attire of one administering immersion, since he is standing in water only ankle deep.

In the same cemetery, in the galleries is another picture, this from the second or early third century. The baptizer stands on dry ground, clothed in a white toga, with bare feet, his hand on the catechuman's head. The catechuman is a nude boy, standing in water up to his ankles. In the same gallery is a representation showing a man with bare feet and a cloth around his loins, and a nude boy, both standing in water up to their ankles. The baptizer is in the act of pouring water over the boy's head. 'The falling water is represented by six large strokes of dark blue paint,' A dove flies at the right.

In the cemetery of S.S. Petrus and Marcellinus, dating about A.D. 250, is a painting of John baptizing Christ. John is dressed in a cloak of skins. Here too it is not immersion that is depicted.

A tombstone from the fifth century is striking. It was found at Aquileia, near modern Venice. Depicted is a young girl being baptized. She is unclad, standing in a large basin, with water pouring over her from a circular window above her head. A fully clothed man stands to the right with his hand on the girl's head. The dove appears in the window above the stream of water. A spoon found in the same place dating from the same era has engraved in its bowl the scene of a baptism, with the one being baptized standing nude in a large small shallow basin with the water coming down from above out of a dove's mouth." (pp. 236-239)

c. Practical Considerations as to Mode

(1) Mode and the availability of water supplies

It is recognized that in some areas of the world (including the Middle East) water is a very scarce and precious commodity. However, there is evidence that in many early churches large cisterns were used to store water; and it is quite possible that the Ethiopian eunuch found a body of water on the desert road to Gaza large enough to allow immersion. Thus