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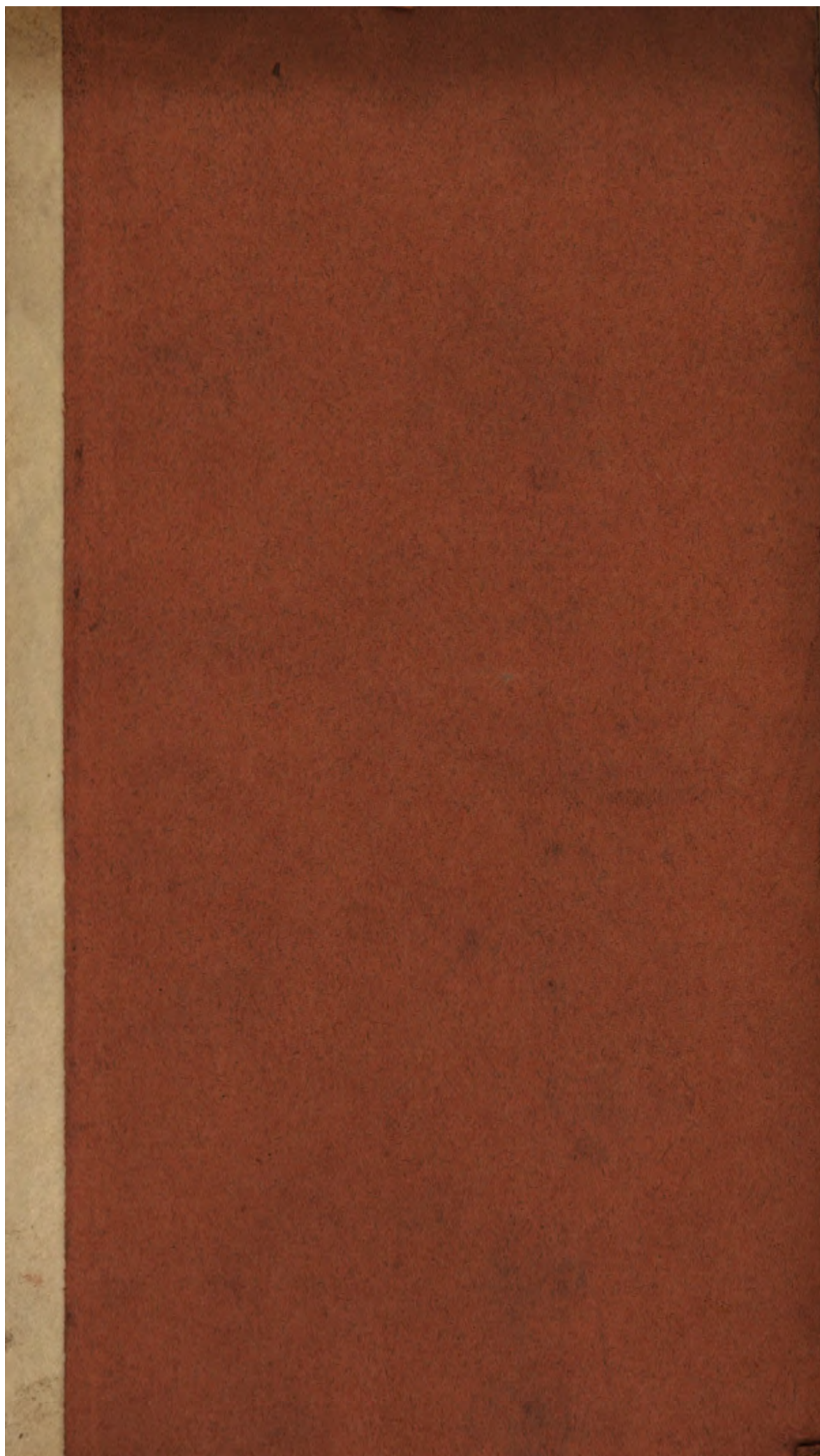
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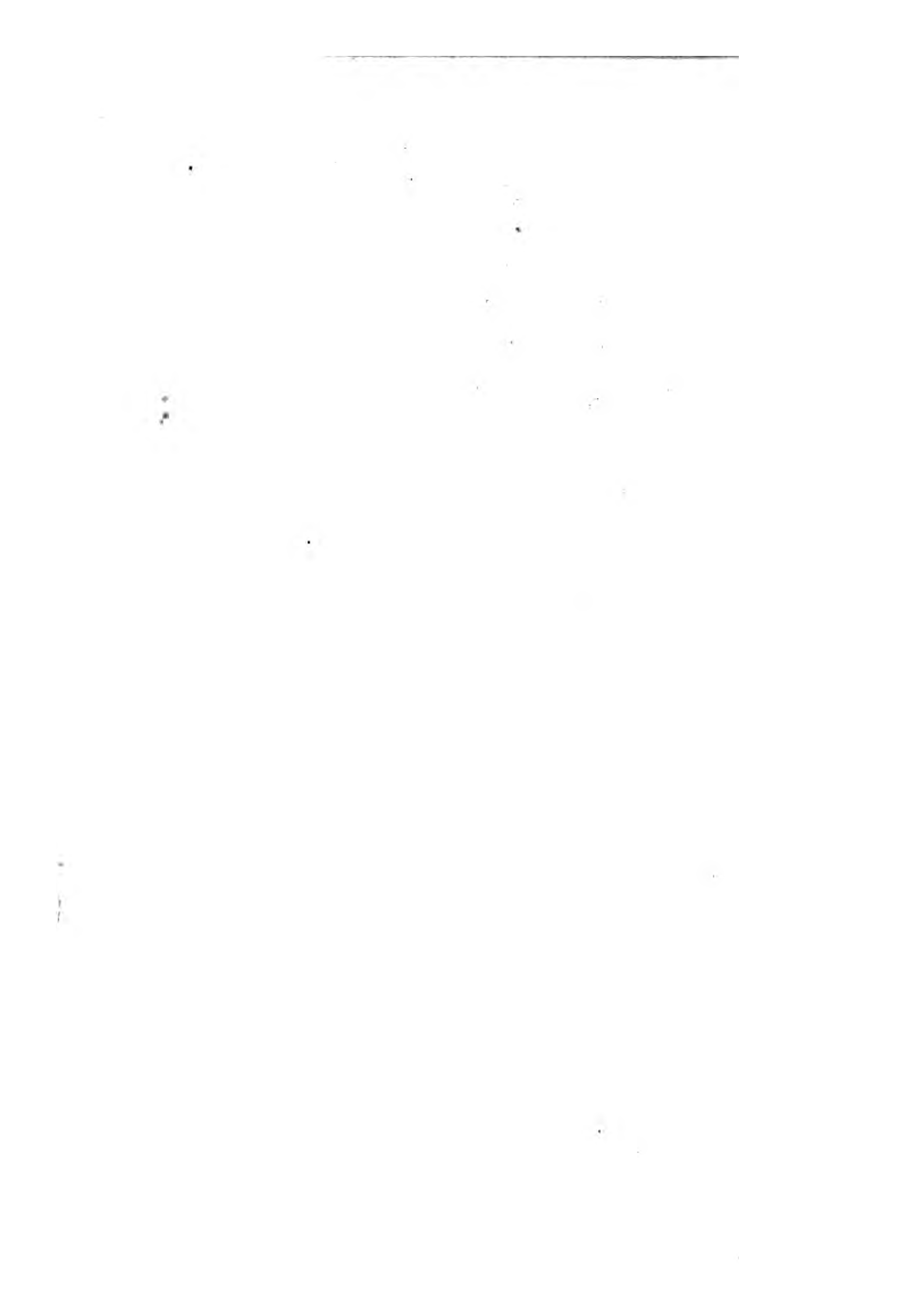
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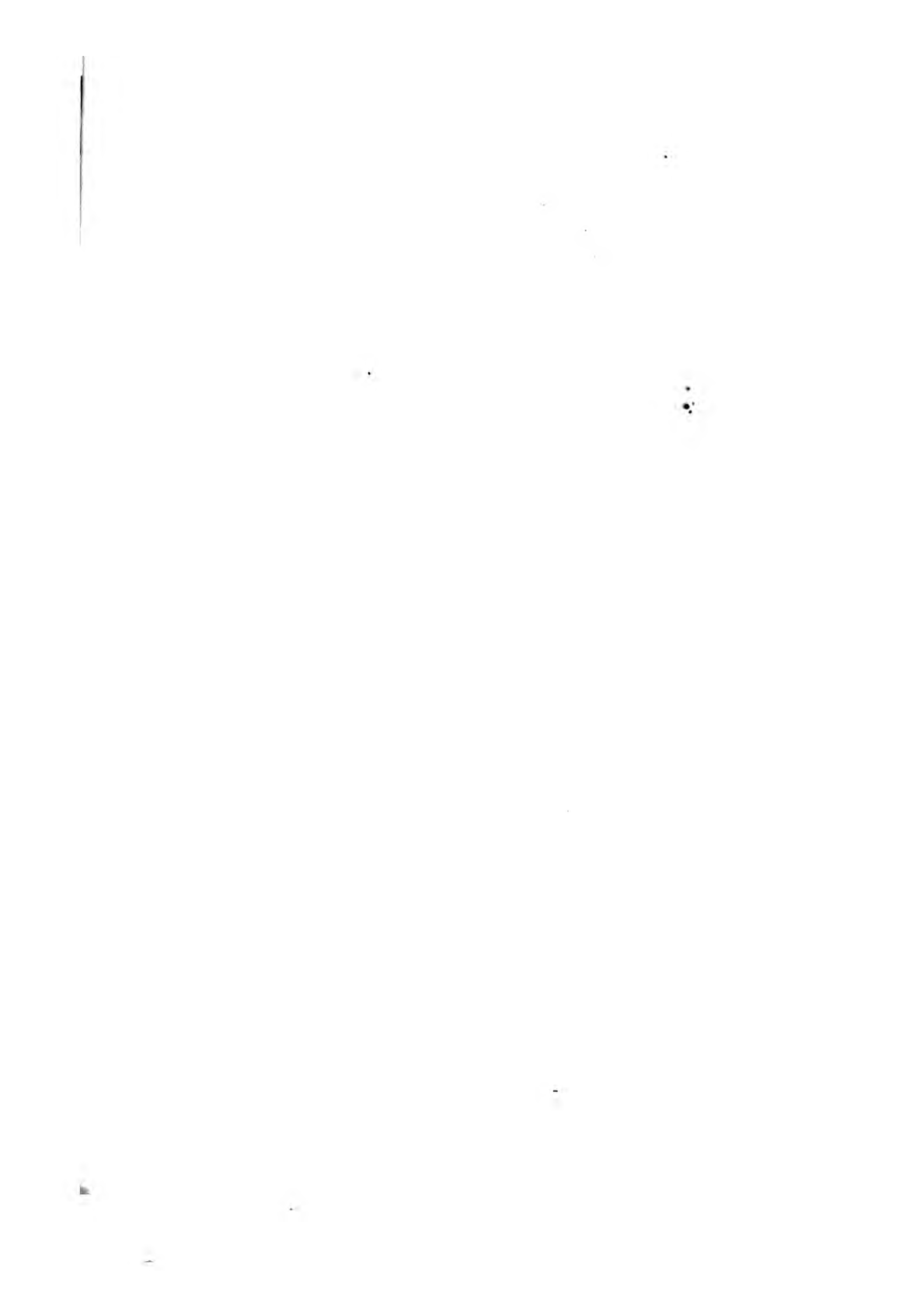




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E. Mackenzie 1851.
from the author

PREFATORY EPISTLE.

VICARAGE, KENSINGTON,
18th July, 1851.

MY REVEREND BRETHERN,

WHEN I published the first edition of this Charge, I certainly did not foresee, that animadversions upon it would occupy the greater part of an Address, since delivered by the Bishop of another Diocese to his Diocesan Synod.

I make no comment upon this anomalous procedure; for my object in these prefatory remarks is not to censure others, but to vindicate myself: not so much to complain of the Bishop of Exeter, as to defend the position which he has somewhat unsparingly, though, as I conceive, ineffectually assailed. I stated to you, that the Article, "I acknowledge one Baptism for the Remission of Sins," was introduced into the Nicene Creed by the Second General Council, that of Constantinople, in 381, to prevent the *repetition* of Baptism: the Bishop, on the other hand, insists that the object of the Council was to assert the *efficacy* of that Sacrament. He accuses, in general terms, the Archdeacon of Middlesex of being "rash and ill-advised;" and in particular, of quoting a canon which he ought to have known was "undoubtedly spurious;" of ignoring an adverse passage which was "immediately present to his eyes;" and of stating a fact for which he could produce no evidence. I hope, however, to satisfy you, that the

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opinions and statements I then delivered do not deserve the contumelious epithets which his Lordship has affixed to them; and that the deficiency of evidence is not on my side, but his own. For this purpose let me request your attention to the following remarks, which I promise to make as brief as possible.

1. The Bishop expresses surprise, that I have not produced a single passage from Socrates, from Sozomen, Theodoret, Balsamon, or Zonaras, in favour of my views and statements. But his Lordship appears to forget, that he has not himself been able, with all his diligence and acknowledged learning, to quote a single passage from any of those "nearly contemporary writers" in favour of his own theory. He has not adduced a single authority among them, declaring, implying, or even hinting, that the object of the article in question was to affirm the efficacy of Baptism for conveying remission of sin to all infants and to all duly qualified adults.

2. To make up for this total absence of direct evidence, his Lordship has recourse to presumptions; and, with superfluous labour, proves that certain leading members of the Council of Constantinople, St. Cyril of Jerusalem, St. Gregory of Nazianzum, St. Gregory of Nyssa, and St. Amphilochius of Iconium, believed in the efficacy of Baptism; and that St. Gregory of Nazianzum, in particular, exhorts parents, with much eloquence, to bring their infant children to the Baptismal font. The Bishop thence presumes, that the Article on Baptism must of necessity have been introduced into the Nicene Creed, in order to declare the efficacy of that Sacrament. For my own part I never doubted, that not only the distinguished individuals he has named, but

all the one hundred and fifty members of the Council agreed in that opinion ; and that not only the Council itself, but also the entire Catholic Church of the fourth century were unanimous on the subject. It would have served the Bishop's purpose infinitely better, could he have shown that there was not the unanimity which, unhappily for his argument, did at that time prevail ; and could he have proved that some diversity of opinion existed as to the efficacy of Baptism,—some controversy which the Article in question, according to his view of it, might have been intended to determine. It is not usual for a grave assembly of divines, solemnly and deliberately to introduce into their creed an article which nobody disputes ; and such a proceeding becomes still more improbable, when the creed thus interpolated has been already settled by œcumenical authority¹.

3. On the other hand, it is notorious that a controversy had long been carried on between Catholics and heretics upon the question of rebaptization, which the Council, as I conceive, was desirous to decide. I do not refer merely to the obscure sect in Æthiopia, who, according to Osorius, practised annual baptisms²; nor to the Hemerobaptistæ, who, as Epiphanius informs us, considered a daily baptism

¹ When I ascribe unanimity to the Council of Constantinople, in reference to the efficacy of the initiatory sacrament, I would not be understood to mean, that the Council would have unanimously, and at once, subscribed to all the particulars with regard to infant Baptism, which the Synod of Exeter has ventured to decide. Some of these relate to questions which had not at that time been considered. I must add, that I do not think the Bishop of Exeter has done justice to infant Baptism, in attempting to prove its efficacy by passages addressed exclusively to adults, or in which adult Baptism only is referred to.

² Lib. ix. De rebus Emanuelis.

necessary to salvation: but I refer chiefly to more important and conspicuous heretics, the Marcionites³, for example, who allowed the same individual to be thrice baptized; and the Donatists, who insisted on rebaptizing Catholics before admitting them to their schismatical communion. To this controversy on the unity or oneness of Baptism the Fathers frequently refer, expressing their indignation at the idea of administering this initiatory sacrament more than once. I begin with Gregory of Nazianzum, who deserves especial notice as having presided at the Council of Constantinople. Εἰς κύριος, μία πίστις, ἓν βάπτισμα· εἰ τοῦτο ἀκυρωθεῖ μοι, παρὰ τίνος ἔξω τὸ δεύτερον; τί φάτε, οἱ καταβαπτίζοντες ἢ ἀναβαπτίζοντες⁴; My next reference is to St. Athanasius,—
 — δεικνύον ἓν εἶναι τὸ τῆς Καθολικῆς ἐκκλησίας βάπτισμα καὶ μὴ δεύτερον. Ἐβραίοις γὰρ ἔγραφε καὶ ἵνα μὴ νομίσωσι κατὰ τὴν ἐν τῷ νόμῳ συνθήθειαν προφάσει μετανοίας εἶναι πολλὰ καθ' ἡμέραν βαπτίσματα, διὰ τοῦτο μετανοεῖν μὲν παραινεῖ, μίαν δὲ εἶναι τὴν ἀνακαινίσιν διὰ τοῦ βαπτίσματος καὶ μὴ δευτέραν ἀποφαίνεται, ὡς καὶ ἐν ἑτέρᾳ ἐπιστολῇ φησι μία πίστις, ἓν βάπτισμα· οὐδὲ γὰρ εἶπεν ἀδύνατον μετανοεῖν· ἀλλ' οὐ δυνατὸν προφάσει μετανοίας ἀνακαινίζειν ἡμᾶς τινὰς⁵.
 St. Augustine is at a loss to determine whether the omission of Baptism altogether would not be better than the profaneness of repeating it: "*Quid sit perniciosius*," says he, "*utrum omnino non baptizari; an rebaptizari, judicare difficile est*"⁶." I might bring forward numerous other authorities, but I confine myself to the following short passage from

³ Epiphanius cont. Marcion. xlii. ⁴ Gregorii Nazianzeni Oratio xxv.

⁵ Athan. In illud Evang. "*Quicumque dixerit*"—

⁶ Aug. Lib. ii. de Bap. contra Donatistas.

Optatus of Milevis :—“ *Christus dicit in Evangelio : Qui semel lotus est, non habet necessitatem lavandi : In rebaptizando iterum lavas : non est (hoc) contemnere disciplinam* .”

4. But it is still more important for me to remark, that the rebaptismal controversy had long been carried on, not only between Catholics and Heretics, but between Catholics and Catholics. St. Cyprian of Carthage, and St. Firmilian of Cappadocia, had maintained, in opposition to Pope Stephen of Rome (three centres of agitation, you will observe, sufficiently far apart to include all Christendom), that Baptism, administered by heretics or schismatics, was absolutely null and void ; and this harsh doctrine, under various modifications, had been strenuously maintained in letters, treatises, and canons, by men of learning and high station, during nearly a century and a half, in various parts of Europe, Africa, and Asia.

5. These controversies had become so troublesome and inveterate at the period immediately previous to the Council of Constantinople, that the want of a synodical decision must have been keenly felt, and was very pointedly expressed by distinguished leaders in the Church. St. Epiphanius (A. D. 374), in his work against heresies, finds fault with certain Catholics, who, contrary to the custom of the Church, and unauthorized by the decision of a general council,

⁷ Opt. lib. iv. To show that the feeling upon this question was intensely strong throughout the Church, and that it continued long after the much needed article in question, I may bring forward the fierce remark of Johannes Damascenus, that since the one Baptism of Christians represents the death of Christ, once for all ; to baptize a second time was virtually to crucify the Son of God afresh (*ἀνασταύρωσις Χριστοῦ*). Lib. iv. *Orthod. Fid.* cap. x.

had ventured to rebaptize those followers who had come over to them from the Arian party ; although that point, he repeats, had not been synodically determined⁸. St. Basil also (A.D. 375), having been consulted by his friend, St. Amphilochius, adverts to the confusion and diversity which unhappily prevailed in the canons and customs of different Churches, and concludes by advising him to summon (if peace and uniformity could not otherwise be obtained) a Council of bishops upon the subject. "Ὡστε ἐὰν ἀρέσῃ τοῦτο, δεῖ πλείονας ἐπισκόπους ἐν ταύτῳ γενέσθαι, καὶ οὕτως ἐκθέσθαι τὸν κανόνα, ἵνα καὶ τῷ ποιήσαντι τὸ ἀκίνδυνον ᾗ, καὶ ὁ ἀποκρινόμενος τὸ ἀξιόπιστον ἔχῃ ἐν τῇ περὶ τῶν τοιούτων ἀποκρίσει⁹."

6. The Epistles of St. Basil, containing advice so apposite to our present argument, were, to a great extent in accordance with the severe views of St. Cyprian and Firmilian, to which Stephen of Rome, and the Catholic Church, eastern and western, had in general objected. The Bishop of Exeter, however, insists that the doctrine of St. Basil respecting rebaptization was not at all peculiar ; that there was nothing in it at which the Council of Constantinople could take umbrage ; and, in fact, that St. Basil was unimpeachably sound and orthodox on this point. But authorities not inferior to his Lordship are not so favourable to this eastern Saint. Petavius, whom Bishop Bull describes as *vir magnus, atque omnigenâ litteraturâ instructissimus*¹, speaks of St. Basil's notions with very little respect. He calls them "astounding" (*mirifica*), and "not over

⁸ Epiph. advers. Hæres. lib. iii. sec. 13, p. 1095.

⁹ Ep. excix. Can. 47, p. 430.

¹ Bullus in Procœm. defens. fidei Nic. sec. iv.

catholic" (*parum catholica*)²: and Christianus Lupus, in his elaborate and universally esteemed work on the Canons, characterizes St. Basil as "a Cappadocian," disparages his opportunities as a Theologian compared with those of the Roman and Western divines, and represents him as too partial to the peculiarities of his countryman and predecessor Firmilian³.

7. It appears then, that when the Council of Constantinople assembled, in 381, a controversy had long been raging far and wide, both within and without the Church, on the subject of "one Bap-

² *Hæc uberius ex decreto illo Basilii commemorare visum est, quod multa in eo mirifica, et si quærimus, parum Catholica continentur. Nam quod re-baptizandos, si sine scandalo fieri possit, hæreticos omnes affirmare videtur, quodque sine baptismo plerosque recipiendos ob eam unam causam existimat, quia id ipsum οἰκονομίας ἕνεκα fieri placuit parum cum Ecclesiastico dogmate convenit, &c.—Petar. Animad. in Epiph. p. 341.*

³ Lupus, in his Commentary on the 7th Canon of the Council of Constantinople, explains at some length the rules or canons of St. Basil, on the subject of rebaptization.

"*Basilius, licet veraciter sanctus, et Magni cognomen merito sortitus, homo tamen Cappadox, Romanis et omnibus occidentalibus ex causis supra insinuatis non plene æquus, ac Firmiliano suo nimium adfixus, respondet varia. Primo, et merito arguit sanctum Dionysium, Alexandriæ Episcopum, quod, licet canonicus, id est, Ecclesiasticorum Canonum peritissimus, admiserit Baptisma datum a Pepuzenis, seu Montanistis. Quamnam enim habet rationem, verum eorum Baptisma judicari, qui in Patrem, et Filium, et Montanum, Priscillamque, baptizant? Non enim baptizati sunt, qui non in nobis tradita baptizati sunt. Quare etiamsi hoc magnum Dionysium latuit, nobis tamen non est servanda erroris imitatio. Montanistæ enim Spiritum Sanctum delirabant in suo Montano incarnatum, ideoque et in hujus nomine scelerate baptizabant,*" &c. Synodo huic Constantinopolitaneæ, paucis ante annis ad Dominum translatus non interfuit, quare hasce questiones ad ipsam retulit Sanctus Amphilocheus, p. 245. *Definit id non ad disciplinam solummodo, sed omnino ad dogma pertinere; Hinc, et inseruit: Confiteor unum baptisma in remissionem peccatorum: id est, Baptisma, legitima Divini nominis invocatione sanctificatum, ubicumque site intra sive extra Ecclesiam detur aut accipiatur, confiteor esse unum, nec Salva Evangelicâ lege posse exsufflari aut iterari. Lupus, p. 253.*

+ Here the one form of baptism seems to refer to a use in note 4 p. 10

tism," in contradistinction to repeated baptisms: that the fuel of this controversy had recently been replenished by St. Basil, and that a synodical decision of it was contemplated as necessary and desirable for the removal of a great and generally acknowledged inconvenience. Accordingly, the Council being thus compelled to examine carefully the whole subject of rebaptization, introduced into the Nicene Creed the very appropriate article, "I acknowledge one Baptism for the remission of sins." Christianus Lupus, therefore, justly observes, "*Hocce symbolum addidit unum baptisma, contra Sancti Basili supra adductas cogitationes;*" or, to quote the statement of a still higher authority: "*Et est sciendum,*" says Thomas Aquinas, "*quod sicut homo non nascitur nisi semel, sic et semel tantum baptizatur. Unde et sancti addiderunt; Confiteor unum baptisma.*"

8. Here I might close the argument, and consider the true meaning of the article sufficiently established; but I have still to add, that the seventh Canon⁴ of the Council of Constantinople was the

⁴ Τοῦς προστιθεμένους τῇ ὀρθοδοξίᾳ καὶ τῇ μερίδι τῶν σωζομένων ἀπὸ αἰρετικῶν, κ. τ. λ. "Eos, qui rectæ fidei adjiciuntur, et partierum, qui ex hæreticis servantur, recipimus secundum subjectam hic consequentiam et consuetudinem. Arianos quidem, et Macedonianos, et Sabbatianos, et Novatianos, qui dicunt seipsos Catharos, et Aristeros (hoc est, mundos vel sinistros) et Tessaradecatitas, sive Tetraditas, et Apollinaristas recipimus, dantes quidem libellos, et omnem hæresim anathematizantes, quæ non sentit, ut sancta Dei Catholica, et Apostolica Ecclesia; et signatus, sive unctos primum sancto Chrismate et frontem et oculos, et nares, et os, et aures. Et eos signantes dicimus, SIGNACULUM DONI SPIRITUS S. Atqui Eunomianos, qui in unam demersionem baptizantur, et Montanistas, qui hic dicuntur Phryges, et Sabellianos, qui eundem esse Patrem, et Filium opinantur, utrumque simul confundentes, et alia gravia, et indigna faciunt; et alias omnes hæreses; quoniam hic multi sunt hæretici, et maxime qui ex Galatarum regione veniunt; quicumque ex his recte fidei adscribi volunt, ut Græcos admittimus; et primo quidem die ipsos Christianos

basis on which the article was founded. This Canon enacted, that Arians, Macedonians, Sabbatians, &c. (some of whom were heretics, some schismatics, and others both), should be received into the Church without being rebaptized. The Canon explains so clearly the meaning of the Article, that the Bishop of Exeter has no resource, but that of denouncing it as “undoubtedly spurious,” and of quoting for that purpose Bishop Beveridge, and “other of the most learned in Ecclesiastical Antiquity.”

I incline to think that among the “other most learned” authorities here referred to, his Lordship must have inadvertently included writers (Du Pin, for example), who conceive the Canon to have been enacted by the third Council of Constantinople, A.D. 383. But their notion is by no means favourable to the Bishop’s theory. For it implies, that after the first Council had declared the doctrine of the Church on the subject of rebaptization, and had affirmed that there was only “one Baptism,” the third Council, two years afterwards, drew up a Canon, to bring the practice of the Church into harmony with its doctrine, by determining in what cases Baptism should be considered absolutely null and void, and in what cases valid, and consequently not to be repeated.

I think, also, that among the learned men relied upon by the Bishop, some writers must be included, who, though not entirely satisfied as to the genuineness of the Canon, would by no means join with him in rejecting it as “undoubtedly spurious.” If these

facimus ; secundo Catechumenos ; deinde tertio exorcizamus, sive adjuramus ipsos, ter simul in faciem eorum et aures insufflando. Et sic eos catechizamus, sive initiamus, et curamus, ut longo tempore versentur in Ecclesia, et audiant Scripturas ; et tunc eos baptizamus.—Conc. Constant. can. vii.

two classes were deducted from the authorities in question, it appears to me that the remainder would be small indeed.

7 But however this may be, the seventh Canon, so far from being rejected as "undoubtedly spurious," was received as undoubtedly genuine by Balsamon and Zonaras; and is included in all the editions of their works. It was received also in the ninth century by the learned Photius, Patriarch of the very city, Constantinople, where the Canon was enacted; by Alexius Aristenus in the twelfth century; and, in fact, by the whole Greek Church. To quote the apposite remark of a "most learned" Canonist: "*Mone-mus codici canonum Ecclesie universae inditum hunc esse canonem, et locum obtinere* 170. *Iste vero canonum codex maximæ est auctoritatis, utpote ex quo concilium Chalcedonense citat* 83, 84, 85. *et* 96 *Canones* 5." To the general consent of the Greek Church, Bishop Beveridge has succeeded in discovering one exception in Joannes Antiochenus, or, to give his full designation, Joannes Epiphanius Antiochenus Scholasticus. This writer flourished in the sixth century, and published an imperfect work on the Canons, which was afterwards entirely superseded by the great collection, or Nomocanon of Photius, before referred to. Joannes Scholasticus is not held in much estimation by the learned. Gerh Von Mastricht describes him as a man "*non magni judicii*," and he quotes "*Doctissimus Dallæus*" as concurring in that opinion⁶. The silence of this

⁵ *Hist. Sabelliana, autore Christiano Wormio*, cap. vii. sec. x. p. 274. Wormius, perhaps the "most learned" man the Danish Church ever produced, was Professor of Divinity in the University of Copenhagen, and Bishop of Zeeland, about the beginning of the last century.

⁶ *Hist. Juris Eccles.* p. 180.

“not very judicious” author cannot surely be opposed to the concurrent testimony of the Greek Canonists.

Bishop Beveridge, however, and the Bishop of Exeter insist, that the Canon in question is not mentioned by some early writers in other parts of Christendom. But their silence also is easily accounted for. Living far from Constantinople, and before the art of printing had facilitated the spread of information, they might very well be ignorant of this Canon, although acquainted with others which preceded it. We know that the African Church [A.D. 419], long after the Council of Nice, applied to the Patriarchs of Constantinople and Alexandria for copies of the Nicene Canons⁷. We are not surprised, therefore, that the writers in question should be imperfect and confused in their account of the Canons enacted at Constantinople. And accordingly, as Wormius observes, “*Temperare hic nobis non possumus a monendo, neutiquam sufficere Beveregii argumentum ad id evincendum, quod Isidorus Mercator, Simeon Logotheta, Dionysius Exiguus, Josephus Ægyptius, et Johannes Antiochenus eum in suis partim versionibus, partim collectionibus, præterierint; etenim tertium, quintum et sextum concilii Canonem omisit præterea Dionysius; quintum et sextum vetus Canonum Collectio Latina Claudio Salmasio et Petro de Maria memorata, à Voello autem et Justello Bibliothecæ Canonice inserta; quintum rejicit, aut saltem cum quarto combinatum habet Josephus Ægyptius, ut ideo nihil ex hoc Beveregii argumento sequatur*”⁸.

I may add, that even if all the Canons of the Constantinopolitan Council came entire into the hands of a Latin canonist under the influence of

⁷ Codex Canonum Eccles. Africanæ, a Christ. Justell. Paris, 1614.

⁸ Historia Sabelliana, cap. vii. sec. x. p. 273.

Rome; he had a strong temptation wholly, or at all events partially, to ignore them. For the third Canon gave precedency to the Patriarch of Constantinople, immediately after the Bishop of Rome; on the ground that Constantinople was new Rome, an enactment, we may well suppose, which would be exceedingly offensive to the Roman Pontiffs. Accordingly they exerted their influence to disparage all the acts of the Council, not, however, rejecting any of them (with Bishop Beveridge and the Bishop of Exeter) as "undoubtedly spurious," but only resisting and suppressing them as dangerous to their own pretensions. "*Romana autem Ecclesia (inquit S. Gregorius) eosdem canones, vel gesta synodi illius hactenus non habet, nec accepit: in hoc autem eundem synodum accepit, quod est per eam contra Macedonium definitum. Reliquas vero hæreses, quæ illic memoratæ sunt ab aliis jam patribus damnatas reprobat. Ea vero diversitas accidit in primis ob quintum canonem, qui huic concilio communiter adscribitur, in quo adversus Nicænam sanctionem Constantinopolitano Episcopo secundus a Romano pontifice locus et honor defertur: id quod repugnat acerrime Leo primus; Nicolaus primus; Leo Nonus; tametsi postea Canon ille Constantinopolitanus usu quodam et tacito Romanæ sedis consensu confirmatus, et ab Innocentio III. renovatus fuerit in Lateranensi Concilio*"⁹.

⁹ Labbæus, vol. ii. p. 920. Among the authorities relied upon by Bishop Beveridge and the Bishop of Exeter, is Isidorus Mercator, who certainly does not give the Seventh Canon in the received form, but he substitutes for it the Constantinopolitan Creed, including the article "I acknowledge one Baptism for the remission of sins." This substitution of the Creed for the Canon—this identification of the one with the other—is not without significancy. In his version the title of the Seventh Canon is; *De fide symboli apud Constantinopolem constituti.*

When, however, the acts of the Council of Constantinople became generally known, and the influence of Rome was no longer exerted against them, the Latin Church became almost as unanimous in favour of the seventh Canon as the Greek. So far from being denounced as “undoubtedly spurious,” it is reckoned among the genuine Canons, or referred to without scruple or hesitation by Petavius¹, by Baronius², by Justellus, by Contarini³, by Lupus, by Binius⁴, by Ceillier⁵, by Cabassutius⁶, by Labbæus,

¹ *Constantinopolitanum vero primum, et Œcumenicum secundum, Can. VII. Arianos, &c. rebaptizari tetat: Eunomianos jubet, &c. Animadversiones in Epiph. ad Exposit. Fidei, p. 340.*

² *Denique Canon in hoc eodem concilio statutus reperitur de accusationibus Episcoporum: novissime vero quo modo redeuntes hæretici recipiendi forent. Quibus omnibus absolutis, hæc ad Theodorum Imperatorem iidem patres simul convenientes conscripserunt. Extat in libello constit. synodic. t. i. Concil. Annales Eccles. Baronii.*

³ Cardinal Contarini, in his elaborate work, *Conciliorum magis illustrium summa*, drawn up for, and dedicated to Pope Paul III., thus records the acts of the Constantinopolitan Council: *Constituti fuere in hoc concilio pauci quidem Canones; sex apud Isidorum; in Græco codice duo præterea reperiuntur; nihil in his notatu dignum præterquam in postremo Græcorum canone modus statuitur quo recipi debent hi qui ab hæresi ad Catholicam Ecclesiam veniunt.* This was written before 1540, and consequently before the publication of the first edition of the *Codex Canon. Eccles. Univ.* at Paris. His Eminence therefore must have quoted from ancient MSS. at Rome or Bologna, in which the seventh Canon was found.

⁴ *Can. vi. vii. Reliqui duo Canones ambo in editione Theodori Balsamonis, et lib. synod. Constitutionum extantes, diversæ quidem sunt translationis, sed ejusdem sententiæ. Prior de accusationibus; posterior constitutus fuit quo modo ab hæresi redeuntes recipiendi forent: nimirum baptizandos esse, qui legitima forma ab Ecclesia recepta non fuissent ante baptizati. Notæ in Ann. Baron.*

⁵ *Le Septième Canon règle la manière dont en doit recevoir les hérétiques qui reviennent à l'Eglise Catholique. R. P. Dom. Remy Ceillier, tom. v. p. 651.*

⁶ *Jam vero dispiciendi canones sunt in hac Synodo Constantinopolitana editi.—Can. vii. Eos qui rectæ fidei adjoiuntur, &c. Cabass. Aquisextiensis Presb. Lugduni, MDCLXXXV. p. 161.5.*

The Constitution of the Council of Constantinople...

by Tillemont, by Fleury, and not only by Roman Catholic authors, but by continental Protestants, such as Vossius⁷, Gerh Von Mastricht⁸, and the Magdeburg Centuriators⁹, not to mention divines of our own Church¹, some of them as learned as Bishop Beveridge or the Bishop of Exeter himself.

10. One point only now remains to be remarked upon. The Bishop of Exeter complains, that when I referred, in my Charge, to the longer form in which Epiphanius gives the Creed, and in which he mentions "one baptism of *repentance*," but omits all allusion to the "remission of sins," I took no notice of the shorter form, in which he states the article as we have it in our Liturgy. But when I stated plainly that there were two forms, claiming only one of them as favourable to my views, I could not surely imagine any hearer or reader not to see at once that I gave up the other. I may observe, however, that Epiphanius himself distinctly gives the preference to the longer form, as the more perfect and authoritative of the two; inasmuch as it

⁷ *Etiam inter hæreticos discrimen facit concilium Constantinopolitanum primum, seu generale secundum. Quod baptismum eum prohibet iterari in Arrianis, &c. Vide ejus concilii can. vii. sive can. clxx., universi canonum corporis editi a Justello. Vossius de Bapt. disp. xx. sect. 3, p. 332. Amst. 1701.*

⁸ *Hist. Juris Eccles. p. 18.*

⁹ *Cent. iv. cap. 9. De Synodis.*

¹ Bingham, in his *Index Conciliorum cum numero Canonum*, mentions seven Canons as the number enacted by this Council: and in his work on Lay Baptism, sect. 20, he refers to the seventh without any doubt or hesitation: Grier also thus describes the proceedings of the Council: "The Canons ordained by this Council are seven in number; of which the three first alone are important." (*Epitome of the General Councils*, p. 18.) Other works of the same class refer without hesitation to the Canon in question. "*Mais les hérétiques que le concile ordonne de baptiser, ou n'avoient point de tout reçu le baptême, ou ils ne l'avoient point reçu dans la forme de l'Eglise.*"—*Dictionnaire Portatif des Conciles. Paris. MDCLVIII.*

of Exeter rejects. Let us hope, then, that he will reconsider his opinion, and be henceforward more cautious in applying the Article, "I acknowledge one baptism for the remission of sins," to the decision of the Judicial Committee of Her Majesty's Privy Council in the Gorham case. Let us hope, in short, that he will take the dignified course of abandoning a position which is at once *unnecessary*, *unsafe*, and *untenable*: *unnecessary*, because the efficacy of baptism may be sufficiently established on other grounds; *unsafe*, because his Lordship's interpretation has a dangerously Romanizing tendency, as appears but too plainly from the protest I have reprinted in the following pages; and *untenable*, for the reasons I have already given³.

I have the honour to be, my Reverend Brethren, with affectionate respect,

Your most faithful servant,

JOHN SINCLAIR.

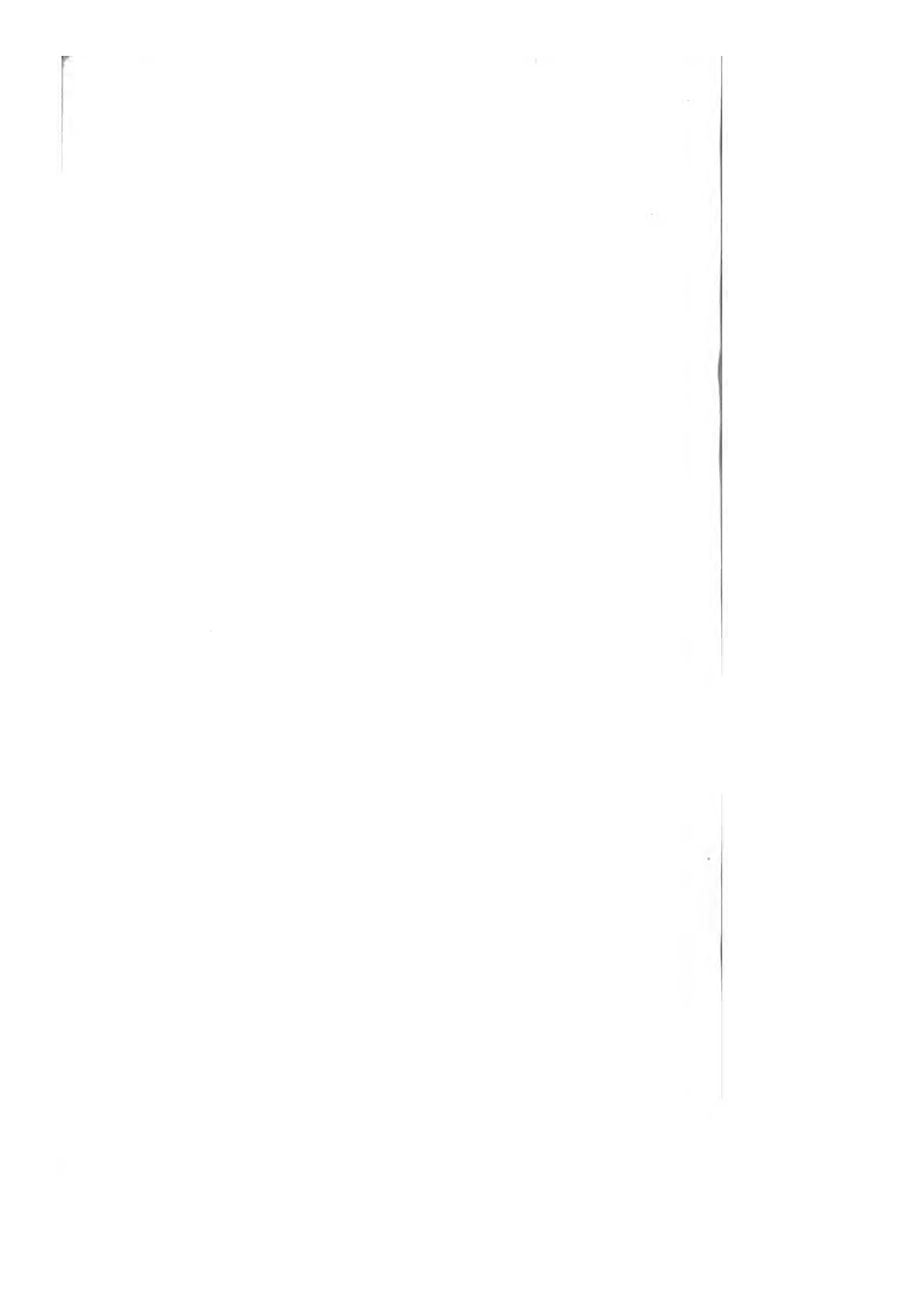
³ The following communication from my intelligent friend, the Rev. R. C. Jenkins, of Turnham Green, who is intimately acquainted with all questions relating to ecclesiastical antiquity, did not reach me until the above letter was in type; but I cannot refrain from subjoining this additional evidence in favour of the "undoubtedly spurious" Canon. "The magnificent collection of Greek MSS. in the Imperial Library of Vienna contains several copies of the Canons of this Council, all numbering *seven* Canons, and one even eight. The "Recensio Specialis omnium Cod. Græc. &c." drawn up by command of the Emperor Leopold I. by Daniel de Nessel, Aulic Councillor and Librarian, and published at Vienna in folio in 1690; mentions these several MSS. (part ii. p. 23):—

MS. X. (MSS. Juridicorum Græc.) "Chartaceus antiquus et bonæ notæ;" (containing) "Anonymi cujusdam Autoris Collectio Canonum."—"Concilii Constantinopolitani sive Œcumenici II. Canones octo."

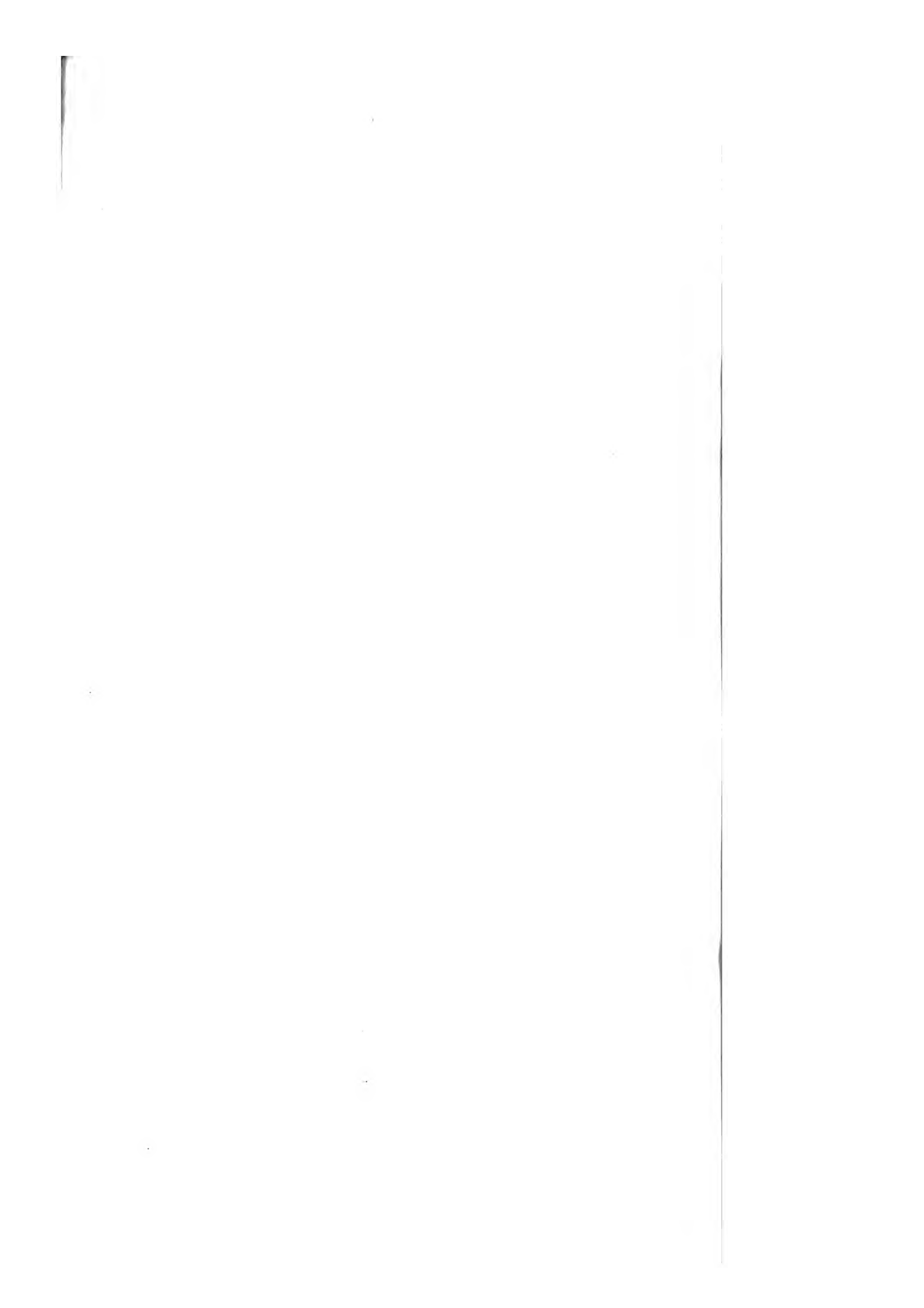
MS. LVI.—"Codex Membranaceus pervetustus elegans et optimæ notæ."—"Ab Augerio Busbeckio olim Constantinopoli comparatus."—Fol. 24: "Concilii CPTani primi, Œcumenici autem II^{ndi}. Canones septem."



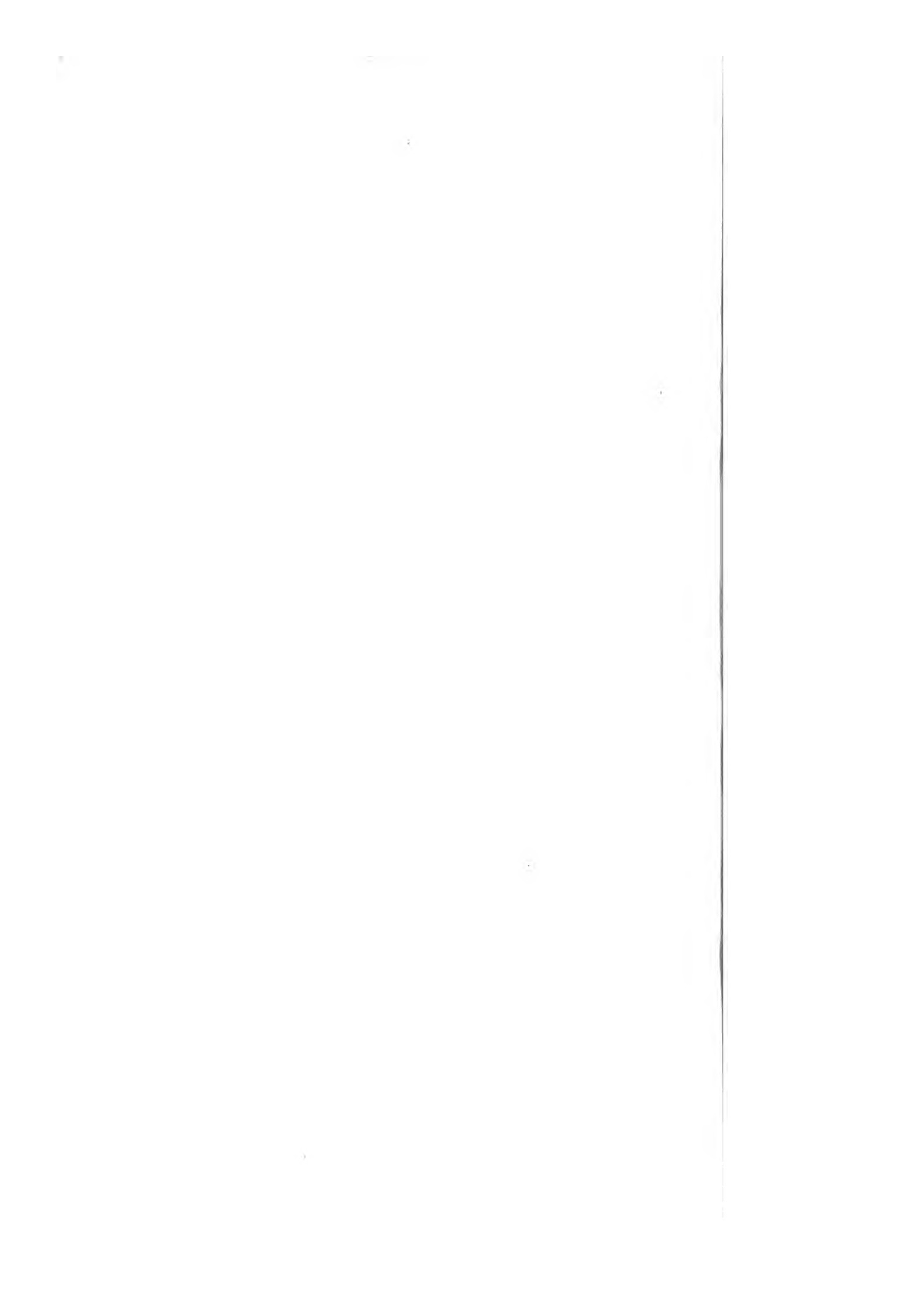




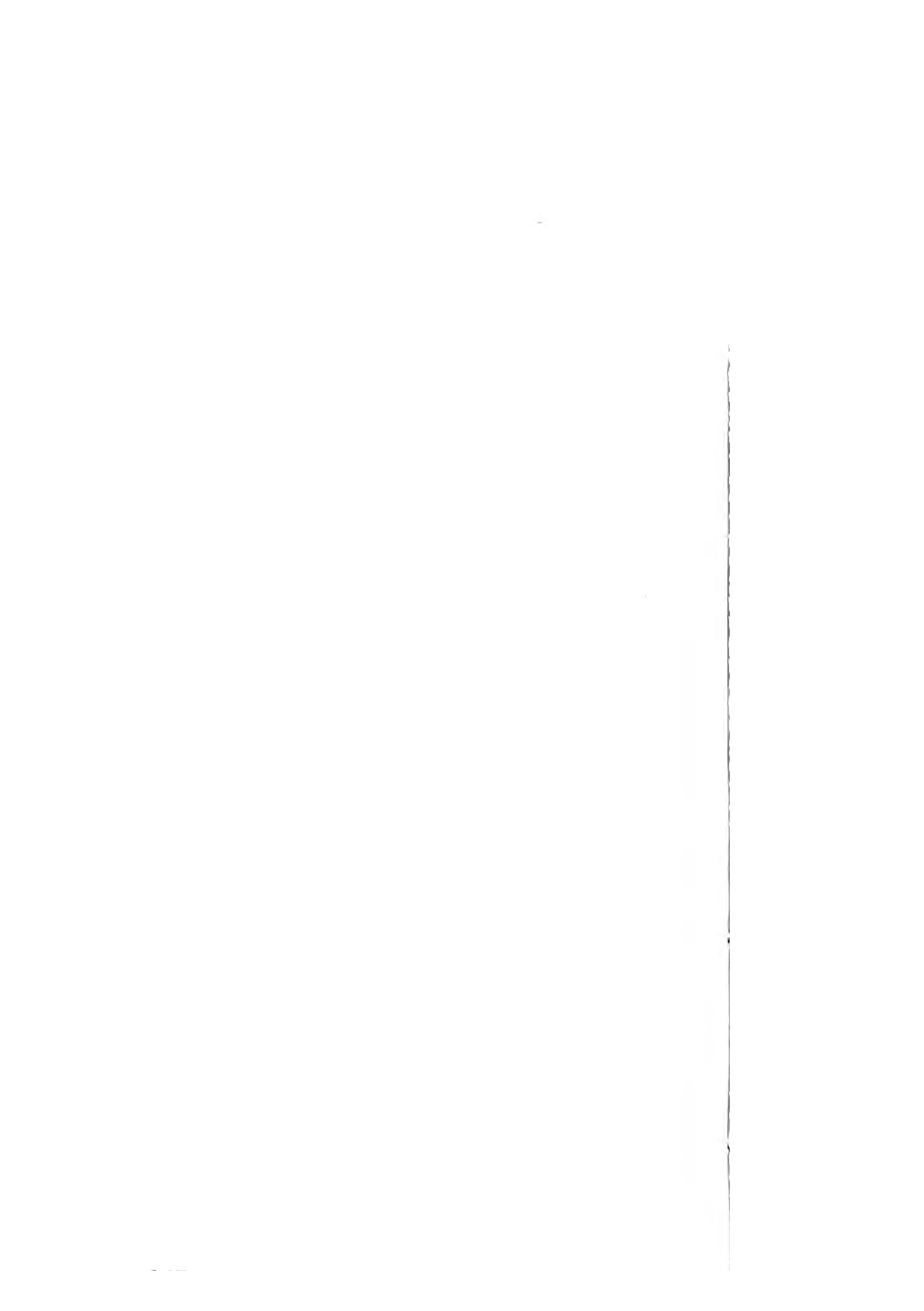


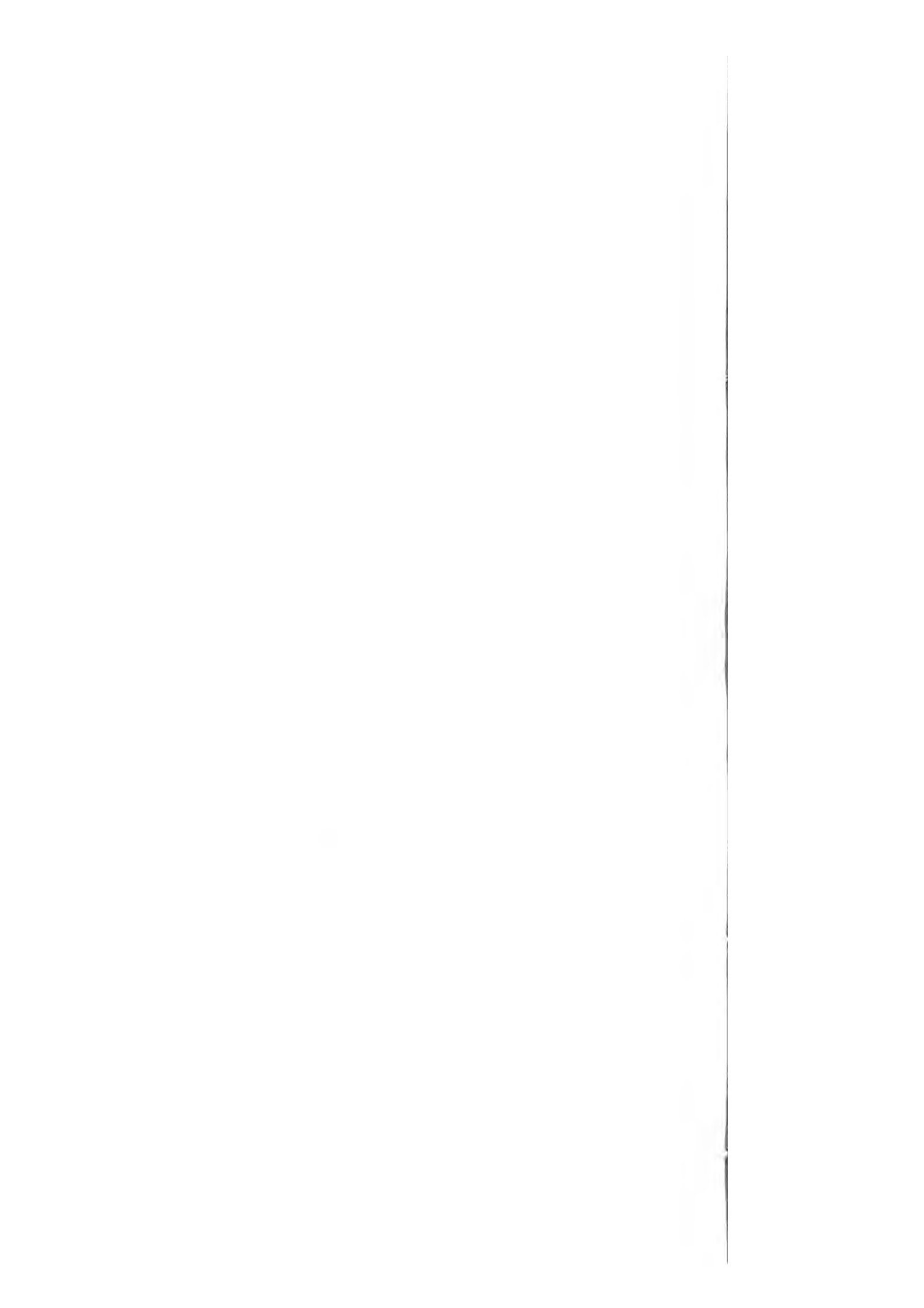


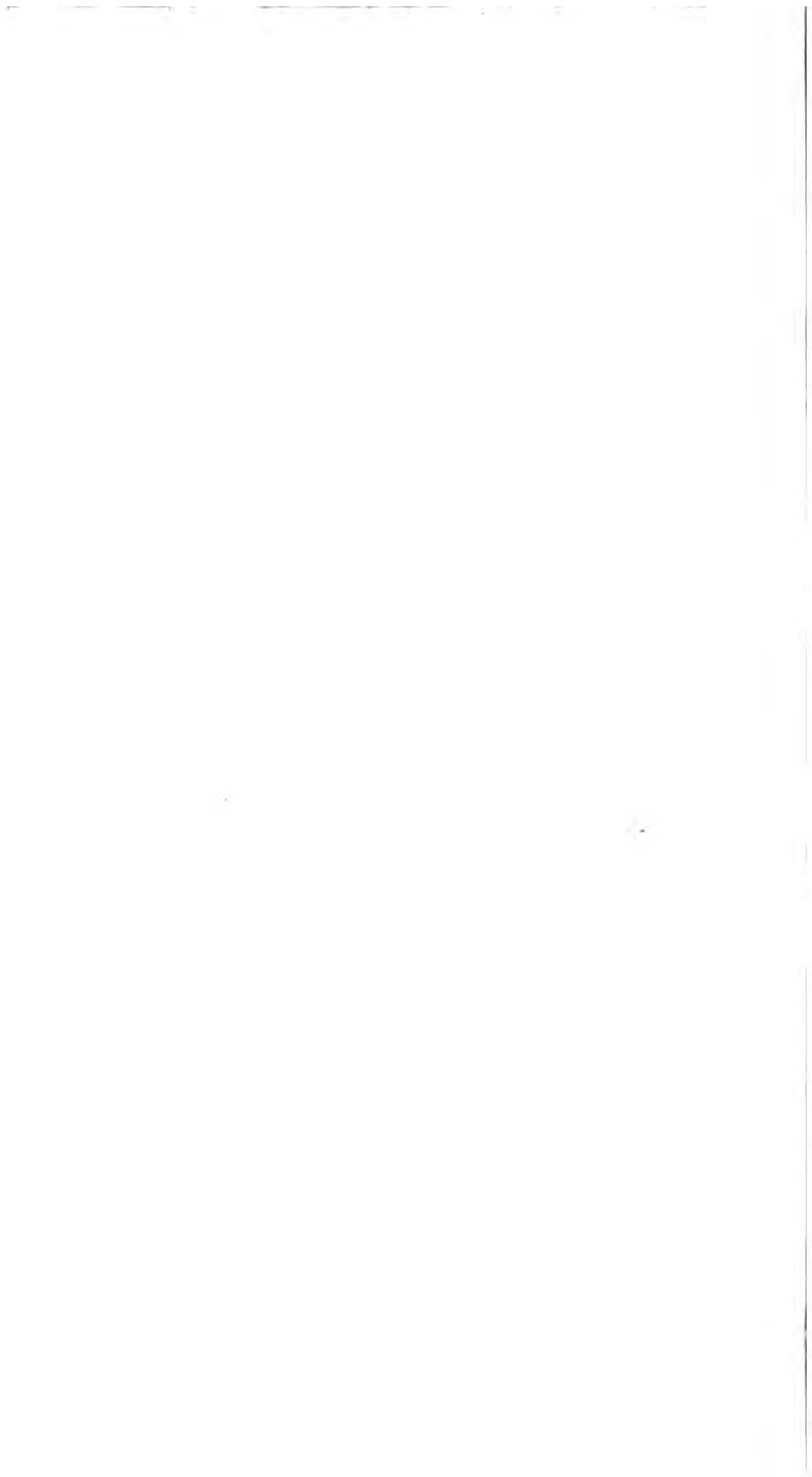








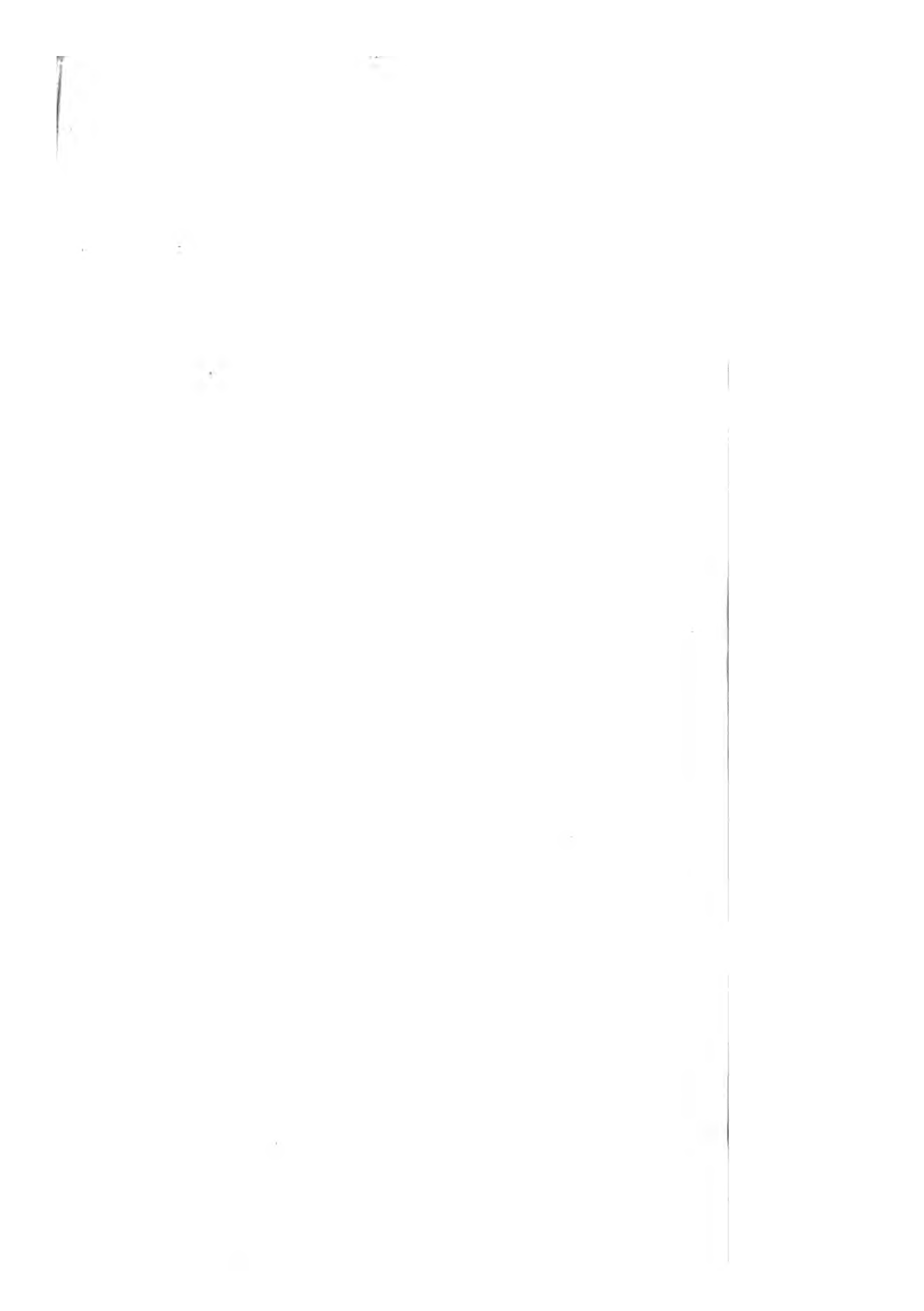


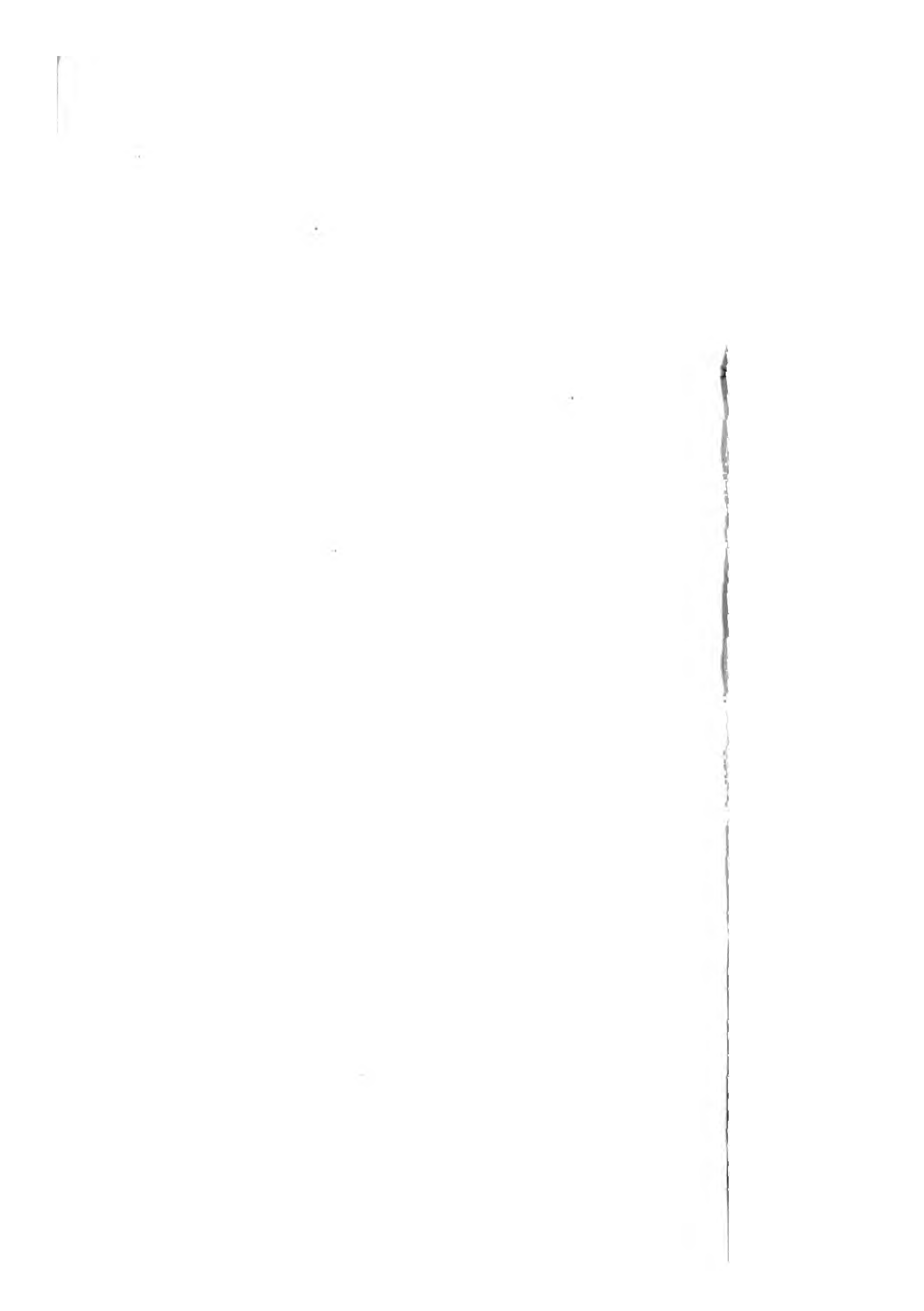


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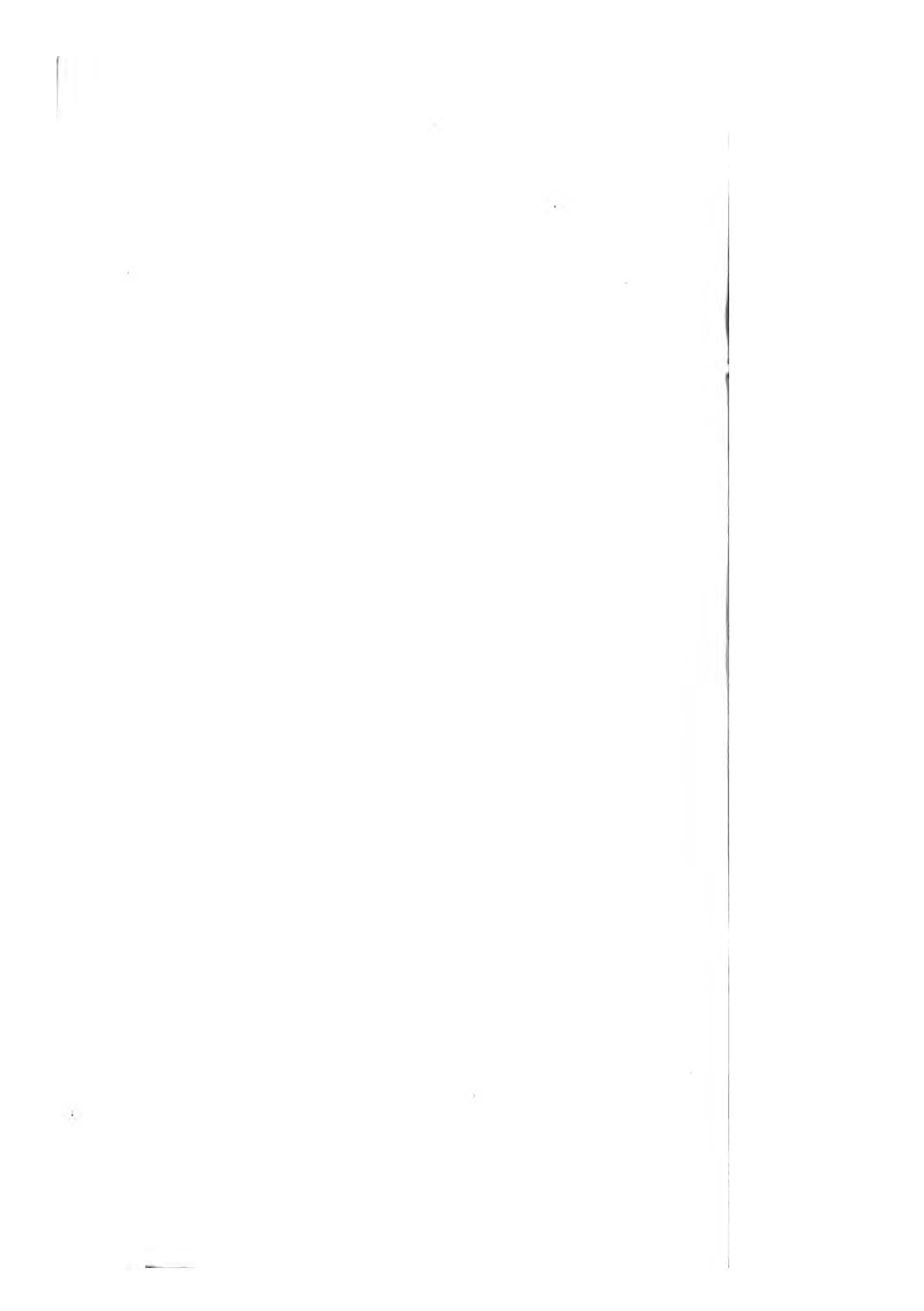
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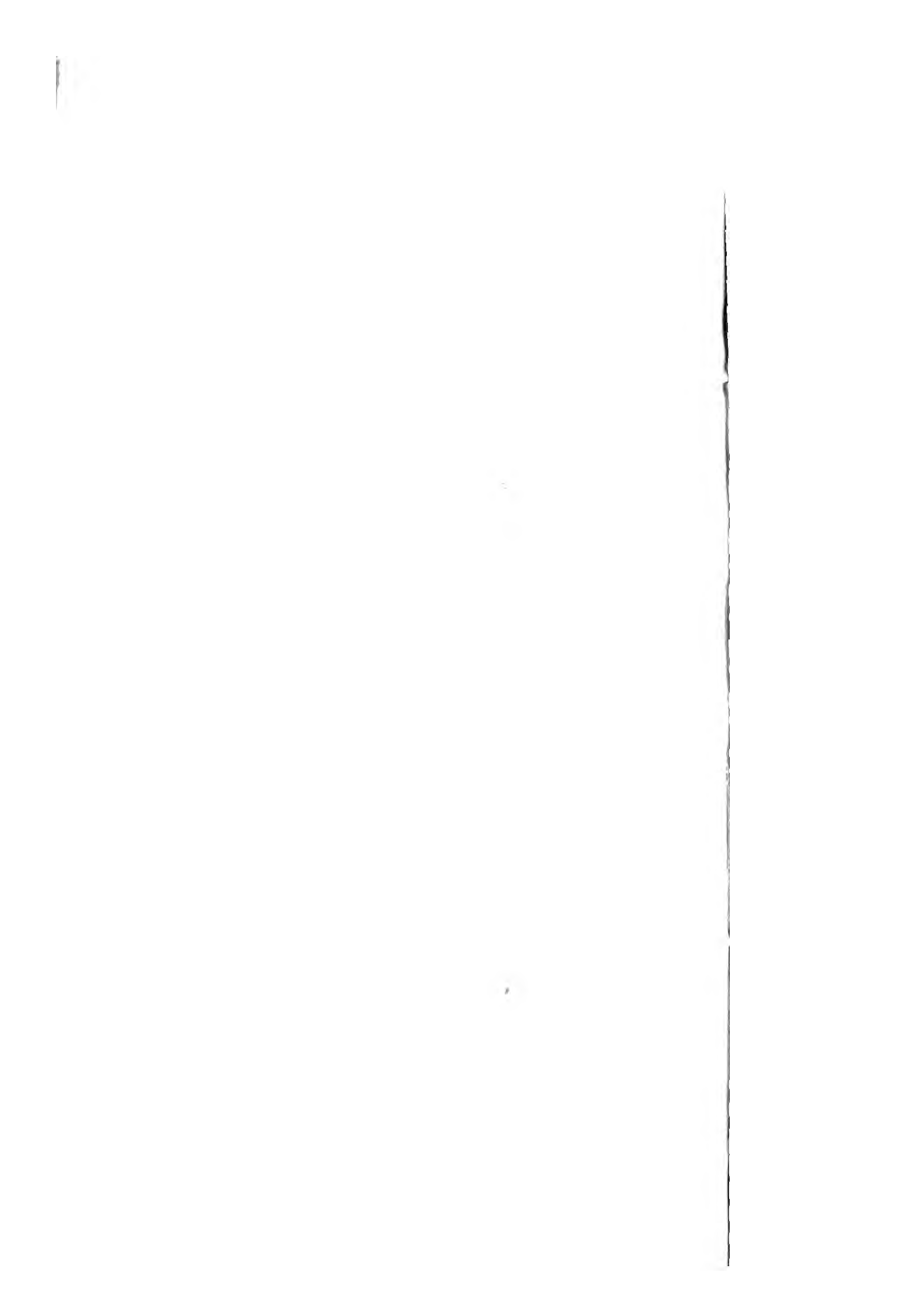
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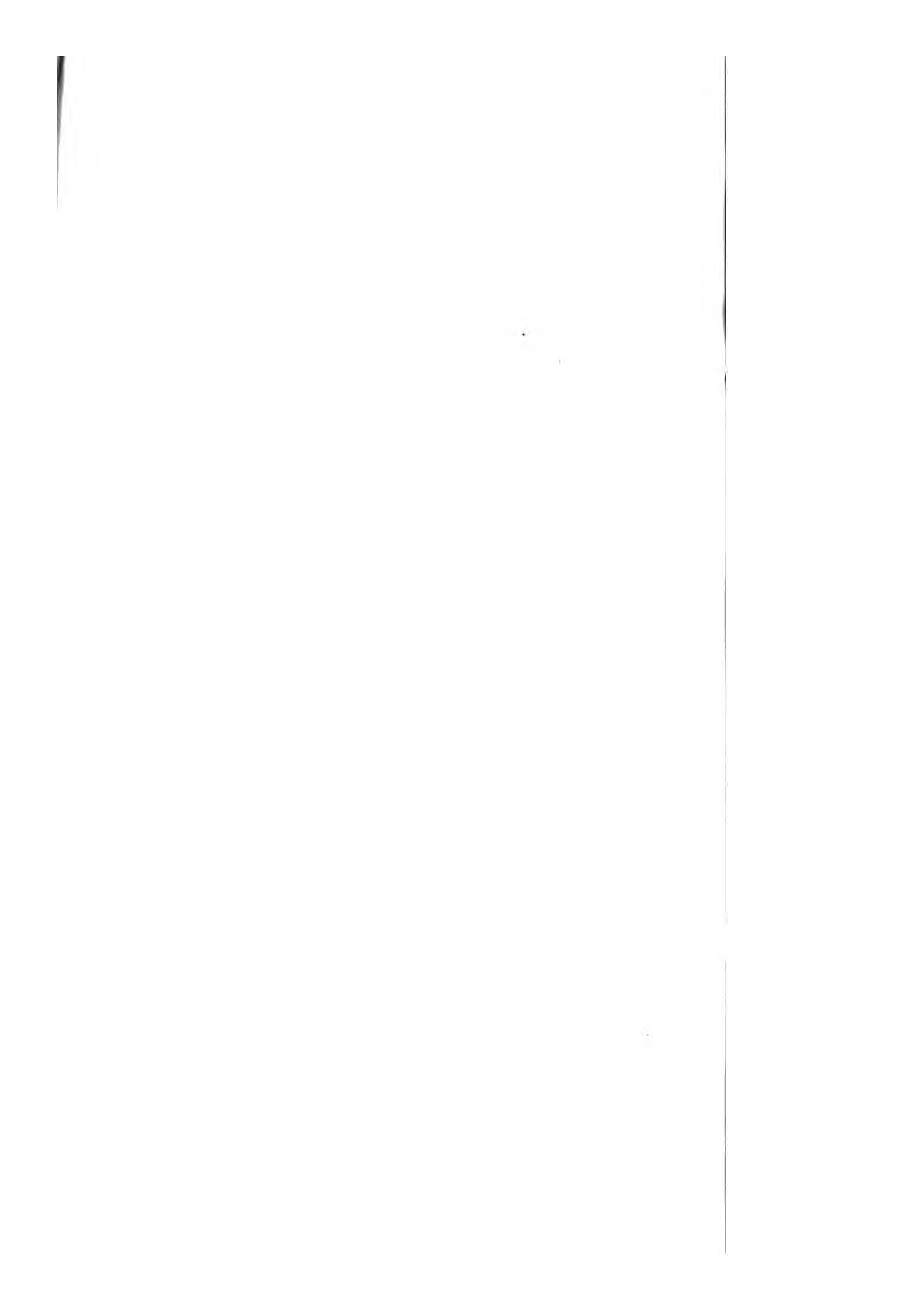


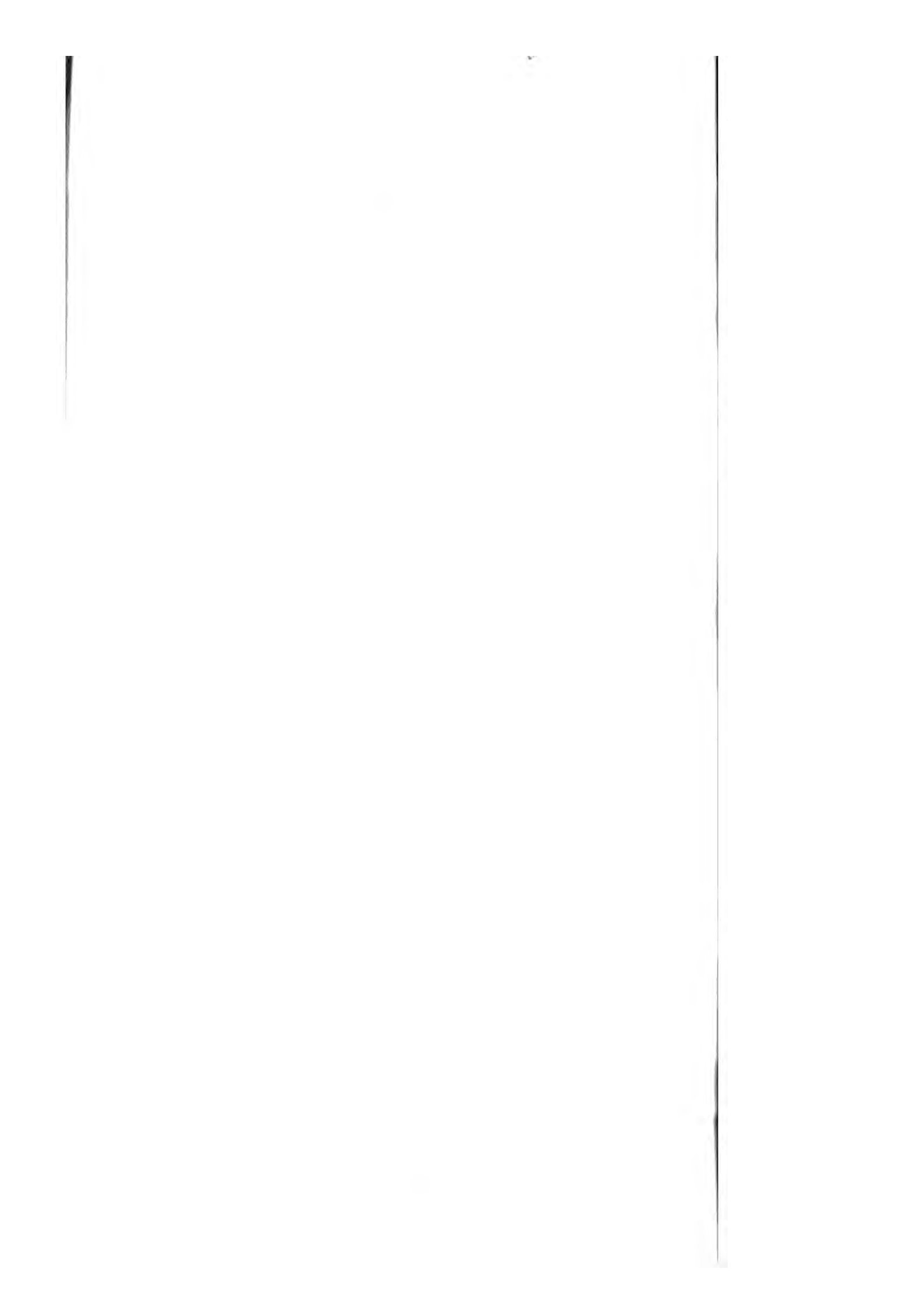
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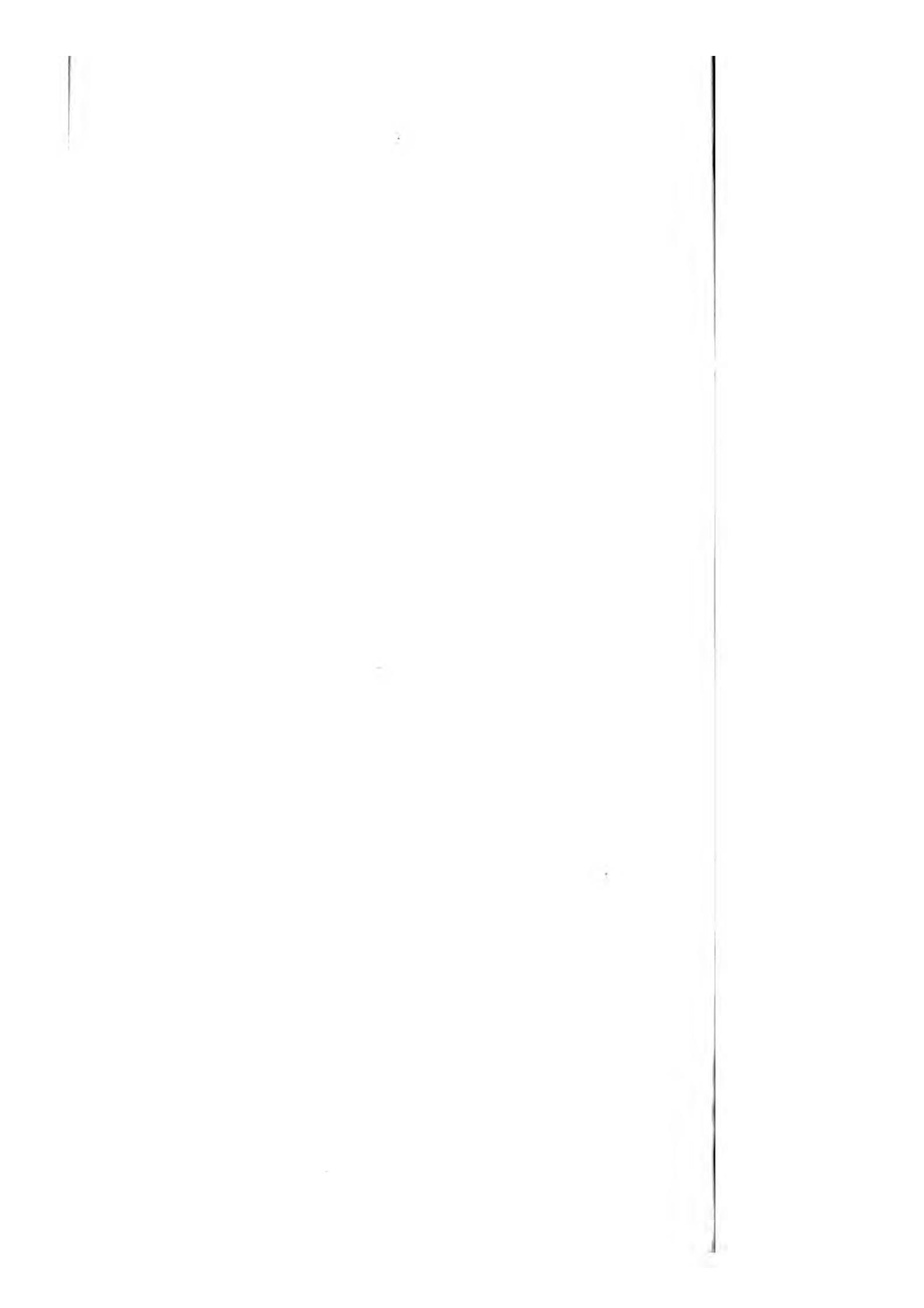




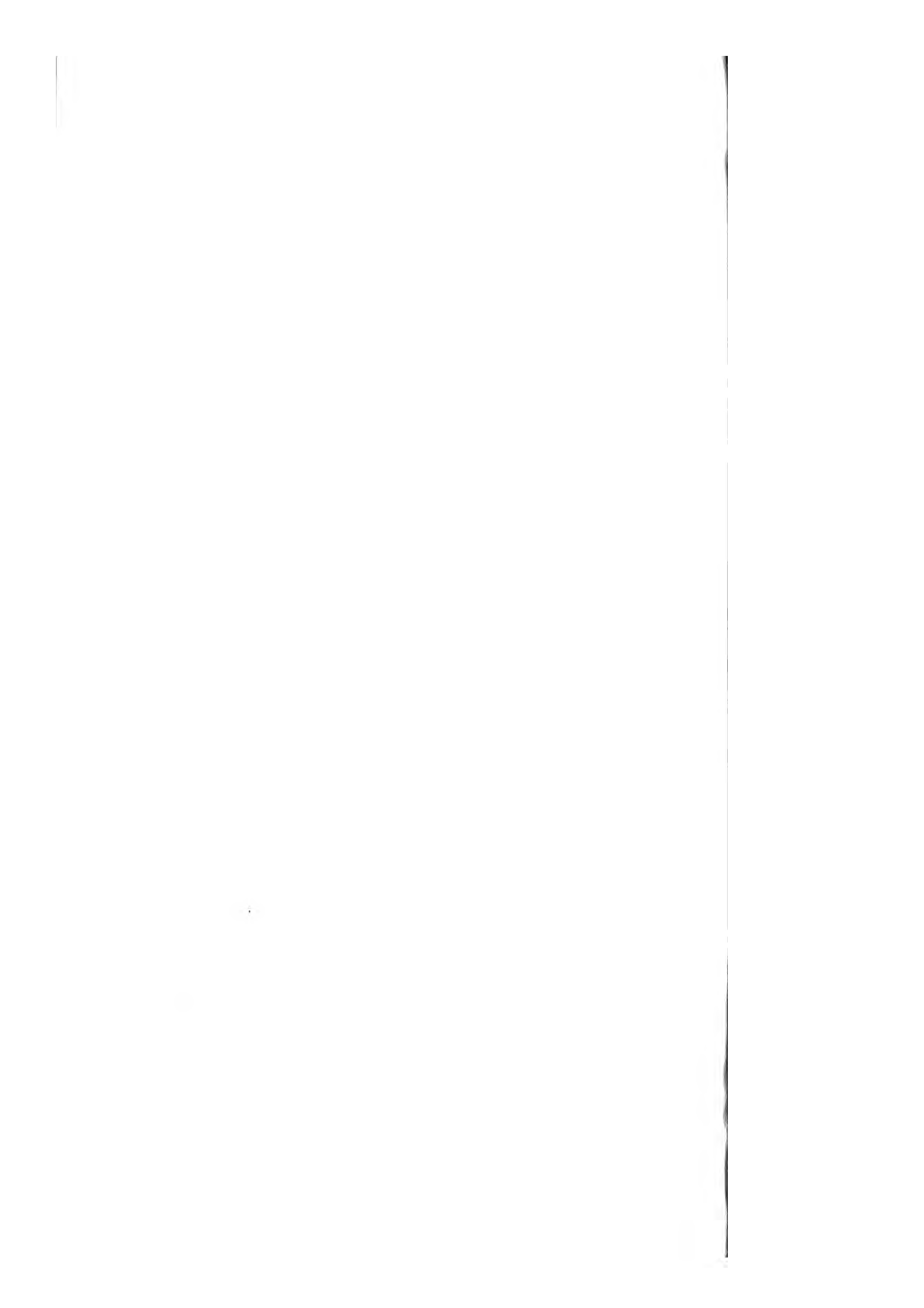


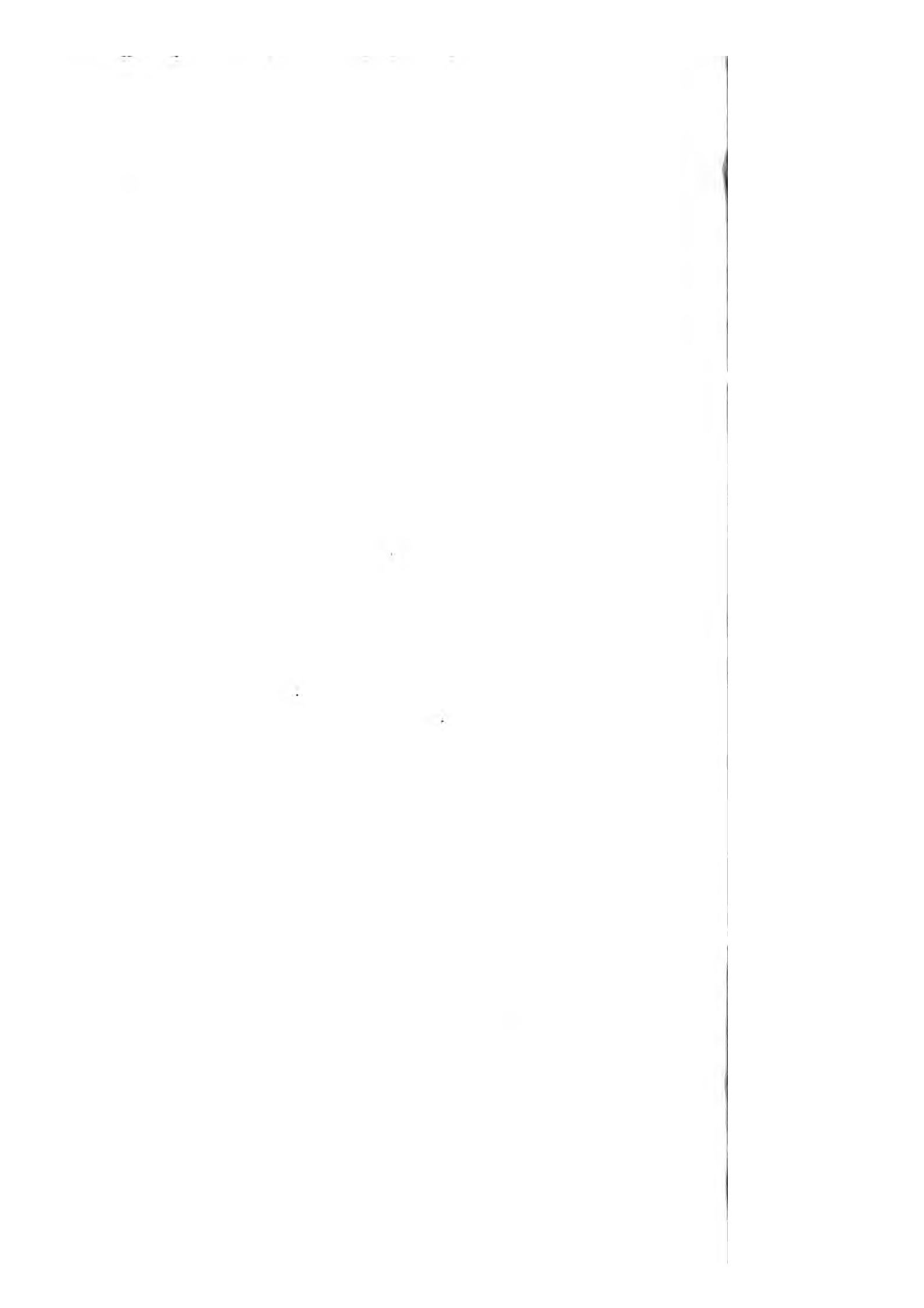


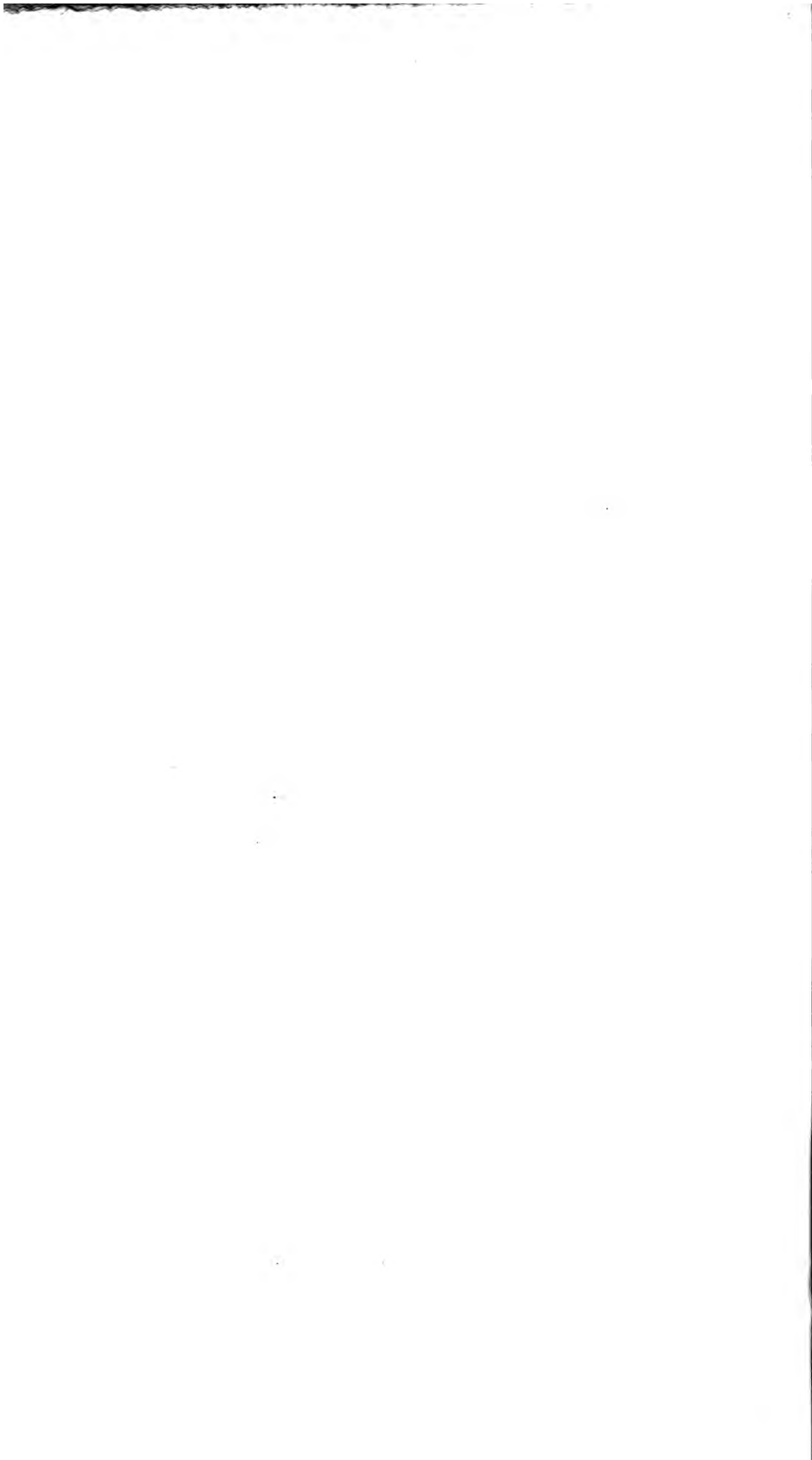


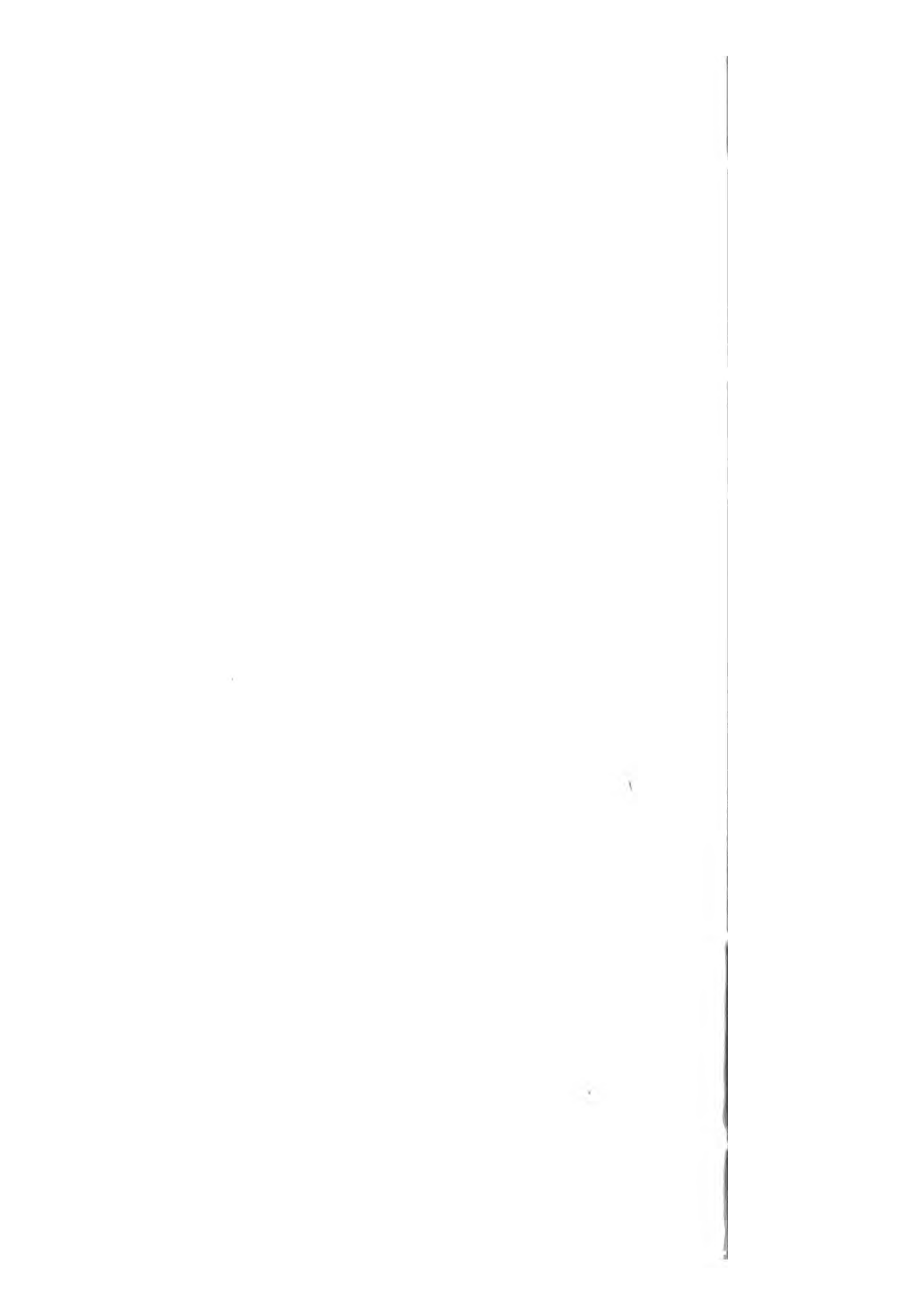


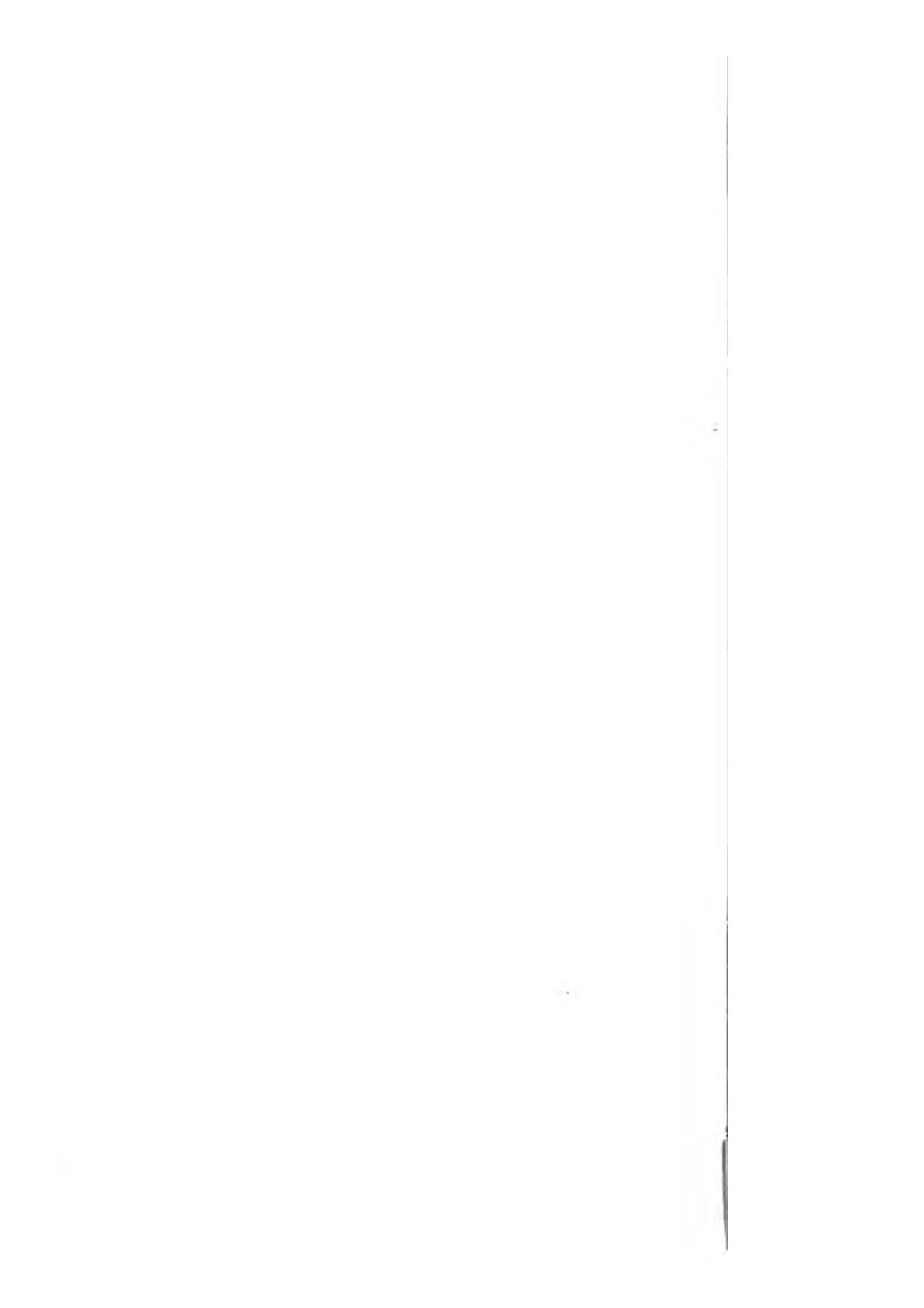












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