

The adversaries unto this truth.

The Papists therefore be in a wrong opinion, which deliver that

Test. Rhem.
An. 1 Pet. iii.
21.

The sacraments are not only seals, but also causes of grace¹; and

Ibid. Annot.
Marg. p. 357.

The sacraments do give grace, even because they be delivered, and received, *ex opere operato*².

ARTICLE XXVI.

Of the unworthiness of the ministers, which hinders not the effect of the sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, (1) we may use their ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them; which are effectual, because of Christ's institution and promise, although they be ministered by evil men.

significatas signis ita alligari et includi ut quicumque signis exterius participant, etiam internis gratias rebusque significatis participant, quales quales illi sint.—Ibid. p. 73. Conf. Helv. Post. cap. xix. Docetur et hoc, sacramenta a se vel ex sese, ex opere operato, seu externa actione sola, id est, nuda communicatione atque perceptione aut usu sui, nemini qui antea non sit intus a Spiritu Sancto vivificatus, &c....neque gratiam neque justificantem aut vivificantem fidem conferre.—Ibid. p. 79. Conf. Bohem. cap. xi. Sunt enim sacramenta signa ac symbola visibilia rerum internarum et invisibilium, per quæ, ceu per media Deus ipse virtute Spiritus Sancti in nobis agit.—Ibid. p. 82. Conf. Belg. Art. xxxiii. Damnant igitur Pharisæicam opinionem, quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri, quæ credat propter Christum nobis gratiam dari, sed fingit homines justos esse propter usum sacramentorum ex opere operato, et quidem sine bono motu utentium.—Ibid. p. 83. Conf. Aug. Art. xiiii. For the other references, see below, Art. xxvii. Prop. 2. and Art. xxviii. Prop. 2, 4.]

[¹ The water bearing up the ark from sinking, and the persons in it from drowning, was a figure of baptism, that likewise saveth the worthy receivers from everlasting perishing, &c.—Test. Rhem. Rhemes, 1582. Ann. 1 Pet. iii. 21. p. 661.]

[² ...the sacraments give grace *ex opere operato*, that is, by the force and virtue of the work and word done and said in the sacrament.—Ibid. Marg. Annot. p. 357.]

Nevertheless, it appertaineth to the discipline of the Church, that (2) enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

The propositions.

1. The effect of the word and sacraments is not hindered by the badness of ministers.
2. Evil ministers are to be searched out, convicted, and deposed; but orderly, and by the discipline of the church.

Proposition I.

The effect of the word and sacraments is not hindered by the badness of ministers.

The proof from God's word.

Of the ministers ecclesiastical the church is to conceive neither too sinisterly, as though their unworthiness could make the word and sacraments the less effectual to such as worthily do hear, and receive them: nor, on the other side, too highly, as if the dignity of their calling were cause good enough, that what they do, or say, *ex opere operato*, take happy effects.

These things from the Scriptures are manifest; which teach us, that wicked ministers, even the scribes and Pharisees sitting in Moses' chair, and preaching Christ, though through envy, strife, and contention, are to be heard; and many administer the sacraments, as did the ordinary priests among the Jews, whereof very many, both afore and after that our Saviour came into the world, were most wicked men: and the best are but the ministers of God, and God's labourers.

Also the purer churches³ bear witness hereunto.

[³ ...ita tamen ut virtutem et efficaciam in his omnem Domino, ministerium ministris tantum ascribamus....Nihil enim est qui rigat, neque qui plantat, &c.—Harm. Conf. Sect. xi. pp. 42, 3. Conf. Helv. Prior. Art. xv. Cf. Ibid. p. 74. Art. xx. Scimus sacramenta ex institutione et per verbum Christi sanctificari, et efficacia esse piis, tametsi offerantur ab indignis ministris.—Ibid. p. 42. Conf. Helv. Post. cap. xviii. Postremo sciendum et hoc quod sacramenta nunquam destituant virtutem ipsorum...sed in institutione Christi semper exercent virtutem atque efficacitatem suam in contestando, obsequando, confirmando, dignis quidem gratiam et salutem præsentem, indignis autem culpam et condemnationem, sive a bono honestoque sacerdote administrantur et distribuuntur, sive ab occulto peccatore.—Ibid. Sect. xii. p. 80. Conf. Bohem. cap. xi. Quum autem in hac vita admixti sint ecclesiæ multi

Matt. xxiii.
2, 3.
Phil. i. 15.

1 Cor. iv. 1.
1 Cor. iii. 9.

Conf. Helv.
i. Art. xv.
xx. xxii.
Helv. ii. c.
18, 21.
Bohem. cap.
1, 12.
Gal. Art.
xxxiii.
xxxv.
August. Art.
viii.
Saxon. Art.
xi. xiii.
Wittemb.
Art. xxxi.
Suevicæ, Art.
xiii.

1 Cor. iii. 7.

Neither is he (whosoever) that planteth any thing, neither he that watereth; but God that giveth the increase, saith St Paul. And a sign of a good spirit is it to regard not so much who speaketh or ministereth, as what is uttered and offered from God.

Errors and adversaries to this truth.

The due consideration of the premises will both settle us the more firmly in the truth, and make us the more carefully to abhor all adversaries thereof; as in old time were the Donatists and the Petilians, who taught that the sacraments are holy when they be administered by holy men, but not else¹: also the Apostolics, or Henricians, who had a fancy that he was no bishop which was a wicked man².

Among the fathers also, Cyprian and Origen were not sound in this point. For Cyprian published, that no minister could rightly baptize who was not himself endued with the Holy Ghost³; he further delivered, that whosoever do communicate with a wicked minister do sin⁴.

Origen held, that in vain did any minister either bind or loose who was himself bound with the chains of sin and wickedness⁵.

mali et hypocritæ, qui tamen societatem habent externorum signorum cum ecclesia, licet uti sacramentis, quæ per malos administrantur, &c.—Ibid. p. 83. Conf. August. Art. viii. Donatistas improbamus, qui fixerunt ministerium eorum qui non sunt sancti, non esse efficac. —Ibid. Sect. x. p. 24. Conf. Saxon. Art. xi. Neque tamen eousque cujusquam (ministri) vita culpanda est, ut propterea qui Christianus est recuset audire, si quis fortasse e cathedra Mosis aut Christi (hoc est vel ex Dei lege, vel ex sacro evangelio) aliquid quod ad ædificationem inservire possit, proferat.—Ibid. Sect. xi. p. 64. Conf. Suev. Art. xiiii. The other references are either erroneous, or merely inferential.]

[¹ Non enim confidunt in Domino qui tunc esse dicant sancta sacramenta si per sanctos homines dantur.—August. Opp. Paris. 1836-8. Tom. iv. col. 87. n. Enarr. in Psalm. x. § 5. Id enim agunt isti, ut origo, radix et caput baptizati non nisi ille sit a quo baptizatur, &c.—Ibid. Tom. ix. col. 344. b. Cont. Litt. Petil. Lib. I. cap. 4.]

[² Episcopum esse non posse, qui peccator sit.—Magdeburg. Eccl. Hist. Basil. 1560, &c. Cent. xii. c. 5. fol. 844.]

[³ In hoc ipso a nobis tenentur, ut ostendamus nec baptizare omnino eos posse, qui non habeant Spiritum Sanctum.—Cyp. Opp. Oxon. 1682. Epist. 69. p. 185. It must be remembered that Cyprian is speaking here not of individual ministers in the church, but of those, who as having separated themselves from the church, were in his opinion neither endowed with spiritual gifts, nor capable of exercising a spiritual authority.]

[⁴ Nec sibi plebs blandiatur quasi immunis esse a contagio delicti possit, cum sacerdotæ peccatore communicans.—Ibid. Epist. 67. p. 172.]

[⁵ Εἰ δὲ σείραις τῶν ἀμαρτημάτων αὐτοῦ ἔσφικται, μάτην καὶ δεσμεῖ καὶ λύει.—Orig. Opp. Paris. 1740. Tom. iii. p. 531. c. Comment. in Matt. xvi. 19.]

D. August. in Psal. x. & xxxii. Idem contra Petil. Lib. I. c. 4. Magd. Eccles. Hist. Cent. 12. cap. 5. fol. 844. D. Cyprian. Epist. Lib. I. Lib. ad Mag. Ep. 6. Ibid. Epist. 4.

Origen. in Matt. Tract. I.

Such adversaries in our time be the Anabaptists, the Family of Love, the Disciplinaries (usually termed Puritans), the Sabbatarians, the Brownists, and the Papists. For

The Anabaptists⁶ will not have the people to use the ministry of evil ministers; and think the service of wicked ministers unprofitable, and not effectual; affirming, that no man, who is himself faulty, can preach the truth to others.

The Family of Love do say⁷, that no man can minister the upright service or ceremonies of Christ but the regenerate: also⁸, that wicked men cannot teach the truth.

The disciplinarian Puritans do bring all ministers which cannot preach, and their services, into detestation. For their doctrine is, that

Where there is no preacher there ought to be no minister of the sacraments⁹.

None must minister the sacraments which do not preach¹⁰. The sacrament is not a sacrament if it be not joined to the word of God preached¹¹.

It is sacrilege to separate the ministration of the word preached from the sacraments¹².

Of these men's opinions be the Sabbatarians among us. For their doctrine is to the common people, that, unless they leave their unpreaching ministers every sabbath-day, and go to some place where the word is preached, they do profane the sabbath, and subject themselves unto the curse of God¹³.

[⁶ Secondly (they affirm), that no man which is faulty himself can preach the truth to others.—Wilkinson's Confutation. Lond. 1579. Art. xiv. p. 66.]

[⁷ Therefore no man knoweth Christ, nor the Father, (Matth. 11. c.), nor yet the upright services or ceremonies of Christ, for to minister those same according to the truth, but such as are evenso, (Joh. 3. a. Rom. 8. 12. a. Eph. 4. c.) renewed, or born-again through Christ (as we have declared) in their spirit and mind.—H. N. Evang. Reg. p. 52. b. cap. xxiii. § 2.]

[⁸ The scripture affirmeth that Christ (the only truth) hath said: My kingdom is not of this world; and how can the truth be taught where the kingdom is not? And again, I pray you tell me, what ministration (that ever was true) came from other than God's own mouth.—First Epistle of the Fam. to J. R. in the Displaying of the Fam. Lond. 1579. I. 6. 8.]

[⁹ The work referred to has not been found.]

[¹⁰ See above, p. 235, notes a, b. Art. xxxiii. Prop. 3.]

[¹¹ Bertrand de Loque, Treatise of the Church. Translated out of French into English by T. W. Lond. 1581. cap. 10. p. 175.]

[¹² See note 9.]

[¹³ ... Wheresoever the preaching of the word is not, or where men have it and come not to it, there can they not sanctify the day in that manner that they should, because they want the principal part of God's service, &c.—Nich. Bownde, Doct. of the Sabbath. Lond. 1595. p. 172.]

Wilkinson against the Fam. Art. xiv. p. 66.

H. N. Evang. c. 23. § 2. Fam. I. Epist. to M. Rogers.

Lear. Disc. p. 62.

T. C. I. cap. p. 104. Ber. de Loque, Reas. of the Church, c. 10.

Lear. Disc. p. 60.

D. B. doct. of the Sabbath, 2 Book, p. 173.

R. H. on
Psal. cxxii.

So the Brownists: No man is to communicate (say they) where there is a blind or dumb ministry¹.

The Papists do cross this truth, but after another sort. For

Bish. Jewel
on Ag. i.
Ser.

Pope Hildebrand decreed, and commanded, that no man should hear mass from the mouth of a priest which hath a wife².

The Rhemists do publish how,

Test. Rhem.
Ann. Tit. iii.
10.

The sermons of heretics (and so term they all protestant ministers) must not be heard, though they preach the truth³.

Ibid. Annot.
Mark iii. 13.

Their prayers and sacraments are not acceptable to God, but are the howling of wolves⁴.

Proposition II.

Evil ministers are to be searched out, convicted, and deposed; but orderly, and by the discipline of the church.

Matt. xxv.
56.
Matt. xviii.
9.
Matt. v. 13.

The wicked and evil ministers must not always be endured in the church of God. For they are the evil and unprofitable servants; the eyes which do offend; the unsavoury salt; which are carefully to be seen unto, and, if admonitions will not serve, deposed; yet orderly, and by the discipline of the church. For that God, which appointed a government for the civil state, hath also given authority unto his church to punish offenders according to the quality of their transgressions. And so may we read in the word of God.

Matt. xviii.
17.

"Tell the church," saith our Saviour.

1 Cor. v. 4, 5.

"Let such a one, by the power of our Lord Jesus Christ, be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus," saith St Paul.

[¹ See above, p. 185, note 5.]

[² Jewel, Sermon on Haggai i. 2—4. Works, Vol. II. p. 989. Park. Soc. Ed.]

[³ Let our protestants behold themselves in this glass, and withal let them mark all other properties that old heretics ever had, and they shall find all definitions and marks of an heretic to fall upon themselves. And therefore they must not marvel if we warn all catholic men by the words of the apostle in this place, to take heed of them, and to shun their preachings, books, conventicles, and companies.—Test. Rhem. Rhemes, 1582. Ann. Tit. iii. 10.]

[⁴ The confession of the truth is not grateful to God proceeding from every person. The devil acknowledging our Saviour to be the Son of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded. Aug. tract. 10. in Ep. Joann. Ser. 30. 31. *de verb. Apostoli*. Therefore neither heretics' sermons must be heard, no, not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yea, it is no better than the howling of wolves. *Hiero. in 7. Osee.*—Ibid. Ann. Mark iii. 13.]

So the neighbour churches⁴.

Adversaries unto this truth.

Then deceived, and out of the way, are the Brownists and Barrowists; which are of mind, that

Private persons in themselves have authority to depose unmeet ministers, and to punish malefactors⁵.

Every particular member of a church in himself hath power to examine the manner of administering the sacraments, &c., to call men unto repentance⁶, &c., to reprove the faults of the church, and to forsake that church, which will not reform her faults upon any private admonition⁷.

For want of the due execution of discipline against persons offending, and malefactors, 'both women may leave their husbands (as some have done), and husbands their wives, and go where it is in force⁸. See more in Art. xxxiii. Prop. I.

[⁴ Atqui debet interim justa esse inter ministros disciplina. Inquirendum enim diligenter in doctrinam et vitam ministrorum in synodis: corripiendi sunt peccantes a senioribus, et in viam reducendi, si sunt sanabiles, aut deponendi, et velut lupi abigendi, per veros pastores a grege Dominico, si sunt incurabiles.—Harm. Conf. Sect. xi. p. 42. Conf. Helvet. Post. cap. xviii. Quod si vero ex præsidibus his aliquis in peccatum aut errores labatur, aut in munere suo curando negligentior sit, is per ordinariam et legitimam ecclesiæ disciplinam in viam reduci, castigarique debet. Sin vero respiscere nolit...tum primum a muneris sui curatione...removeri, et postea e communitate ecclesiæ, &c.—Ibid. p. 50. Conf. Bohem. cap. ix. Ceterum quod quorundam concionatorum doctrinam aut ferre amplius non poterimus, sed pro nostra necessitate alios in eorum locum substituerimus, &c....non alia de causa id factum est, quam quod hi vocem Domini nostri Jesu Christi clare et fideliter, illi vero alii humanis figmentis permixtam proferrent.—Ibid. p. 65. Conf. Sæv. Art. xiiii. There seems to be an error in the reference to the Conf. Saxon.]

[⁵ By the vertue of which libertie and authoritie, the church of God have to trie and examine the giftes and conversation of those which should leade them, and finding them meet, to chuse them, and perceiving them afterwarde to fall to anie evill heresie in doctrine, or to looseness of life, and will not be reclaimed by dewe admonition, to depose them. Also...the church of God have to use their dewe admonitions, and rebukinges of offendours....And such offendours as will not hear the church and bee reformed, must feele the sword of excommunication by the woorde of God to bee cutte of, &c.—A Treatise on Ps. 122. by R. H. 1583. fol. h. 3.]

[⁶ ...Who can deny, but every particular member hath power, yea, and ought to examine the manner of administering the sacraments, as also the estate, disorder, or transgressions of the whole church, yea, and not to join in any known transgression with them, but rather to call them all to repentance.—Barrowe, Discov. of the False Church. 1590. p. 35.]

[⁷ Ye hold it a due convincing, not only of particular persons, but also of whole churches, and such as doth cast them forth as heathen, so soon as any private man doth reprove the least error, and they forthwith do not reform the same.—Gyfford's Reply unto Barrow and Greenwood.—London, 1591, p. 97.]

[⁸ As for the covenant here between husband and wife, we understand not the covenant which is in the communion of marriage, but that which is in the communion of government. And this covenant is broken if either do seek the destruction

Helv. 2. c. 18.
Bohem. cap. 9.
Saxon. Art.
xi.
Suevic.
Art. xiiii.

R. H. in
Psal. cxlii.
p. 117.

Barr. Discov.
p. 36.

Giff. Repl.
unto Bar. &
Gr. in the
end.

Brown, Tract.
of the Life
and Mann.
Bredw. De-
tect. p. 122.

ARTICLE XXVII.

Of Baptism.

(1) *Baptism is not only a sign of profession, and mark of difference, whereby christian men are discerned from other that be not christened, but (2) it is also a sign of Regeneration, or New-birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.*

(3) *The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.*

The propositions.

1. Baptism is a sign of profession, and mark of difference, whereby Christians are discerned from other men that be no Christians.

2. Baptism is a sign or seal of the regeneration, or new birth of Christians.

3. Infants and young children, by the word of God, are to be baptized.

Proposition I.

Baptism is a sign of profession, and mark of difference, whereby Christians are discerned from other men that be no Christians.

The proof from God's word.

How the sacraments are tokens; and therefore that baptism is a sign of the true church, which be Christians, it is apparent from God's word in the fifth proposition of the nineteenth article aforegoing; and the same do the churches of God acknowledge¹.

of other, or do persecute religion or goodness: likewise also it is broken, if by keeping together the one cannot hold the true religion through the untowardness of the other in a wicked and false religion. And therefore in such cases a brother or a sister is not in bondage, but that the husband may depart from the wife, or the wife from the husband. 1 Cor. 7. Yet this departing is not a breach of the communion of marriage, but of that communion in government, through leaving one another for a good conscience.—A Book which sheweth the Life and Manner of all true Christians, &c. by Robert Browne. Middelburgh. 1582. § 120, note.

He accounted discipline the groundwork of the church....so far he proceedeth in reducing, that he saith, the wife ought to go away from her husband (if he will not go with her), in the case of want of this discipline.—Bredwell's Detect. Lond. 1568, p. 122.]

[¹ Separat item nos Deus baptismi symbolo ab omnibus alienis religionibus et

Errors and adversaries unto this truth.

This declareth us to be sound Christians, and Not Nazarenes, who were with the Jews circumcised, and baptized with Christians, and so (as Hierom² writeth of them) were neither Jews nor Christians.

Not Manicheans³, which baptize not any.

Not false Christians, or Marcionites⁴, which did baptize the living for the dead. Which Marcionites also denied baptism unto all married persons, and baptized none but persons single, virgins, widows, and women divorced from their husbands⁵.

Not Origenists⁶, who maintain a baptism by fire; as also that after the resurrection of our bodies we shall have need of baptism.

Not of Matthew Hamant's opinion (that Norfolk heretic), which stood in it to the death, that baptism is not necessary in the church.

Not Anabaptists⁷, which number baptism among things indifferent, and so to be used, or refused, at our discretion.

Not Familists⁸, which say there is no true baptism but only among themselves.

populis, et sibi consecrat ceu peculium.—Harm. Conf. Sect. XIII. p. 90. Conf. Helv. Post. cap. xx. ...Baptismum...quo in Dei ecclesiam recipimur, et a cunctis aliis gentibus, ac peregrinis omnibus religionibus segregamur.—Ibid. p. 96. Conf. Belg. Art. xxxiv. For the other references, see above, Art. xxv. Prop. 1.]

[² ...inter Judæos hæresis est...quos vulgo Nazaræos nuncupant, qui credunt in Christum, filium Dei...in quem et nos credimus: sed dum volunt et Judæi esse et Christiani, nec Judæi sunt, nec Christiani.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars II. col. 623. Epist. ad August. 74.]

[³ Quid eis prodest, Baptismum omnibus ætatibus necessarium confiteri; quod Manichæi dicunt in omni ætate superfluum: cum isti dicant esse in parvulis falsum, quantum ad remissionem attinet peccatorum?—August. Opp. Paris. 1836-8. Tom. x. col. 876. d. contr. Duas Epist. Pelagian. Lib. iv. cap. 4.]

[⁴ See above, p. 266, note 5.] [⁵ See above, p. 261, note 8, and p. 265, note 6.]

[⁶ Ego puto, quod et post resurrectionem ex mortuis indigeamus sacramento eluente nos utque purgante: nemo enim absque sordibus resurgere poterit: nec ullam posse animam reperiri quæ universis statim vitiiis careat.—Origen. Opp. Paris. 1740. Tom. III. p. 948. a. In Lucam Hom. 14.]

[⁷ Statuebant pædobaptismum, magistratum, jusjurandum, esse res liberas et medias, quibus fideles suo arbitrio uti, aut non uti possint.—Bulling. adv. Anabapt. Tiguri. 1560. p. 42. Lib. II. cap. 4.]

[⁸ We confess that they all, which become not grounded in this same upright faith of Jesu Christ, nor become evenso baptized...in the name of the Father, under the obedience of the love of the Father and his law;...in the name of the Son, &c.... and in the name of the Holy Ghost, &c....are no true Christians: and that they also all that boast themselves to be Christians, without this same upright faith and baptism, are doubtless false Christians, Mat. 24. a. Luk. 21. a.—H. N. First Exhortation. Translated out of Base-Almayne, cap. vii. § 32.]

Conf. Helv. i. Art. xx. & II. cap. 19, 20. Basil. Art. v. sect. 2. Gal. Art. xxxv. Belg. Art. xxxiv. August. Art. xiii. Saxon. Art. xii.

D. Hieron. in Epist. ad Aug. de Hæres.

D. August.

I Cor. xv. Tertul. contra Marc. Lib. IV. Tertul. Ibid.

Origen. in Luc. Hom. 14.

Holinsh. Chr. fol. 1229.

Bulling. contra Anabapt. Lib. II. cap. 4.

H. N. i. Exhort. cap. 7.

