

gathered together (sofarasmuch as they be an Assembly of men whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the Office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the congregation to call and send Ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a Tongue as the People understandeth.

IT is a thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's Profession: but rather they be certain sure witnessses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the unworthiness of the Ministers, which binders 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 ministrations of the Word and Sacraments: yetsofarasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of 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 be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that 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 judgement be deposed.

XXVII. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but 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. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another: but rather is a Sacrament of our redemption by Christ's death: Inasmuch that to such as rightly, worthily, and with faith receive the same, the bread which we break, is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread