

**XXV. *Of speaking in the Congregation in such a Tongue as the people understand.***

**I**T is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understood by the people.

**XXVI. *Of the Sacraments.***

**S**ACRAMENTS ordained by Christ are tokens of Christian men's profession.

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

Those five, by some called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, for 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 is there any spiritual benefit by faith in Christ; but they that receive them unworthily purchase to themselves judgment. 1 Cor. xi., 29.

**XXVII. *Of Baptism.***

**B**APTISM is a sign of profession, whereby

we publicly avow our faith in Christ, and are grafted into the visible Church. It represents the death of believers with Christ, and their rising with him to newness of life. The Baptism of young Children is in any wise to be retained in this Church, as agreeable to ancient usage, and not contrary to holy Writ.

**XXVIII. *Of the Lord's Supper.***

**T**HE 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 Memorial of our Redemption by Christ's death: it is also a symbol of the soul's feeding on Christ. And it is a sign of the Communion that we should have with one another.

Transubstantiation (or the change of the substance of Bread and Wine) or Consubstantiation, cannot be proved by holy Writ; but are repugnant to the plain words of Scripture, overthrow the nature of a Sacrament, and have given occasion to many superstitions.

We feed on Christ only after a heavenly and spiritual manner. And the mean whereby Christ is received is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance, neither is it to be in this Church,