

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 Uction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles ; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because 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 condemnation, as Saint Paul saith, 1 Cor. xi. 29.

XVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized ; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death ; insomuch, 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.