

<b>Thirty-Nine Articles of Religion</b>	<b>聖公會《三十九條信綱》</b>
<p><b>I. Of faith in the Holy Trinity.</b></p> <p>There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.</p>	<p><b>第一條：論信三位一體神</b></p> <p>只有一真活神，是無始無終，無形無像，無情無欲的，具無窮權能，智慧，良善，為有形無形萬物的創造者保存者。在這獨一神裡面有同體，同權，同永恆的三位，即聖父，聖子，聖靈。</p>
<p><b>II. Of the Word, or Son of God, which was made very man.</b></p> <p>The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.</p>	<p><b>第二條：論道或神子真成為人</b></p> <p>聖子即聖父之道，自永恆由聖父所生，為永恆之神，與聖父同體，在蒙恩的童貞女腹中取了人性，有祂所具之體：因此，有二種純全之性，即神性人性，聯為一體，永不分離，是一基督，真神亦真人；祂實在受難，被釘在十字架上，死了，葬了，使祂的父向我們和好，並作犧牲，不僅贖人原罪，而且贖人本罪。</p>
<p><b>III. Of the going down of Christ into Hell.</b></p> <p>As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.</p>	<p><b>第三條：論基督下到陰間</b></p> <p>基督既為我們死了，葬了，我們也當信祂下到陰間。</p>
<p><b>IV. Of the Resurrection of Christ.</b></p> <p>Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of</p>	<p><b>第四條：論基督復活</b></p> <p>基督確係死而復活，復取其身體，包括骨肉及為完整人性所必需的一切；祂具備此人性升天，坐在那裡，俟至末日復臨</p>

<p>man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.</p>	<p>，審判世人。</p>
<p><b>V. Of the Holy Ghost.</b></p> <p>The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.</p>	<p><b>第五條：論聖靈</b></p> <p>聖靈自聖父聖子而出，與聖父聖子同體，同權，同榮，亦即永恆之神。</p>
<p><b>VI. Of the sufficiency of the Holy Scriptures for Salvation.</b></p> <p>Holy Scriptures containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.</p> <p>Of the names and number of the Canonical Books.</p> <p>Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. The First Book of Samuel. The Second Book of Samuel. The First Book of Kings. The Second Book of Kings. The First Book of Chronicles. The Second Book of Chronicles.</p>	<p><b>第六條：論聖經足以使人得救</b></p> <p>聖經包含得救的要道，所以凡未載於聖經，或未為聖經所證明之道，即不必信為或視為得救的要道。</p> <p>所謂聖經，即是我們承認為新舊約內的正典諸書，其權威，教會從未置疑。</p> <p>茲將舊約正典書目臚列於後：</p> <p>創世記，出埃及記，利未記，民數記，申命記，約書亞記，士師記，路得記，撒母耳記上，撒母耳記下，列王紀上，列王紀下，歷代誌上，歷代誌下，以斯拉一書，以斯拉二書，以斯帖記，約伯記，詩篇，箴言，傳道書，雅歌，四大先知書，和十二小先知書。</p> <p>此外還有別的書，教會用作生活楷模和教訓而誦讀，但不用它們去建立教理。它們乃是：以斯拉三書，以斯拉四書，多比傳，猶滴傳，以斯帖補編，智慧書，便西拉智訓，巴錄書，三童歌，蘇撒拿傳，比勒與大龍，瑪拿西禱言，瑪喀比傳上卷，瑪喀比傳下卷。</p> <p>至於新約諸書，一如大家所接受的，我們也接受，並認它們為正典。</p>

The First Book of Esdras.  
The Second Book of Esdras.  
The Book of Esther.  
The Book of Job.  
The Psalms.  
The Proverbs.  
Ecclesiastes, or the Preacher.  
Cantica, or Songs of Solomon.  
Four Prophets the Greater.  
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.  
The Fourth Book of Esdras.  
The Book of Tobias.  
The Book of Judith.  
The rest of the Book of Esther.  
The Book of Wisdom.  
Jesus the Son of Sirach.  
Baruch the Prophet.  
The Song of the Three Children.  
The Story of Susanna.  
Of Bel and the Dragon.  
The Prayer of Manasses.  
The First Book of Maccabees.  
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

<p><b>VII. Of the Old Testament.</b></p> <p>The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.</p>	<p><b>第七條：論舊約</b></p> <p>舊約與新約並不衝突，因二約皆言兼為神為人，在神人間作惟一中保的基督，將永生賜給人類。因是那說舊約時代父老只盼望暫時的應許，乃是不可聽信的。神藉摩西所曉諭的律法，其有關乎儀禮的，基督徒雖無義務遵守，而其中的政訓也不必為任何政府所接受，然其有關道德的誡條，任何基督徒都當順從。</p>
<p><b>VIII. Of the Three Creeds.</b></p> <p>The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.</p>	<p><b>第八條：論三信經</b></p> <p>尼西亞信經，亞他那修信經，和通稱的使徒信經，我們都當信奉，因為它們可以由聖經最確實的證據所徵實。</p>
<p><b>IX. Of Original or Birth Sin.</b></p> <p>Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not</p>	<p><b>第九條：論原罪</b></p> <p>原罪並不是效法亞當所犯的罪（如伯拉糾派所妄言的），而是人人本性的敗壞，為亞當後裔生來便有的；因此人遠離原義，本性傾向惡，私慾常與聖靈交戰，所以凡生在世上之人的原罪都是神所惱怒，理當受罰的。這本性的傳染病也還存留在重生者裡面，因此肉體的情慾，在希臘文稱為弗羅內馬撒爾珂斯（φρόνημα σαρκος），（有翻作自逞智慧的，有翻作隨從血氣的，有翻作縱情恣欲的，有翻作體貼肉體的），不順服神的律法。凡信主受洗的，雖不被定罪，然使徒保羅說，邪情私慾都是屬乎罪惡的。</p>

<p>subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.</p>	
<p><b>X. Of Free Will.</b></p> <p>The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.</p>	<p><b>第十條：論自由意志</b></p> <p>亞當墮落以後，人的處境，勢不能藉自己的力量，和善工回心轉意，信奉神，祈求神。若非神藉基督所賜之恩，先臨到我們，使我們有一善念，並與我們同工，我們便無能力行神所悅納的善。</p>
<p><b>XI. Of the Justification of Man.</b></p> <p>We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.</p>	<p><b>第十一條：論稱義</b></p> <p>我們在神面前得稱為義，只因信我們救主耶穌基督的功德，而非因我們自己的善行，或功勞。因此只因信稱義乃是極其有益，最足安慰人心的教理，這在講道集中“稱義講辭”中較為詳細闡明了。</p>
<p><b>XII. Of Good Works.</b></p> <p>Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.</p>	<p><b>第十二條：論善功</b></p> <p>我們稱義之後，因信仰而生的善功，雖不能除去我們的罪惡，也不堪受神嚴格的檢察，然因基督之故，得以蒙神悅納，且必從真誠活潑的信仰產生出來；我們觀善功即知其信仰之活潑，正如觀好果而知好樹。</p>
<p><b>XIII. Of Works before Justification.</b></p> <p>Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not</p>	<p><b>第十三條：論稱義前的善功</b></p> <p>人未受基督恩典，未蒙聖靈感化，所成就的善功，既不是因</p>

<p>of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.</p>	<p>信耶穌基督成就的，就不能得神的喜悅，也不能使人配接受恩典，或（如經院著作家所說）配得相當的恩典；反而它們既不是照著神的旨意和命令成就的，未免仍是屬於罪惡的。</p>
<p><b>XIV. Of Works of Supererogation.</b></p> <p>Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.</p>	<p><b>第十四條：論分外功德</b></p> <p>人若自誇說，在神所命之外有分外功德，便未有不是狂妄不敬的，因人以此自稱，不但盡了本分去事奉神，而且為著祂超過了本分所要求的；殊不知基督明明地說，你們做完了一切所吩咐你們的，只當說，我們是無用的僕人。</p>
<p><b>XV. Of Christ alone without Sin.</b></p> <p>Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.</p>	<p><b>第十五條：論惟獨基督無罪</b></p> <p>基督真取了人性，凡事與我們一樣，只是沒有罪，祂的身靈都是沒有罪的。祂來到世間，彷彿無疵的羔羊，一次獻上己身為祭，除去世人的罪，而（如聖約翰所說）祂自己並沒有罪。但我們雖然受了洗，在基督裡重生了，仍是多有罪過的；我們若說沒有罪，就是自欺，真理不在我們裡頭了。</p>
<p><b>XVI. Of Sin after Baptism.</b></p> <p>Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we</p>	<p><b>第十六條：論領洗後所犯的罪</b></p> <p>那在領洗後故意犯的死罪，並不都是那得罪聖靈和不可赦免的罪。因此凡領洗後陷在罪裡的，仍准其悔改。我們受了聖靈後，可能辜負神恩，陷在罪裡，但因神恩仍可改過遷善。所以，如有人說，人領洗後今世決不能再犯罪，或說，人犯</p>

<p>may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.</p>	<p>罪後，雖誠心悔改，也不能得赦免，這些話都應受譴責。</p>
<p><b>XVII. Of Predestination and Election.</b></p> <p>Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.</p> <p>As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living no less perilous than desperation.</p> <p>Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings</p>	<p><b>第十七條：論預定和揀選</b></p> <p>預定得生是神的永恆目的，按此目的祂在創世以前用祂隱秘和恆常的意志規定要救那些由祂在基督裡從人類中所揀選出來的人，脫離咒詛刑罰，並藉基督引導他們得永遠的拯救，使他們歸於自己，如同貴重的器皿。所以凡蒙神這樣大恩的人，照著神旨，到了定規的時候，必蒙聖靈感召；他們因恩典而順服召命；他們白白地得稱為義；他們被接納作神的義子；他們得以有祂獨生子耶穌基督的形像；他們敬虔地行善，最後靠神的慈悲，得享永福。</p> <p>凡心裡受基督的靈感化，克制肉體情慾及其肢體，專心仰望天上之事的虔誠人，若恭恭敬敬默想那在基督裡的預定，和蒙揀選的道理，便滿有甜蜜，美妙，和不可言喻的安慰，因為他們默想這道理，就大大堅固他們因基督得享永遠拯救的信心，激發他們對神的愛心。凡好奇的，順從情慾的，沒有受基督的靈感化的人，若時常想念神的預定，就必對他們大有損害，因為魔鬼藉此必使他們陷入灰心絕望中，或陷入極其敗壞，危險無異於灰心絕望的不潔生活中。</p> <p>再者，聖經上傳述神的應許是怎樣，我們就應當怎樣聽信，並且我們所行所為，都當遵奉聖經所指示的神旨而行。</p>

<p>that will of God is to be followed which we have expressly declared unto us in the word of God.</p>	
<p><b>XVIII. Of obtaining eternal salvation only by the name of Christ.</b></p> <p>They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.</p>	<p><b>第十八條：論惟靠基督之名永遠得救</b></p> <p>若有人膽敢說：無論人信什麼理，奉什麼教，只要他能按著所信的理，和自然之光奮勉而行，就可以得救；那麼這話便該受譴責，因為聖經上明白指示，人惟靠耶穌基督之名，才可以得救。</p>
<p><b>XIX. Of the Church.</b></p> <p>The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.</p>	<p><b>第十九條：論教會</b></p> <p>凡是誠心相信的人，聚集成會，傳講神的正道，遵守基督的命令以施行聖禮，不遺棄聖禮中的要事，那麼這會便是基督有形的教會。</p> <p>昔時耶路撒冷的教會，安提阿的教會，亞力山太的教會，陷在錯謬裡，羅馬的教會也陷在錯謬裡，不僅是在禮儀上，也是在信仰上。</p>
<p><b>XX. Of the Authority of the Church.</b></p> <p>The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.</p>	<p><b>第二十條：論教會的權柄</b></p> <p>教會有權柄設立禮儀規條，並有決定信仰之辯論的權威，但是，教會不可設立與聖經相反的禮儀，也不可講解一處經文的意義，與其他經文相違。所以教會雖是聖經的見證者保守者，然它所頒布的，既不當與聖經相反，也不當強人相信聖經以外的任何教義為得救所必須的。</p>



<p><b>XXI. Of the authority of General Councils.</b></p> <p>General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to 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.</p>	<p><b>第二十一條：論公會的權威</b></p> <p>公會未奉君王命令和意旨不可召開。它們既得以召開（它們既是人的會，一切的事並非都為神的靈和話所統治），它們可能錯誤，並且有時錯誤了，甚至在屬於神的事上也錯誤了。所以，它們規定為得救所必須的事，除非得以證實是從聖經來的，便既沒有力量，也沒有權威。</p>
<p><b>XXII. Of Purgatory.</b></p> <p>The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.</p>	<p><b>第二十二條：論煉獄</b></p> <p>羅馬教關於煉獄，解罪，跪拜聖像，崇敬遺物，並祈求聖徒的教理，均屬虛構，不但經訓無據，反大背乎聖經。</p>
<p><b>XXIII. Of Ministering in the Congregation.</b></p> <p>It is not lawful for any man to take upon him the office of public 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 public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.</p>	<p><b>第二十三條：論牧養在會眾中</b></p> <p>人未先合法地被選召派遣，而擅自在會中講道，或施行聖禮，乃是不合法的。而凡由會眾中稟有選召並派遣人到主葡萄樹之權者所選召的人，便是我們應當認為合法地被選召派遣的人。</p>
<p><b>XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.</b></p> <p>It 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</p>	<p><b>第二十四條：論會中宜用人所懂的語言</b></p> <p>凡在教會率眾祈禱，或施行聖禮，用人所不懂的語言，這是顯然違反聖經和初期教會之習俗的。</p>

<p>minister the sacraments in a tongue not understood of the people.</p>	
<p><b>XXV. Of the Sacraments.</b></p> <p>Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses 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.</p> <p>There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.</p> <p>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 the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.</p> <p>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, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.</p>	<p><b>第二十五條：論聖禮</b></p> <p>基督所設立的聖禮，不僅是基督徒信奉基督的符號，也是神對我們的恩典和善意確實的憑證，及有效的表象，祂用聖禮在我們裡面潛移默化，不僅激發，而且加強堅定我們對祂的信仰。</p> <p>主基督在福音書中所設立的聖禮有二，即洗禮，和聖餐。</p> <p>至於通常所謂聖禮，即堅信禮，懺悔禮，授聖職禮，婚姻禮，臨終膏油禮，皆不得算為福音的聖禮，因為它們一部分是由於誤解使徒之意而來，一部分雖是聖經所許可的生活常態，可是並沒有像洗禮和聖餐聖禮的性質，因它們沒有神所設立的有形表像或禮儀。</p> <p>基督設立聖禮，原非供人觀望，或肩抬示眾，而是要我們合宜使用。聖禮對配領受者才發生健全的影響或作用；凡不配領受者是自取刑罰，有如聖保羅所云。</p>
<p><b>XXVI. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.</b></p> <p>Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the</p>	<p><b>第二十六條：論會長不善無礙聖禮的功效</b></p> <p>雖然在有形教會中惡人常與善人相混，並且有時惡人操講道和施行聖禮之權，可是他們行這些事既非奉自己的名，而是奉基督的名，受祂的委任和權威，所以我們可以從他們聽道</p>

<p>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, we may use their ministry both in hearing the word of God and in the 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.</p> <p>Nevertheless it appertaineth to the discipline of the Church that inquiry 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.</p>	<p>，領受聖禮。人若用用信仰正當地領受聖禮，施禮者雖然是惡的，基督聖禮的功效並不因此而被廢掉，神的恩典也不因此而被減少；因著基督的設立和應許，它們雖是由惡人施行，卻仍是有效的。</p> <p>然而，教會的法規要求對邪惡的會長加以審查，由知道他們罪過者加以控告，最後，既查出罪愆，便經公正的判斷把他們革職。</p>
<p><b>XXVII. Of Baptism.</b></p> <p>Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but 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.</p>	<p><b>第二十七條：論洗禮</b></p> <p>洗禮不僅是宣認聖教的表記，以及基督徒因此而與未受洗者有所區別的標識，也是重生或新生的表記。藉洗禮，如同藉著一個工具，凡合法領洗的人，就被連接在教會上。我們藉聖靈罪得赦免，並被收為神之義子的諸應許，都在洗禮中有形地得了印證；這樣，信仰得以堅定，又因向神的祈禱，恩典越發增多。</p> <p>小孩洗禮是與基督設立洗禮之意極其相合，必須保存在教會中的。</p>
<p><b>XXVIII. Of the Lord's Supper.</b></p> <p>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 it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive</p>	<p><b>第二十八條：論聖餐</b></p> <p>聖餐不僅是基督徒應彼此相愛的表記，而且是基督受死贖罪的聖禮。凡合法用信心領受的，吃那擘開的餅，便是領受基督的身體，喝那祝謝的杯，便是領受基督的血。</p>

<p>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.</p> <p>Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.</p> <p>The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.</p> <p>The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.</p>	<p>聖餐化質說（即餅酒變質）不但不能取證於聖經，實乃違反聖經的明文，推翻聖禮的本旨，並且產生許多迷信。</p> <p>在聖餐中基督的身體僅是屬天屬靈地給了，取了，吃了，而在聖餐中領受並吃基督身體的工具乃是信。</p> <p>基督設立聖餐，並未命人將餅酒存留，抬來抬去，或高舉，或崇拜。</p>
<p><b>XXIX. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.</b></p> <p>The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.</p>	<p><b>第二十九條：論惡人領聖餐非吃基督的身體</b></p> <p>惡人和沒有活潑信仰的人，雖顯然用口吃喝（如聖奧古士丁所說）聖餐的餅酒，卻決不是領受基督，他們吃喝這麼大之事的表記或聖禮，乃是吃喝自己的罪。</p>
<p><b>XXX. Of Both Kinds.</b></p> <p>The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.</p>	<p><b>第三十條：論餅酒皆當分給平信徒</b></p> <p>主的杯不可不分給平信徒，因為按基督的安排和命令，聖餐的餅酒皆當同樣分給一切基督徒。</p>

<p><b>XXXI. Of the one oblation of Christ finished upon the Cross.</b></p> <p>The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.</p>	<p><b>第三十一條：論基督在十字架上一次已完成的祭</b></p> <p>基督一次獻身為祭，便全然救贖了普天下人的原罪本罪；救贖人罪，並無別法，只有此法。因此，通常所謂行彌撒禮時，神甫將基督獻祭，以贖已死未死者的痛苦罪愆，這乃是褻瀆的妄談，危險的欺詐。</p>
<p><b>XXXII. Of the Marriage of Priests.</b></p> <p>Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.</p>	<p><b>第三十二條：論會長婚娶</b></p> <p>神的律法並未命令主教，會長，會吏許願抱獨身，或禁絕婚娶。所以他們如認娶妻對敬虔最為有益，即可各聽其便，一如其他基督徒娶妻，是同樣合法的。</p>
<p><b>XXXIII. Of Excommunicated Persons, how they are to be avoided.</b></p> <p>That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.</p>	<p><b>第三十三條：論待被逐出教會之人</b></p> <p>那由教會按著教律明令逐出教會的人，應當由全體信徒看為外邦人和稅吏一樣，直到他顯然懊悔，與教會復和，由教會中有權柄的審判者再接入教會。</p>
<p><b>XXXIV. Of the Traditions of the Church.</b></p> <p>It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and</p>	<p><b>第三十四條：論教會的遺傳</b></p> <p>各地的遺傳和禮儀不必盡同，或十分相似，因為它們歷來便非一律，並且可隨國度，時勢，民俗而變易，只要所規定的，不與聖經相背。凡因私見故意公然破壞本教會所有不違反聖經，而又為共同權威所製定所批准的遺傳和禮儀者，當公</p>

<p>purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.</p> <p>Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.</p>	<p>開被斥責（使他人知所做戒）為違犯教會公共秩序，損害官長權威，並傷損軟弱弟兄的良心者。</p> <p>各國教會有權制定，變更，或廢除那僅憑人的權威所製定的教會禮儀，只要凡事是都為造就人而行。</p>
<p><b>XXXV. Of Homilies.</b></p> <p>The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.</p> <p>Of the Names of the Homilies.</p> <ol style="list-style-type: none"> <li>1. Of the right Use of the Church.</li> <li>2. Against peril of Idolatry.</li> <li>3. Of the repairing and keeping clean of Churches.</li> <li>4. Of good Works: first of Fasting.</li> <li>5. Against Gluttony and Drunkenness.</li> <li>6. Against Excess of Apparel.</li> <li>7. Of Prayer.</li> <li>8. Of the Place and Time of Prayer.</li> <li>9. That Common Prayers and Sacraments ought to be ministered in a known tongue.</li> <li>10. Of the reverend estimation of God's Word.</li> </ol>	<p><b>第三十五條：論講道集一書</b></p> <p>第二講道集——其講題目開列於本條之下——實在是包含著純正教理，為這些時代所需要的，正如愛德華的時代所訂第一講道集一樣；所以我們認為它們應由牧師在教堂裡殷勤明朗地宣讀，使眾人明了。</p> <p>第二講道集中的講題為：一，論教堂的正當使用。二，反神像敬拜。三，論修繕清理教堂。四，論善功：首論禁食。五，反貪食醉酒。六，反奇裝艷服。七，論祈禱。八，論祈禱時地。九，論當眾祈禱並舉行聖禮當用聽眾了解的言語。十，論尊重聖經。十一，論周濟。十二，論基督誕生。十三，論基督受難。十四，論基督復活。十五，論配領基督體血的聖禮。十六，論聖靈的恩賜。十七，升天節前三日祈禱日（Rogation-days）講辭。十八，論婚姻。十九，論悔改。二十，反懶惰。二十一，反叛逆。</p>

<p>11. Of Alms-doing.  12. Of the Nativity of Christ.  13. Of the Passion of Christ.  14. Of the Resurrection of Christ.  15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.  16. Of the Gifts of the Holy Ghost.  17. For the Rogation-days.  18. Of the state of Matrimony.  19. Of Repentance.  20. Against Idleness.  21. Against Rebellion</p>	
<p><b>XXXVI. Of Consecration of Bishops and Ministers.</b></p> <p>The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.</p>	<p><b>第三十六條：論封立主教和會長</b></p> <p>封立大主教，主教，並按立會長和會吏的儀文，就是晚近在愛德華第六的時代所訂，並於那時由議院的權威所批准的，實在包含著這種封立和按立的一切要事；它也是沒有迷信，或邪惡的。所以，自從上述愛德華王第二年，直到如今或以後，凡照著此儀文禮節封立或按立的，我們宣布他們都是正當合法地受了封立和按立的。</p>
<p><b>XXXVII. Of the Civil Magistrates.</b></p> <p>The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.</p>	<p><b>第三十七條：論國家長官</b></p> <p>女王在英國及她的領土內有超群的權柄，凡這國度裡的產業，無論是教會的或國家的，其主要掌權皆屬之，此權既不是也不當受制於任何國外的管轄。</p> <p>我們將主要掌管權歸於女王之舉，觸怒了若干誹謗者的心；</p>

<p>Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.</p> <p>The Laws of the Realm may punish Christian men with death for heinous and grievous offences.</p> <p>It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.</p>	<p>但我們並不將講道和舉行聖禮之權給予國王，這件事也由我們的女王以利沙伯近來所頒布的諭令極其明顯地證實了。但是我們在聖經中看出，皇室的特權常由神親自授予敬虔的國王，那就是，他們應當掌管上帝所託付的一切產業和位階，無論是教會的或國家的，並用劍約束頑梗和作惡的。</p> <p>羅馬的主教在英國無管轄權。</p> <p>英國的法律可以用死刑處罰作姦犯科的基督徒。</p> <p>基督徒奉長官的命令武裝作戰，是合法的。</p>
<p><b>XXXVIII. Of Christian men's goods which are not common.</b></p> <p>The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.</p>	<p><b>第三十八條：論基督徒的貨財非公有</b></p> <p>基督徒的貨財，就其主權而言，並不是如若干重洗派所妄言為公有的。然而凡有貨財者，應慷慨按其能力周濟貧窮。</p>
<p><b>XXXIX. Of a Christian man's Oath.</b></p> <p>As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.</p>	<p><b>第三十九條：論基督徒起誓</b></p> <p>我們既承認主耶穌基督與使徒雅各禁止信徒輕易起誓，便可推斷基督教並不禁止起誓，反倒當受官府命令，為信義起見，必須起誓時，就可按照先知教訓，合乎正義，見識，和真理而起誓。</p>