



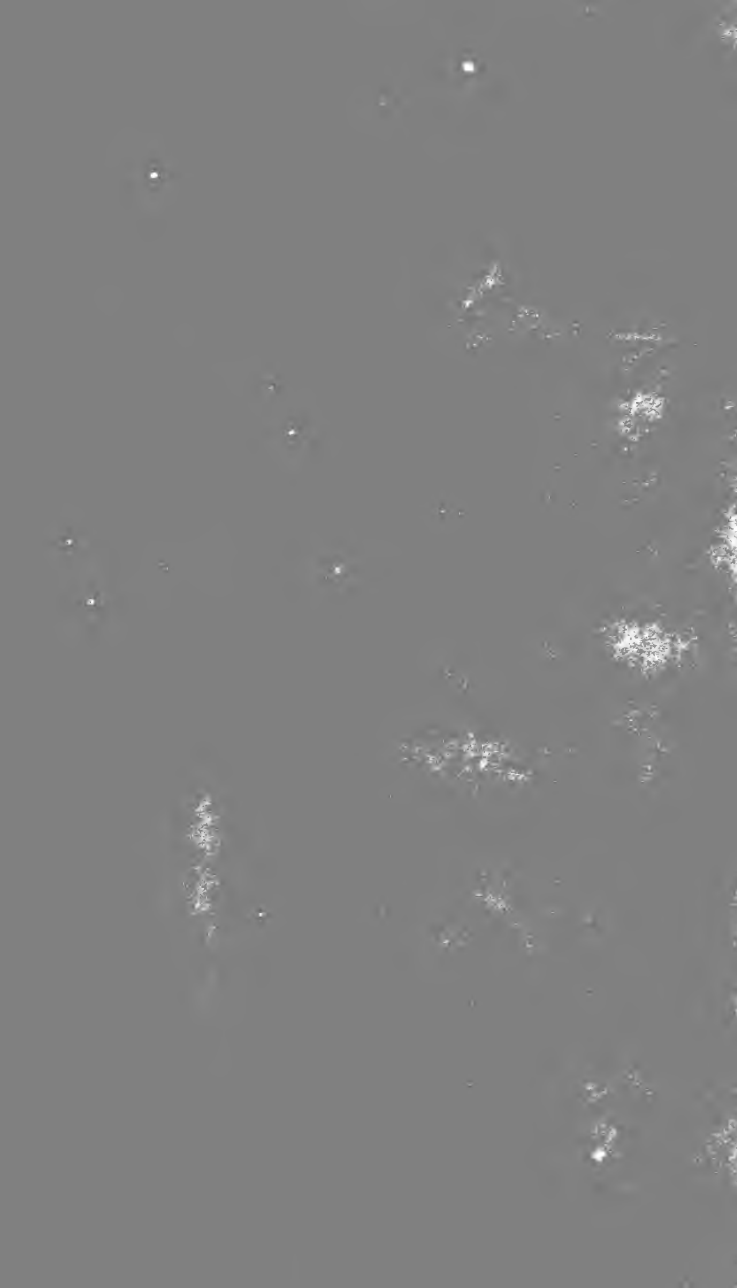
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THE

SACRAMENTAL CATECHISM,

OR A

Catechism for Young Communicants:

DESIGNED FOR

INSTRUCTION IN THE DOCTRINES, DUTIES, AND STATE OF HEART,
NECESSARY TO, AND CONNECTED WITH, THE PROPER
OBSERVANCE OF THE "LORD'S SUPPER."

BY

REV. ANDREW RITCHIE.

"If ye continue in the Faith grounded and settled."

TO WHICH IS ADDED, AN

E S S A Y

ON THE

"RELATIONS OF BAPTIZED YOUTH TO THE CHURCH."

BY

REV. JOSEPH CLAYBAUGH, D. D.

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PREFACE.

THE preparation of this Catechism, originated in the observation of a lamentable and growing disposition, on the part of great numbers of the Baptized Youth, in the various Churches, to neglect, and consider themselves under no obligations to observe the “dying command of Christ.” The object of its publication is to present before their minds, the extent of their obligations, and the qualifications required on their part, in order to the performance of their duty; together with the benefits that, by the blessing of God, accompany its performance, when properly discharged.

In order to accomplish this object, we deemed it requisite not only to use common-place, familiar language, but also frequently to repeat the same phraseology, in order that even the listless reader might obtain the sense, without much reference to the context.

Concerning the ESSAY affixed, on the "Relations of Baptized Youth to the Church," its seasonableness to the present state of youthful feeling, will be admitted by all; and the name of its Author will, we think, bespeak for it a careful perusal, at least, from the youth in our own Church organization.

With these remarks, we dedicate our little volume, to the "*Baptized Youth of our Churches*;" hoping that it may be owned and blessed by God, for the leading of some to consider, and endeavor to fulfill the obligation imposed upon them, by the last command of their "once crucified, but now exalted Redeemer."

A. R.



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## CHAPTER I.

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### THE OBLIGATIONS WE ARE UNDER TO OBSERVE THE ORDINANCE OF THE "LORD'S SUPPER."

"Do this in remembrance of me."

*Q.* IN applying for admission to the table of the Lord, are you performing a duty?

*A.* Yes; for it is the command of Christ. "Do this in remembrance of me."—Luke xxii, 19; 1 Cor. xi, 24.

*Q.* Is it the duty of every man to obey this command?

*A.* Yes; or be counted for an enemy of Christ; for he has said, "He that is not for me, is against me; he that gathereth not with me, scattereth abroad."—Matt. xii, 30.

10 OBLIGATIONS TO OBSERVE THE LORD'S SUPPER.

*Q.* Are there no qualifications necessary for worthily partaking of this ordinance?

*A.* Yes; the Apostle declares, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi, 27, 28.

*Q.* Does not the fact that we have not the qualifications, relieve us from the responsibility?

*A.* No; our abilities can never be the measure of our responsibility; all are under obligations to obtain the requisite qualifications, and then perform the duty.

*Q.* How would you illustrate this doctrine, that our ability is not the measure of our responsibility?

*A.* If a man contracts a debt, and by mismanagement, or in any other way, becomes unable to pay it, that can by no means relieve him from the claims of his creditor. Indeed, if there was a law, releasing the debtor, because of his self-caused inability to meet his creditor's



demands; that law would just be holding forth a premium to recklessness and extravagance.

*Q.* Will this rule hold good, when men are the debtors, and God the creditor?

*A.* Certainly. If God would release us from our duty, when we become unable to perform it, he would evidently be holding forth a premium to our wickedness. According to this principle, when we had entirely rendered ourselves unfit for the performance of our duties, his law would have no claim upon us at all;—a doctrine evidently absurd.

*Q.* Is it safe to neglect the performance of this duty?

*A.* No; Christ has said, “Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me, him will I also deny before my Father which is in heaven.”—Matt. x, 32, 33.

*Q.* Do we confess Christ by observing the ordinance of the Supper?

*A.* Yes, if we observe it in an acceptable manner.

*Q.* How do you illustrate this doctrine?

*A.* The very fact that we observe this ordinance, is a declaration that we wish to cherish the remembrance of Christ; that we feel the need of the salvation provided by his atonement, and that we have confidence in its sufficiency and adaptation to our necessities; and, also, that we are resolved, whatever others do, that henceforth we will serve him.—1 Cor. xi, 24; Psalm cxix, 59.

*Q.* Do we deny Christ if we do not thus confess him?

*A.* Yes; his own words are, “He that is not for me, is against me;” and, whatever our feelings may be, if we do not observe this ordinance, (if of sufficient age to examine ourselves, and judge of the qualifications required,) we virtually say, that we need not the salvation provided; that we have no confidence in the atonement; and that we are resolved, for the present, not to serve Christ.

*Q.* Are there any other reasons why we are under obligations to observe this ordinance?

*A.* Our relation to God, as creatures of his

hand, created for the purpose of glorifying him here, and enjoying him hereafter, renders it obligatory.

*Q.* In what way does the fact that we were created "to glorify God," render this duty binding on us?

*A.* God has instituted his Church as the means of preserving a knowledge of his character in the earth, and for the "perfecting of the saints," that they may again be fit for glorifying and enjoying him. Hence, to refuse to belong to it, is virtually seeking to defeat the purpose of God, and rob him of his glory.

*Q.* In what way does the fact, that we were created "to enjoy God," make it our duty to observe this ordinance?

*A.* Since it is the revealed will of God, that we should enjoy him; and since membership in the Church, under ordinary circumstances, is essentially necessary to obtaining the requisite qualifications, (Eph. iv, 11, 12,) to refuse to connect with the Church, is a frustrating of the revealed will of God, and a preventing of our own future happiness.

## 14 OBLIGATIONS TO OBSERVE THE LORD'S SUPPER.

*Q.* How do you prove that membership in the Church is, under ordinary circumstances, necessary to obtaining qualifications for the enjoyment of God ?

*A.* God, who is wisdom itself, and can not, therefore, perform a superfluous work, has established the Church, and appointed a living ministry, for the purpose of "perfecting the saints," and "edifying the body of Christ," until they obtain perfection, (Eph. iv, 11-13); and the history of the world shows, that God, even now, as he did of old, adds to the Church such as shall be saved.—Acts ii, 47.

*Q.* Can you state any other reasons, rendering this duty binding upon us ?

*A.* By neglecting the observance of this ordinance, we virtually exert ourselves, to banish a knowledge of the atoning death of Christ, and of the true character of God, from our world.

*Q.* How do you prove this assertion ?

*A.* If all should cease observing this ordinance, and refuse to connect with the Church, and to support its ministry, then ignorance of the true character of God, and of the way of

salvation through Christ, would necessarily follow: we would then occupy a position, similar to the nations where no Church is organized, that is, in a state of heathenism.

*Q.* Are we then indebted to religion, for our civilization?

*A.* We are; where the Bible is not found, civilization is never obtained. The missionary finds that he must teach religion, before he can teach the arts of civilization. (See history of the first mission to the Red Indians, Upper Canada.)

*Q.* Could we not feel our need, and cherish in our minds a remembrance of Christ's death without observing this ordinance?

*A.* No; we are creatures governed in a great measure by our sensibilities, and without frequently sensibly impressing upon our minds the necessity for, and the fact of the atonement, we would forget it altogether, amid the sensible objects, which on every side impress themselves upon our attention.—Luke xii, 19.

*Q.* Can you name any other reasons, which render obligatory the observance of this ordinance?

*A.* Gratitude to Christ ; our own edification and comfort also demand its observance.

*Q.* In what way does gratitude bind us to its observance ?

*A.* It is the dying command of one who has manifested unspeakable love in our behalf, and to treat it with neglect would show on our part the basest ingratitude.

*Q.* Would Christ consider the neglect of this ordinance as the manifestation of ingratitude ?

*A.* Yes ; for he has declared, “ If a man love me he will keep my words ; he that loveth me not, keepeth not my sayings.”—John xiv, 23, 24.

*Q.* In what way do our edification and comfort demand the performance of this duty ?

*A.* A view of the atoning sacrifice of Christ, so sensibly presented, is eminently fitted to fill us with hatred of sin, to excite godly sorrow, and to produce love and confidence in God ; and these feelings minister much to our edification and comfort.—Psalm xci, 9–16.

*Q.* Does a perception of the nature of sin,

and of the "satisfaction" given by Christ, add to our edification?

*A.* The more vivid our views of the nature of sin, the more we feel the necessity for the "work of Christ," and hence, the better prepared for considering and approving its adaptation to our necessities; then only can we understand declarations like that made by the apostle: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii, 20.

*Q.* Is our comfort increased by a vivid perception of these truths?

*A.* When we, in some good degree, perceive these truths, we are led to compare them together—sin and the expedient adapted to condemn it, (Rom. viii, 4); and perceiving its adaptation to accomplish the desired end, we, with confidence, deduce the apostle's conclusion, and apply it for our own consolation: "Where sin abounded grace did much more abound."—Rom. v, 20.

*Q.* Can you state another reason, rendering this duty obligatory on us?

*A.* It is a means appointed by God for help-

ing on our sanctification, and for preparing us for the performance of Christian duty.

*Q.* How do you illustrate this ?

*A.* A perception of the truths which its observance is calculated to present to the mind, (on the nature of sin, and the love of Christ in behalf of sinners), fills the heart with hatred of sin, and love to Christ ; and these principles tend both to sanctify our nature, and quicken our obedience.—Psalm cxix, 59 ; 2 Cor. v, 14.

*Q.* Can you repeat any of the promises given to those who wait upon God in his ordinances ?

*A.* “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.”—Prov. viii, 34. And again, “They that wait upon the Lord, shall renew their strength, they shall mount up, with wings as eagles, they shall run and not be weary, they shall walk and not be faint.”—Isaiah xl, 31.

*Q.* State the various reasons, which we have found, render us under obligations to fulfill this duty ?

*A.* The command of Christ. The danger of being denied by him in eternity. Our relations



as creatures created to glorify and enjoy God. The benefit of keeping a knowledge of the atonement of Christ, and of the true character of God, in the world. Gratitude to Christ. Our own edification and comfort. And also our need of sanctification, and assistance in the performance of Christian duty.

## CHAPTER II.

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### THE KNOWLEDGE NECESSARY TO PROPERLY OBSERVING THE ORDINANCE OF THE SUPPER.

“My people are destroyed for lack of knowledge.”

Q. How do you prove that knowledge is necessary in the performance of this duty?

A. The Scriptures declare, “That the soul be without knowledge, it is not good,”—Prov. xix, 2; and God, by his prophets, says, “My people are destroyed for lack of knowledge,”—Hosea iv, 6; and the apostle Paul condemns a zeal for God, if not according to knowledge,—Rom. x, 2; and declares, that we must be able “to discern the Lord’s body.”—1 Cor. xi, 29.

Q. What does the apostle mean by *discerning the “Lord’s body?”*

*A.* He means that we must properly appreciate the nature of the ordinance, as signifying and sealing to believers the blessings flowing from the death of Christ, and not confound it with a common meal, as some of the Corinthians had done.—1 Cor. xi, 23.

*Q.* Could we not properly appreciate the nature of the ordinance without knowledge?

*A.* No; we could not properly appreciate the nature and object of any commemoration, without some knowledge of its history.

*Q.* What kind of knowledge is necessary, in this case; a knowledge of the arts and sciences?

*A.* No; a knowledge of these is beneficial and proper, in its place; but a knowledge of the “history of redemption,” is that which is requisite to the worthy observance of this ordinance.

*Q.* Where can we obtain this knowledge?

*A.* In the Bible — the only revelation which tells of God “reconciling the world to himself in Christ Jesus.”

*Q.* Can we obtain no knowledge of it from any other source?

*A.* No; the constitution of our nature, and the history of our world, may, in some degree, show the necessity for obtaining redemption from sin—Rom. ii, 14, 15; but the Bible only, can instruct concerning the way of obtaining it.—1 Cor. i, 21.

*Q.* What are the prominent points, in the history of redemption, taught in the Bible?

*A.* The fall of man, and the promise of a Deliverer; the establishment of a Church; the coming of the promised Deliverer; his death and resurrection, and the provision made for the establishment of his Church on earth.

#### THE FALL OF MAN, AND ITS CONSEQUENCES.

*Q.* What do you understand by the “fall of man?”

*A.* I understand the fact, that by his transgression, he lost the image, the favor, and the communion of God, and plunged himself into an estate of condemnation, sin, and death.—Rom. v, 16, 19, 12.

*Q.* Was man’s nature changed by this fall?

*A.* Yes; “God made man upright,” even in

his own image, possessed of "knowledge, righteousness, and true holiness," but by his sin, his nature is entirely subverted, and now his evil heart is continually turning him aside, being alienated from the life of God through his ignorance.—Eph. iv, 18.

*Q.* Are the faculties of his mind, not the same that they were before "the fall?"

*A.* The faculties of the mind are the same, but they are diseased, weakened, and decayed; they are not as an eye darkened by a veil, but as an eye blind from internal disease.—Titus i, 15.

*Q.* What particular transgression caused this fall of man, from the favor and communion of God, to sin, condemnation and death?

*A.* Our first parents, having hearkened to the voice of the Tempter, ate the "forbidden fruit."—Gen. iii, 6.

*Q.* What was their condition, before they thus sinned?

*A.* A condition of holiness, and happiness.—Gen. i, 27; iii, 9.

*Q.* What then is the source of all the misery and woe, found in our world?

*A.* The alienation of man's heart from God, by its being under the power of sin. Out of the heart proceed all the evils, that bring down the wrath of God, both here and hereafter, upon the "children of disobedience."—Mark vii, 21–23.

*Q.* Is it sin in the heart, that deprives men of happiness in this world?

*A.* Yes; for God has said "there is no peace to the wicked; they are like the troubled sea, that can not rest, but continually casts forth mire and dirt."—Isaiah lvii, 20, 21. They weary themselves to do iniquity.—Jer. ix, 5.

*Q.* Do we not sometimes see the wicked prospering, and obtaining great wealth, and power, in the world?

*A.* Yes; it was so also in the Psalmist's days. He saw the wicked great in power, and spreading like a green bay-tree.—Psalm xxxvii, 35; but then, he also tells us, he passed away and was not; that he sought him, but he could not be found. God has declared, "A little while and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be; the meek shall inherit the earth, and delight

themselves in the abundance of peace.”—Ps. xxxvii, 10, 11. The wicked are oftentimes set in slippery places, that they may be cast down suddenly.—Psalm lxxv, 18.

*Q.* Can their wealth, while they have it in their possession, supply them with happiness?

*A.* No; the love of what they possess, and the desire for more, increase in the ratio of their possessions, and the apostle declares, “the love of money is the root of all evil.” By fostering covetousness, it leads men to pierce themselves through with many sorrows. Our Lord also declares “a man’s life (*i. e.* the happiness and usefulness of his life) consisteth not in the abundance of the things which he possesseth.”—Luke xii, 15.

*Q.* What conclusion would you deduce from these facts?

*A.* That to obtain happiness, whether in time or eternity, sin must be eradicated from our nature, and we restored to the love, the service, and the favor of God.

*Q.* Does this conclusion correspond, with the doctrines taught in the word of God?

A. Yes; it is there declared “great peace shall be to those who love his law, and nothing shall offend them”—Psalm cxix, 165; and that “perfect love, casteth out fear”—1 John iv, 18; and that if we would hearken to God’s voice, our peace should be as a river, and our righteousness as the waves of the sea—Isaiah xlvi, 18; and also, that his favor is life, and his loving-kindness better than life.—Psalm xxx, 5; lxiii, 3.

THE PROMISE OF A DELIVERER, AND THE WORK WHICH HE CAME TO ACCOMPLISH.

Q. Has any scheme been devised, for restoring man to God’s favor, for leading us again to love and serve God, and for eradicating sin from our nature?

A. Yes; God in infinite love and wisdom, provided a way and means, for accomplishing this work, even though it cost him the sacrifice of his only-begotten, and well-beloved Son.—John iii, 16.

Q. When was the promise of this Deliverer, first given to man?

A. Immediately after his “fall,” in the words;



“ I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel.”  
Gen. iii, 15.

*Q.* When was the next promise of this Redeemer given?

*A.* It was given to Abram in the words, “ I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed.” It was again repeated when his name was changed to Abraham, and when his son Isaac was promised.—Gen. xii, 3; xvii, 5-7-19.

*Q.* Were these promises understood, as referring to Christ?

*A.* Yes; as is evident from the significant names given to children; beside, the apostle declares, that this promise, was preaching the Gospel to Abraham.—Gal, iii, 8.

*Q.* Was such a Deliverer generally expected, previous to the coming of Christ?

*A.* Yes; there was a general expectation, that such a Deliverer was about to appear, especially among the Jews. He was the object of

their prophets' predictions, and their poets' songs. The object prefigured by their types and sacrifices.—Heb. iv, 2. The object of their most intense desire.—Matt. xiii, 17.

*Q.* What steps did God take, to preserve a knowledge of these promises, until Christ should come?

*A.* He instituted a Church; that is, he selected or culled out of the world a people, who should preserve this knowledge, observe his ordinances, and be lights to lighten the surrounding darkness.

*Q.* When was this Church organized?

*A.* When God entered into covenant with Abraham, and appointed circumcision its seal.—Gen. xvii, 10.

*Q.* Is it the same Church that now exists?

*A.* Yes; it is the same organization, but under different laws and ordinances, requisite by the altered circumstances of its members.—Rom. xi, 17–20.

*Q.* Did Christ come at the time, and in the manner predicted in the Old Testament?

*A.* Yes; When the fullness of time was come, God sent forth his Son, made of a woman, made

under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv, 4, 5.

*Q.* Was this the only possible way of redeeming man from the curse of the law, and of restoring him to the favor of God?

*A.* Yes; for none else but the "Son of God" could make honorable the law, and satisfy Divine justice.

*Q.* Could not a holy man, or a holy angel, have been provided, to accomplish this work?

*A.* No; for all creatures are under obligation to serve God to the full extent of their abilities, and when they have done all that they can do, they would still be unprofitable servants.—Luke xvii, 10.

*Q.* Is this the only difficulty, in the way of creature redemption?

*A.* No; for man having sinned against his divine Creator, violated infinite obligation; hence incurred infinite wrath. This bitter cup must now be drunk, and no matter what may be the capacity of a finite being, let him drink on and on, eternity would find the cup unexhausted.

*Q.* How would you illustrate this assertion?

*A.* The debt that we owe violated justice (viz: the drinking the cup of infinite wrath), is infinite; now let a finite being owe an infinite amount of debt, and suppose, if you please, that he has resources sufficient to liquidate the debt, but yet must count it over to his creditor. Now if a finite being, he can only count a finite sum, every day, but it requires an infinite number of finites, to make an infinite; hence he would require to count an infinite number of days—in other words, throughout eternity.

*Q.* Could not the Son of God drink this cup of infinite wrath, without becoming man?

*A.* No; Divine nature could not die, and the apostle declares, that it was necessary our Redeemer should suffer death: "That through death, he might destroy him, who had the power of death, that is the Devil."—Heb. ii, 14.

*Q.* Is this the only reason, why Christ became man?

*A.* No; there are many other reasons. He required to assume our nature in order that we might have confidence in him, as Mediator, and

that we might be supported by him, until restored to our "first estate."—Heb. ii, 17, 18.

*Q.* How does this assumption of human nature increase our confidence in Christ, as Mediator?

*A.* It furnishes us with the clearest evidence of his love. We are also confident, that he can be touched with a feeling of our infirmities, because "tempted in all things like as we are, yet without sin."—Heb. iv, 15.

*Q.* Why did he require to assume humanity, that he might support us in our restoration to our "first estate?"

*A.* We are like a vine, fallen from its supports, trailing on the ground, and requiring to be lifted up. A communication between heaven and earth must be formed, in order that we may be lifted up again to God. This Christ did in assuming human nature: "He took not hold on the nature of angels, but on the seed of Abraham."—Heb. ii, 16.

*Q.* Could not the mercy of God be extended to man, and his sin pardoned, without this work being undertaken by Christ?

*A.* No. Justice, in that case, would remain

unsatisfied, and God could not act contrary to his justice, for it is "goodness directed by wisdom."

*Q.* Is justice satisfied, if his mercy flow to us in Christ?

*A.* Yes; for his work has made honorable the law, and satisfied every claim of justice.

*Q.* Is the fact, that the law is made honorable and justice satisfied by Christ, sufficient to free us from the penalty of sin?

*A.* No; his work must first be accounted as ours; that is, it must first be placed to our account, so as to cancel our particular debt; in the language of Scripture, the righteousness of Christ must be imputed to us.—Rom. iv, 4–6, 11.

*Q.* In what way can we have this righteousness accounted as ours?

*A.* By the exercise of faith. "He that believeth shall be saved."—Mark xvi, 16. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv, 5.

*Q.* Is faith, then, that righteousness which the law and justice of God accept on our behalf?

*A.* No; but through its instrumentality we

receive that righteousness, viz: the righteousness of Christ, which is “unto all and upon all them that believe.”—Rom. iii, 22.

*Q.* Are you, then, free from the claims of the law?

*A.* Yes; by this righteousness we are justified from all things from which we could not be justified by the law.—Gal. ii, 16; Acts xiii, 39.

*Q.* What do you understand by “being justified?”

*A.* I understand that in “being justified” I am declared free from all claims of law and justice, and accepted as righteous by God.

*Q.* Does not justification make believers personally righteous?

*A.* No; it only puts them in a position where they can be treated as if they were righteous. 2 Cor. v, 19.

*Q.* Is this always its meaning in the Word of God?

*A.* Yes; Christ reproved the Pharisees for justifying themselves before men—surely not for making themselves holy. The people that heard Christ speak concerning John the Baptist, “jus-

tified God." This cannot mean that they made God more holy, only that they declared him holy or just.—Luke xvi, 15; vii, 29.

*Q.* Does the believer not require to be holy before he enters heaven?

*A.* Yes; "Without holiness no man shall see the Lord."—Heb. xii, 14.

*Q.* How, then, are they to obtain this holiness?

*A.* By "sanctification of the spirit and belief of the truth."—2 Thess. ii, 13. All believers are not only justified in the name of the Lord Jesus, but also washed and sanctified.—1 Cor. vi, 11.

*Q.* What is sanctification?

*A.* It is a work of God's grace, whereby the Christian is enabled daily to put off the old man with his deeds, and to put on the new man, which is after God, created in righteousness and true holiness.—Eph. v, 24.

*Q.* What is the difference between justification and sanctification?

*A.* By the one, our sin is pardoned; by the other, it is uprooted from our nature. By the one, we are accounted as righteous; by the



other, we are made righteous.—Rom. iii, 24 ; vi, 6 ; 2 Cor. v, 19 ; Rom. v, 14.

*Q.* What agencies does God employ for accomplishing this work of sanctification ?

*A.* The grand agent is the Holy Spirit ; but he is also pleased to employ and bless other instrumentalities, such as the reading of his Word, the observance of the ordinances of his house, together with the living ministry.—John xvi, 8–11 ; Ps. cxix, 11 ; John vi, 57 ; Eph. iv, 11, 12.

*Q.* If these instrumentalities be neglected, can we obtain sanctification ?

*A.* No. This is God's plan of sanctifying men ; and if it is neglected, we know of no other way of being perfected.—Heb. ii, 2, 3.

*Q.* What, then, is your duty in reference to the observing the ordinances of the Church ?

*A.* My duty is, to carefully observe them. If I willfully neglect them I can have no hope of salvation ; for Christ has said, “ Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before

men, him will I deny before my Father which is in heaven."—Matth. x, 32, 33.

*Q.* What are the ordinances of the New Testament Church?

*A.* Baptism and the Lord's Supper.—Matth. xxviii, 19; 1 Cor. xi, 23.

*Q.* Wherein do these sacraments differ?

*A.* Baptism is a sign and seal of our ingrafting into Christ, and to be administered but once: its subjects are infants of believers and believing adults. The Lord's Supper is a sign and seal of that life and strength which we receive from Christ. It is administered often, but only to those of sufficient age and capability to "examine themselves." By the one, our right to membership in the Church is formally and publicly recognized; by the other, we testify our need of, and thankfulness to God for providing for us such a salvation, and for giving us a name and a place in his house.

*Q.* When was it that Christ instituted the ordinance of the Supper?

*A.* The same night in which he was betrayed,

the evening before his crucifixion.—Luke xxii, 15–20.

Q. In what passages of Scripture have we an account of the institution of this ordinance?

A. Matth. xxvi, 26–28; Mark xiv, 22–24; Luke xxii, 19, 20; 1 Cor. xi, 23–30.

THE RESURRECTION OF CHRIST AND HIS CARE  
OVER THE CHURCH.

Q. What is the next point in the history of redemption?

A. The resurrection of Christ, and the provision made for the establishment of his Church on earth.

Q. What passages of Scripture give an account of Christ's resurrection?

A. Matthew xvii; Mark xvi; Luke xxiv; John xx.

Q. Is it important for us to know that Christ has risen from the dead?

A. Yes; for the apostle says: "If Christ be not risen, then is our preaching vain, and your faith is also vain: ye are yet in your sins." 1 Cor. xv, 15–17.

*Q.* Would we have any evidence that the work of Christ was accepted, if Christ had not risen?

*A.* No; it is only by his exaltation that the approbation of God could at first have been expressed. It was the hope of this that in a great measure supported him in his sufferings: "For the joy that was set before him he endured the cross, despising the shame, and is now set down on the right hand of God."—Phil. ii, 8, 9; Heb. x, 12.

*Q.* Have we now any other evidence that this work has been accepted by God?

*A.* Yes; the spiritual gifts bestowed upon the Church at and since the day of Pentecost, together with its miraculous preservation, notwithstanding the efforts of wicked men and devils to destroy it.

*Q.* What benefit accrues to the Christian from his knowledge of the certainty of the resurrection?

*A.* He is the more emboldened to approach the throne of grace and ask blessings in the name of Christ, and enabled the more confidently

to trust to the foundation laid by him in Zion.  
1 Cor. iii, 11.

*Q.* Do none but believers receive benefit from the work of Christ.

*A.* Yes; but not that benefit which results in the salvation of their souls; for, without the exercise of faith, there can be no unity to Christ. Hence, without it, we cannot be part of his mystical body; and, as a necessary consequence, his work can not be accounted as ours. Hence, to the unbeliever, there is no salvation. John iii, 19; Mark xvi, 16.

*Q.* What provision was made for the establishment and ultimate triumph of the Church?

*A.* Christ, as head of the Church, is exalted ruler of the universe, having all power in heaven and on earth committed to him, that he may use it, for the preservation and prosperity of the Church, until the heathen become his inheritance, and the uttermost parts of the earth his possession. — Eph. i, 20–23; Psalm ii, 8.

*Q.* Will the Church ultimately embrace all nations?

*A.* Yes; the time will come, when “the knowledge of God shall cover the earth, as the waters cover the sea”—when the little stone, cut out of the mountain without hands, will crush every opposing power, and fill the whole earth. *Isaiah vi, 9; Dan. ii, 34, 35.*

*Q.* What are the instrumentalities now employed to secure the triumph of the Church?

*A.* Christ himself, as head of his Church, overrules all events, which take place in our world, for the Church’s good; and also blesses the word of truth, and the living ministry, for the same purpose. — *Eph. i, 22; Psalm xix, 7; John xx, 31; Eph. iv, 11, 12; Matt. xxviii, 20.*

*Q.* State what are the subjects, concerning which we have found it necessary to obtain some degree of knowledge, in order to our worthily observing the ordinance of the Supper.

*A.* We must have some knowledge concerning our “fall in Adam,” and its consequences;

some knowledge regarding the Deliverer promised to redeem us from the bondage of sin; and, also, concerning the nature of the work requisite to be performed on our behalf; together with the certainty of its completion, and the provision made for applying it to believers.

## CHAPTER III.

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THE NATURE OF THE REPENTANCE NECESSARY TO  
A PROPER OBSERVANCE OF THE SACRAMENT  
OF THE SUPPER.

“Repent, and turn yourselves from all your transgressions.”

*Q.* WHAT do you understand by true repentance?

*A.* True repentance is a saving grace, whereby the sinner, by the influence of the Holy Spirit, perceives the odious nature of sin, and the danger connected with its performance, together with the apprehension of the mercy of God, in Christ; and is thus led to hate sin, and himself as a sinner, and to turn from it to God, with full purpose of serving him, in the ways of new obedience.—Zech. vii, 10; Ezek. xxxvi, 31; Psalm cxix, 39.



*Q.* Why is the exercise of this grace necessary, in order to worthily observing the ordinance of the “Lord’s Supper?”

*A.* Without the exercise of this grace, we could not properly understand and perceive the nature and danger of sin; consequently, would not be able to appreciate properly the value of Christ’s death; and so would not be prepared for engaging in its commemoration.

*Q.* Is there more than one kind of repentance spoken of in the Scriptures?

*A.* Yes; there are several kinds. They are generally; however, classed under the heads of “Legal” and “Evangelical” repentance.

*Q.* What do you understand by Legal repentance?

*A.* That repentance which flows from a sense of the danger, and a fear of the wrath, consequent on sin. Such was the repentance of Ahab and Judas.—1 Kings xxi, 27; Matt. xxvii, 3, 4.

*Q.* Is this repentance a sinful act?

*A.* No; it is right and proper in its place; and sometimes God bestows temporal blessings

upon it, as in the case of Ahab and the Ninevites ; but it is of no value as far as the securing the salvation of the soul is concerned.—Jonah iii, 10 ; 1 Kings xxi, 29.

*Q.* Did the repentance of Ahab and the Ninevites merit their respective blessings ?

*A.* By no means. God, in perfect consistency with his justice, might have punished their sins, after they had repented ; but he chose rather to magnify his mercy, in restraining for a time his threatenings.—1 Kings xxi, 29.

*Q.* Will God, in every case, visit his wrath upon the sinner ?

*A.* Yes ; justice demands it ; and, though he bear long with men, yet he will take vengeance on their iniquity. He will reward every man according to his work.—Job xxxiv, 10, 11 ; Psalm lxii, 12 ; Matt. xv, 27.

*Q.* Is there, then, no way of escape from the wrath of God ?

*A.* Yes, if we “repent, and believe the Gospel.”—Acts xvii, 30 ; Mark xvi, 16.

*Q.* Is the repentance here spoken of, the same as Legal repentance ?

*A.* No; it is quite different, and has been denominated Evangelical repentance. Another word is used to express it in the original, the meaning of which is an “after thought,” accompanied with hatred of the former conduct, and a desire to change.

*Q.* In what does this repentance differ from Legal repentance?

*A.* By the one, we are influenced to change our conduct, in order to escape from the consequences that may follow it; by the other, in order to escape from sin itself. In the one case, love of self prompts us to seek safety; in the other, love of holiness.—1 Kings xxi, 27; Ezek. xxxvi, 31.

*Q.* Does this repentance merit the forgiveness of our sin?

*A.* No; it is something, however, that must, in the order of time, precede forgiveness.—Acts iii, 19.

*Q.* Can we obtain the pardon of sin without this repentance?

*A.* No; without repentance, there is no re-

mission of sin.—Luke iii, 3. No love for holiness—hence, no sanctification.

*Q.* How do you illustrate this doctrine, that without love for holiness, there can be no sanctification?

*A.* In our natural state, our taste is vitiated; “we put bitter for sweet, and sweet for bitter; good for evil, and evil for good,” (Isaiah v, 20); and, until the grace of repentance is exercised, this taste remains unchanged, and we continue loving sin and hating holiness; just as a man with a vitiated taste in the fine arts would prefer a paltry daub to the best pictures of the ancient masters.

*Q.* Is the exercise of this repentance obligatory on all men?

*A.* Yes. The former times of ignorance God winked at; but now he commandeth all men, everywhere, to repent.—Acts xvii, 30.

*Q.* Can a man perform this duty when he pleases?

*A.* No; the grace of repentance comes from God. To bestow the gift of repentance is one

of the objects of Christ's exaltation: "Him hath God exalted a Prince and a Saviour, to give repentance and forgiveness of sins."—Acts v, 31.

*Q.* What conclusion would you deduce from this fact?

*A.* That we should diligently use the means for obtaining it, and earnestly supplicate the Spirit to bless them, for the production of this grace in our hearts.

*Q.* What effect does this repentance produce on the conduct of the sinner?

*A.* It turns him from the practice of sin, to the service of God. As the Psalmist expresses it, when he thinks on his former ways, he turns his feet to the testimonies of God. — Psalm cxix, 59.

*Q.* Is this doctrine illustrated by the lives of Christians spoken of in the Scriptures?

*A.* Yes; as soon as they saw the hideous nature of sin, their prayer was, "Deliver me from blood-guiltiness, O God, and my tongue shall sing aloud of thy righteousness."—Psalm li, 14. It leads them with settled purpose to

declare, "I hate every false way."—Psalm cxix, 104.

*Q.* Is this invariably the effect it produces?

*A.* Yes; it had this effect, also, on New-Testament Christians; hence the apostle writing to the Corinthians, says: "For behold this same thing, that ye sorrowed after, what carefulness it wrought in you, yea, what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge. In all things ye have approved yourselves to be clear in this matter."—2 Cor. vii, 11.

*Q.* Could we exercise this grace of repentance, and yet fail to receive the pardon of our sins?

*A.* No; a God of truth and faithfulness has said, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."—Isaiah lv, 7.

*Q.* Are there no sins so great, that they can not be pardoned?

*A.* The smallest sin, unrepented of, is suffi-

cient to damn the soul—Rom. vi, 23; but if repented of, though of the deepest dye, and the most crimson color, it will be pardoned.—Is. i, 18.

*Q.* How often must the sinner repent—is it an act that can be performed at once?

*A.* No; until the sinner ceases to sin, he must never cease to repent. If we sin daily, we must repent daily; the tears of repentance, must continue to flow, until God shall wipe away all tears from our eyes.—Ezek. xviii, 26–30.

*Q.* Is repentance the first step in the sinner's return to God?

*A.* No; regeneration precedes it, in the order of nature, for until then, the sinner is spiritually dead, and incapable of performing any duty.—Eph. ii, 1–5.

*Q.* What do you understand by regeneration?

*A.* It is a change produced by the Holy Spirit, in man's nature, it is called in Scripture "a new birth," "a new creature," a quickening, and a bringing to life a dead soul.—John iii, 7; Gal. vi, 15; Eph. ii, 1.

*Q.* Do we know the precise way, in which this change is produced?

A. No; but we can judge of it, by its effects.

Q. What are some of its effects?

A. Our darkened understandings are enlightened. Before this change all was darkness; spiritual things were without meaning—Cor. ii, 15; but afterward, its subjects experience the change of the Psalmist, when he said, “the entrance of thy word giveth light.”

Q. What are some of the effects of this spiritual illumination?

A. It is from this that repentance flows: “Surely” (says the prophet) “after that I was turned, I repented, and after that I was instructed I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.”—Jer. xxxi, 19.

Q. What then is essentially necessary, to true repentance?

A. The obtaining by the Spirit’s teaching, proper views of the nature of sin.

Q. What do you consider a proper view of sin?

A. I must look upon it as that abominable thing which God hates, as that thing which is



opposed to every attribute of his nature, the cause of the misery that now exists in our world, and of the woe which will exist in eternity.—Rom. v, 16, 17.

*Q.* Could this view of sin be obtained, and repentance produced without a knowledge of the work of Christ?

*A.* No; it is in the death of Christ, that the hideous nature of sin is distinctly manifested, and it is only where we have an apprehension of the mercy of God in Christ, that we heartily hate it. It is when we look upon him whom we have pierced, that we mourn.—Zech. xii, 10.

*Q.* Is God under any obligation, to pardon our sin, if we truly repent?

*A.* Yes; not however, because our repentance is a satisfaction, but because he is faithful and just to fulfill his promises.—Isaiah lv, 7; 1 John i, 9.

*Q.* What was the work which Christ accomplished, to which you have just referred?

*A.* That perfect obedience, which he gave to the law, his being holy, harmless, undefiled, and separate from sinners—Heb. vii, 26; and his

suffering the penalty demanded by justice, by dying the "accursed death" on Calvary; as the apostle expresses it, "he bore our sins, in his own body, on the tree."—Isaiah liii, 6–9; 1 Pet. ii, 24.

*Q.* Can we form any proper conception of the sufferings required to be endured, in order to satisfy the justice of God?

*A.* No; his sufferings were infinite, he endured the infinite wrath of God, due to our sin, the thought of which suffering, made him sweat, as it were great drops of blood, falling down to the ground.—Luke xxii, 44.

*Q.* Was the pain which he endured, at the hands of his persecutors, piercing his hands and his feet, all that he endured?

*A.* No; that was but a small part of his sufferings. The pouring out on him the vials of Divine wrath; the cutting him through with the sword of justice; the hiding of his Father's face, were sufferings much more terrible to him.—Zech. xiii, 7; Matt. xxvii, 46.

*Q.* In view of this work which Christ has now accomplished, can not our repentance be consid-

ered, as all the satisfaction now required, by law and justice?

*A.* No; Christ died not to give our sorrows weight, but to fulfill the law in our room and stead—Gal. iii, 13; beside, there is nothing in the nature of repentance, which would adapt it for a satisfaction.

*Q.* How would you illustrate the doctrine that there is no adaptation in the nature of repentance, for a satisfaction?

*A.* Repentance merely expresses sorrow for failure in duty—it does not fulfill the obligation. If a debtor had failed to meet his obligations to his creditors, the mere fact that he sincerely expresses his sorrow, on account of his failure, is not, and would not be received, as an equivalent for the debt.

*Q.* Is not this duty pleasing to God?

*A.* Yes; our Lord himself declares, that there is joy in heaven, over one sinner, that repenteth.—Luke xv, 17.

*Q.* Does he not bestow upon the true penitent, many blessings?

*A.* Yes; it is his own declaration, “ He that

goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm. cxxvi, 6.

*Q.* Does the experience of the Christian, verify this declaration ?

*A.* Yes ; the greatest mourner in Israel, was also their sweetest singer ; the same voice that cried, “ Save me, O God, for the waters have come into my soul, I sink in the deep mire, where there is no standing ; I am come into the deep waters, where the floods overflow me,” also sang, “ Thou, Lord, hast made me glad, through thy works, and I will triumph through the works of thy hands.”

*Q.* What, then, is the rational conclusion we would deduce from these facts ?

*A.* That we should diligently use all instrumentalities, to obtain the grace of repentance.

*Q.* Is the observance of the Lord’s supper calculated to produce repentance in the heart ?

*Q.* If it is already in the heart, its observance is eminently calculated to increase its intensity ; but if it is not there, it will only harden our heart.

Q. How do you illustrate this doctrine?

A. It is the doctrine taught by the apostle, where he said, "Sin taking occasion by the commandment, wrought in me all manner of concupiscence."—Rom. vii, 8. If the apostle had been free from his depraved nature, contact with the commandments of God, would have enabled him, more and more, to appreciate and love the character of God, but since sin was in his heart, the nearer he viewed the character of the law, the deeper was his hatred of God, until sin lost its power by the implantation of a new nature.

Q. State the reasons we have found, rendering the exercise of repentance our duty?

A. It is commanded by God. By its influences, we discover the true nature of sin, and have our desires turned toward holiness. Pardon of sin and spiritual joy, are promised to its performance. It is pleasing to God, and is essential to our soul's salvation.

## CHAPTER IV.

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### THE NATURE OF THE FAITH NECESSARY TO A PROPER OBSERVANCE OF THIS ORDINANCE.

“The just shall live by faith.”

*Q.* What is faith?

*A.* Faith is a grace implanted in the heart by the Holy Spirit, whereby, having seen the need of Christ as a Saviour, its subject is led to receive and rest on him alone for pardon and acceptance with God.—Phil. iii, 9; Rom. iii, 28; John i, 12.

*Q.* Is this faith necessary to the proper observance of the Lord's Supper?

*A.* Yes; because it is not a “corporal and carnal” ordinance, but a spiritual; hence we

must realize it, and enjoy it, through the medium of faith.—Heb. vi, 1.

Q. Is this the only reason why faith is essential to the proper observance of this ordinance?

A. No. Without faith we could neither see the necessity for, nor the value of, the death of Christ; hence in such a case we would be unprepared for commemorating that death.—Acts xvii, 5.

Q. What place does faith occupy in the plan of redemption?

A. It is the instrument employed for communicating and appropriating the blessings of redemption to the sinner; the bond that binds, on the part of the believer, to Christ; also, the substance and evidence of the promises.

Q. What do you mean by faith as the communicating instrument?

A. I mean that it is the channel through which God is pleased to convey to us the righteousness of Christ, with its attendant blessings; as the apostle declares, “The righteousness of God, which is by faith of Jesus Christ, is unto all

and upon all them that believe.”—Rom. iii, 22.

*Q.* What do you mean by faith as the appropriating instrument?

*A.* It is the hand which the believer reaches forth to receive Christ, with all accompanying blessings. “To as many as received him, (i. e. Christ,) to them gave he power to become the sons of God, even to them that believe on his name.”—John i, 12.

*Q.* What do you understand by faith as the bond of union, on the part of the believer?

*A.* It is the instrument by which his union to Christ is both formed and preserved. Just as the Holy Spirit is the instrument employed by Christ, so faith is the instrument used by the believer; hence we are said to dwell in Christ by his Spirit, and Christ is said to dwell in our hearts by faith.—Eph. iii, 17.

*Q.* What do you understand by faith as the substance and the evidence of the promises?

*A.* Faith gives both the promises and the threatenings of God a subsistence, and makes them appear to us a reality and no longer an



imaginary thing; hence its power to influence our conduct.—Heb. vi, 1–40.

*Q.* How would you illustrate the influence that proceeds from this characteristic of faith?

*A.* The man destitute of faith can read the promises and the threatenings in the Word of God without emotion—he feels not that they are realities; but let the Christian, who is living in the exercise of faith, read them, and you can easily see beaming from his countenance the emotions of fear, hope, and gratitude; to him they are subsistences—living realities; hence he is influenced by their contemplation, and the thought of his heart is, “Lord, what wilt thou have me to do?”—Acts ix, 6.

*Q.* Will this belief in the promises and the threatenings save our souls?

*A.* No, not of itself, but it issues in our salvation. By believing the promises and the threatenings of the Word of God, we see the necessity for and the actual safety provided in Christ; thus we are led to trust in him with our whole heart; then our safety is secured. Mark xvi, 16.

*Q.* Are there more kinds of faith than one?

*A.* Yes. Although faith does not in its own nature differ, since all faith is a "belief of testimony," yet its objects and intensity differ widely; hence divines have divided it into historical faith, temporary faith, the faith of miracles, and saving faith.

*Q.* What do you understand by historical faith?

*A.* I understand that belief of testimony which leads me to assent to the truth of the Scriptures of the Old and New Testament as the word of God. This faith may be found in devils and wicked men.—James ii, 19; Acts viii, 13.

*Q.* What do you understand by temporary faith?

*A.* It is the same as historical faith, except that for a time it may differ in intensity, and produce a brief external reformation of conduct. 2 Peter ii, 15–22.

*Q.* What do you understand by the faith of miracles?

*A.* I understand that confidence in God which

is necessary to the exercise of miraculous gifts, —Numb. xx, 12; 1 Cor. xiii, 2; or the confidence which was necessary to obtain healing.—Acts xiv, 9; Mark vi, 5, 6.

*Q.* Wherein does saving faith, the faith we are now considering as essential to properly observing the Lord's Supper, differ from those other kinds?

*A.* It differs in object, intensity, and effect. The object of saving faith is Christ, as the Saviour of sinners.—Acts xvi, 31. It appropriates him in all his saving offices and benefits as its subject's own possession.—John i, 12. Its intensity is such, as to entirely change our heart and conduct.—Acts xv, 9. We may possess the others, and yet lose our souls; but in the possession of this they are secure.—1 Pet. i, 5.

*Q.* Is it faith, then, that saves?

*A.* No; it is the "blood that it grips to." "By grace are ye saved, through faith."—Eph. ii, 8.

*Q.* How do you illustrate the instrumentality of faith in obtaining your salvation?

*A.* When faith is implanted in the believer's

heart by the Holy Spirit, he exercises this faith on Christ and is drawn to him. It occupies the same place as the rope, that might be thrown from the shore, to a drowning man: he seizes hold of it, retains his hold, and is drawn to the shore. Just so, if we exercise faith, we will be drawn to the foundation laid in Zion, when we are safe. This is what the Apostle calls receiving the end of our faith.—1 Pet. i, 9.

*Q.* Does a single act of faith, in this way, secure our salvation, or must we continue on in its exercise?

*A.* The first act of true faith puts us in possession of justifying righteousness, but we must continue on exercising it. Just as the drowning man must hold on to the rope until his feet are planted safely on the shore; so we must live in the exercise of faith, until our sanctification is complete.—1 Pet. i, 7; Acts xv, 9.

*Q.* Have we any examples in the Scriptures pointing out the necessity of always exercising faith?

*A.* Yes; it is recorded that the ancient worthies all retained their faith to the end, and died,

just as they had lived, "in faith."—Heb. xi, 13. And Peter, when he went out to meet Christ on the sea, as soon as he ceased to exercise faith, he began to sink; so Christians will fall, if at any time they cease its exercise.—Matth. xiv, 30, 31; Rom. v, 2.

*Q.* Is this found to be in accordance with Christian experience?

*A.* Yes; every Christian is ready to assert that his success in the Christian warfare depends on his continually looking to (i. e. exercising faith on) Christ.—Heb. xii, 1, 2.

*Q.* Can any one be lost who lives in the exercise of this faith?

*A.* No; it is the declaration of God, who is faithfulness and truth: "He that believeth shall be saved."—Mark xvi, 16. Hence we call it a saving grace.

*Q.* May we not, then, call faith our saviour?

*A.* No; but it is essentially connected with our salvation, just as is the rope thrown to a drowning man. And just as the one who procured the rope, threw it to the drowning man, and pulled him ashore, is the proper saviour of

the man's life ; so Christ is the Saviour of men, and not the instrument which he uses to put us in possession of that salvation.

*Q.* Is this faith at once perfect, or does it increase in perfection ?

*A.* As far as its nature is concerned, it is at once perfect, being the work of God ; but it increases in intensity and quantity ; hence the prayer of the Apostles, "Lord, increase our faith."—Luke xvii, 5.

*Q.* Must we have a strong faith, before we can be saved ?

*A.* We must have true faith, in some degree ; and our comfort, and success in the Christian warfare, depends much upon the strength of our faith ; yet he that would not break the bruised reed, nor quench the smoking flax, will preserve and save the very weakest believer.

*Q.* Can none be saved without this faith, not even those who are accounted benefactors of our race, and who have occupied the highest positions of honor and affluence in the world ?

*A.* No ; God is not a respecter of persons.—1 Peter i, 17. All men will be judged by the

rule: "He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned."—Mark xvi, 16.

How do you prove that this faith, is the work of God?

*A.* Christ is called the author and finisher of our faith.—Heb. xii, 2. It is declared to be the gift of God.—Eph. ii, 8. And the Apostle declares in the most emphatic manner, that it is a thing freely bestowed on Christians, to believe on Christ—Phil. i, 29; and that it is the effect of the same mighty power, that raised Christ from the dead.—Eph. i, 19.

*Q.* Does God implant in the heart, directly, or does he use any instrumentalities, for imparting it to men?

*A.* He uses and blesses instrumentalities: "Faith cometh by hearing, and hearing by the Word of God.—Rom. x, 17. Its intensity is also increased by observing the ordinances of his house.—Rom. i, 16, 17; Luke xvi, 31.

*Q.* Is faith the only grace that is essentially necessary to salvation?

*A.* No; but all the others are connected with,

flow from, or follow after faith. Hence the declaration, that he that believeth on Christ Jesus, overcometh the world—1 John v, 5; and that the Christian life, consists in living by faith on the Son of God.—Gal. ii, 20.

*Q.* Is faith the first grace, that the sinner is enabled to exercise?

*A.* Yes; as soon as the word of truth is applied by the Spirit, faith is produced, then follow in the order of nature, the other graces; hence the Apostle's declaration: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with the Holy Spirit of promise.—Eph. i, 13.

*Q.* What do you mean by the "order of nature," in connection with the production of the graces of the Spirit?

*A.* It is an expression, used to denote the natural order of action, where there is no succession of time. Thus the looking at a particular object, precedes the perception of it in the order of nature, although, as far as time is concerned,



we look and see, in the same moment, and so it is with faith and the other graces.

*Q.* Does not repentance precede faith?

*A.* No; as far as time is concerned, both graces are exercised the same moment. No sooner does the sinner properly perceive the “pierced Saviour,” than he mourns.—Zech. xii, 10. Yet the looking must have preceded, in the order of nature.

*Q.* Are all men warranted to believe in Christ, and thus secure their salvation?

*A.* Yes; there are no exceptions made in the Word of God; the declaration is to all, “Believe.” “This is his commandment, that ye believe on the name of his Son Jesus Christ—1 John iii, 23; and all who believe not, are condemned.—John iii, 18.

*Q.* In what does the sin of unbelief consist?

*A.* It is a sin of the deepest dye, consisting in trampling under foot the blood of the covenant, virtually saying it is of no value.—Heb. x, 29. Offering an insult to God, by calling him a liar—1 John v, 10; and in the murder

of our soul, by the neglect of the only means of procuring its safety.—Mark xvi, 16.

*Q.* What are some of the marks by which we may know whether this grace of faith is in us?

*A.* Its marks are numerous; one is penitence on account of sin—Zech. xii, 10; another confidence in the promises of God; and a contempt of earthly things.—Heb. xi, 13.

*Q.* Mention some other mark, by which it may be known.

*A.* It may be known by its fruits of holiness: “It works by love, and purifies the heart.—Gal. v, 6. By the joy it produces in the Christian’s heart: “Believing ye rejoice, with joy unspeakable, and full of glory.”—1 Peter i, 8. By the profit we derive from the preached Word; the word preached only profits when mixed with faith.—Heb. iv, 2. By the blessings we receive in answer to prayer: “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”—Mark xi, 24. And also, by our being enabled to glorify God.—Rom. iv, 20,

Q. Can faith exist, and not manifest itself in some of these ways?

A. No; "Faith without works is dead, being alone."—James ii, 17. It is not a true, but a dead faith, if it does not evidence the purification of the heart, by works of righteousness.—Acts xv, 19.

Q. Is the exercise of faith, which thus flows out in works, consistent with salvation by grace?

A. Yes; the exercise of this faith makes it appear all the more of grace, for it turns the believer's vision away from self, and fixes it entirely on Christ, enabling him to exclaim:—"Surely in the Lord have I righteousness and strength."—Isaiah xlv, 24.

Q. Are all the other kinds of faith, except saving faith, useless?

A. No; they are proper, and beneficial in their place, but we must not be content to rest in them.

Q. To what extent must we exercise our faith on Christ—must it extend to him in all his offices?

*A.* Yes; we must receive and rest upon him, just as he is freely offered in the Gospel; in all his offices of Prophet, Priest, and King.

*Q.* What do you understand by the expression “freely offered?”

*A.* I understand that Christ, as the Saviour, is offered to sinners, without any equivalent—“without money, and without price.”—Isaiah lv, 1.

*Q.* Why must we receive him, in all his offices?

*A.* Because we need the special blessings that flow from him in these several characters—he must be to us both wisdom, righteousness, sanctification, and redemption.—1 Cor. i, 30.

*Q.* By whom is he freely offered in the Gospel?

*A.* By God the Father, as representative of the Godhead.—John vi, 32; Matt. xi, 28–30.

*Q.* Are all sinners warranted to accept of Christ, as he is offered in the Gospel?

*A.* Yes; his mercy extends to the very chief of sinners. It was to save, not the righteous, but sinners, that he came into our world.—1 Tim. i, 15.

*Q.* Is the work which he has accomplished, sufficient to satisfy for the sin of all men?

*A.* Yes; its intrinsic worth is more than sufficient; the price paid was infinite—even the death of the “Lord of glory.”—1 Cor. ii, 8.

*Q.* Why then are not all saved by it?

*A.* It must first be accounted as theirs.—Gal. iii, 6; Rom. iv, 6. It must be appropriated by each individual—John i, 12; and this can only be done through the exercise of faith.—Rom. v, 1; Gal. ii, 16.

*Q.* If then all men would exercise faith on Christ, would all men be saved?

*A.* Yes; it is the declaration of the immutable God: “He that believeth, shall be saved.—Mark xvi, 16.

*Q.* Why then do not all men believe in Christ?

*A.* They are alienated from the life of God through ignorance—Eph. iv, 18; full of enmity against him—Rom. viii, 7; asleep, and dead to spiritual things.—Eph. ii, 1; v, 14. Hence, unless enlightened and made alive, by the Spirit of God, they never will exercise faith on Christ.

*Q.* What prompts God to shine into the heart of any, who are thus alienated from him?

*A.* The Apostle tells us that it is on account of the "great love wherewith he loved us," that he quickens us together with Christ.—Eph. ii, 4, 5.

*Q.* By what expressions is the act of faith represented in Scripture?

*A.* It is called a looking to Christ.—Isaiah xlv, 22. A coming to Christ.—Matt, xi, 28. A flying to Christ.—Heb. vi, 18. A walking in Christ.—Col. ii, 6. And a living with Christ. Gal. ii, 20.

*Q.* Does the Christian, living in faith, perform all the duties indicated in these expressions?

*A.* Yes; the varied necessities of his renewed nature, lead him to the performance of all these duties.

*Q.* How do you illustrate this doctrine?

*A.* When a believer is cast down, from a sense of the greatness of his sin, his faith prompts him to look to Christ.—Psalm cxxi, 1. When the Holy Spirit has just exhibited the

excellence of the redemption wrought out by Christ, and he, in some degree, feels his need of that redemption, he comes to Christ.—Luke xv, 18. When he has discovered his sin in such a degree, that he feels he is near destruction, then his faith leads him to flee to Christ.—Psalm cxix, 59, 60; and so with the many other acts implied in the exercise of faith.

*Q.* Does every believer experience these various states and conditions?

*A.* Not necessarily. Some are at once caused to flee to Christ; they are saved, so as by fire. Others are drawn, and come with timid step.—Jude i, 22, 23. One, throughout almost the whole of his Christian life, can sing, “Surely, goodness and mercy shall follow me all the days of my life”—Psalm xxi, 6; and another is left to cry, “O! that I were as in months past; as in the days when God preserved me.” Job xxix, 2.

*Q.* Can we exercise this faith, and still adhere to our own self-righteousness?

*A.* No; a discovery of Christ by faith, leads us to count all things but loss and dung, that

we may win him, and be found in him; not having our own righteousness, which is of the law; but that righteousness which is by faith on the love of God.—Phil. iii, 8, 9.

Q. State the reasons we have found, making it essentially necessary that we live in the exercise of faith?

A. Without it, we can not see the necessity for, nor the value of the atonement of Christ. It is the instrument employed by God for giving sinners an interest in that atonement. Without it, the Word of God is to us without life or reality, in respect to future things. Without it, our soul's salvation can not be secured. It is the command of God that we exercise it; and the necessities of our nature demand its exercise.



## CHAPTER V.

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THE NATURE AND DUTIES OF THE "NEW OBE-  
DIENCE" TO BE RENDERED BY THE WORTHY  
PARTAKERS OF THE "LORD'S SUPPER.'

"To obey is better than sacrifice, and to hearken than the fat of rams."

*Q.* What do you understand by New Obedience?

*A.* I understand, adorning the doctrine of our Lord and Saviour, by a becoming walk and conversation; adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance, patience, and godliness.—1 Pet. i, 5, 6.

*Q.* Is the observance of these duties necessary to properly observing the ordinances of the Supper?

*A.* Yes. By the performance of these duties, we give evidence to Church officers of our fitness

“to discern the Lord’s body.”—1 John ii, 3. It is also a means of strengthening our own assurance, and increasing our knowledge.—2 Pet. i, 8; James ii, 22.

*Q.* Are these the only results of the performance of these duties?

*A.* No; by persevering in a course of “New Obedience,” we glorify God. — John xv, 8. Manifest our gratitude.—Psalm cxvi, 12, 13. Stop the mouth of adversaries.—1 Pet. ii, 15. Edify our brethren, and increase our own sanctification.—Matt. v, 16; 1 John i, 5.

*Q.* Why do you call the observance of these duties New Obedience?

*A.* Because they are performed from new motives, and for new objects. Motives and objects unknown until God is seen in Christ reconciling the world to himself.—1 Pet. i, 15–18; Psalm xvi, 12.

*Q.* Is this the only reason why it is called “New Obedience?”

*A.* No; it is also called New Obedience, in contradistinction to the obedience required under the dispensation of the covenant of works.

Q. What kind of obedience was then required?

A. A meritorious obedience: "Do this, and live."

Q. Wherein does that obedience differ from what is now required?

A. The one was to be performed to merit eternal life; the other to show our gratitude for it, as a free gift—Psalm cxvi, 12, 13; and to obtain meetness for enjoying it.—1 Pet. i, 22.

Q. Are the duties the same under both dispensations?

A. In part they are. The law by which we could obtain life, under the covenant of works, is now our rule of life—Rom. vii, 7; and, in addition to this, we must exercise the grace of repentance—Acts xvii, 30; and faith toward our Lord Jesus Christ.—Acts xvi, 31.

Q. Was repentance and faith not required to be exercised under the first covenant?

A. No; while man was in innocence, he could not be required to repent. If Christ had never died, or revealed himself as purposing to

die, he could not have been required to exercise faith in the atonement.

*Q.* Are these duties, then, equally binding with the duties of the moral law?

*A.* Yes; they are duties arising out of our now altered relations to God, in view of his purpose concerning us; and, to neglect them, incurs his displeasure, as much as a neglect of the ten commandments, which summarily comprehends the moral law.

*Q.* How do you prove this assertion?

*A.* His dealings with the children of Israel, show conclusively in what light he regards "unbelief." It was this sin that excluded them from the promised land.—Heb. iv, 6. It was this sin, also, that caused them to be cut off from the Church.—Rom. xi, 20. This sin is specially mentioned by the apostle, as the sole cause of their punishment, although they had been guilty, in an aggravated degree, of the breach of nearly all the commandments of the decalogue.

*Q.* Does God punish this sin in those whom

he does not consider particularly sinful in other respects ?

*A.* Yes ; Moses and Aaron were prevented from entering into the promised land, because of a single act of unbelief.—Num. xx, 12.

*Q.* Does he manifest the same displeasure toward the impenitent ?

*A.* Yes ; Christ himself has said, “ Except ye repent, ye shall all likewise perish ;” viz : as those on whom the tower of Siloam fell.—Luke xiii, 3.

*Q.* Mention some other duties, the observance of which is essentially necessary to the Christian.

*A.* He must watch over his heart ; for out of it are the “ issues of life.”—Prov. iv, 23. Habitually perform the duty of prayer.—Matt. xxvi, 41. Be careful to assemble with the people of God, in the courts of his house.—Heb. x, 25 ; and to avoid the company of the profane and ungodly.—Psalm cxix, 115 ; 2 Cor. vi, 14-18.

*Q.* Are these all the duties the Christian is especially bound to perform ?

*A.* No; he is under obligation to perform every duty, to the full extent of his ability, which arises out of his relations to God and his fellow creatures.—Matt. v, 17–19.

*Q.* Where can we find what these duties are?

*A.* In the Bible. It is the sufficient and only rule of faith and practice.—Isaiah viii, 20; Psalm xix, 7.

*Q.* Are there any portions of Scripture where there are summaries of these duties?

*A.* Yes; an epitome of Christian duty is found in Col. iii and iv, 1–6; and, also, in Eph. v and vi; and Rom. xii.

*Q.* Are believers able, of themselves, to perform these duties?

*A.* No; but the Holy Spirit is promised to enable them to perform all their duty.—Phil. ii, 12, 13; John xiv, 26. Christ has said, “without me,” (i. e. without my spirit dwelling in you,) “ye can do nothing.”—John xv, 5.

*Q.* What is the conclusion that ungodly men generally draw from this doctrine of the necessary assistance of the Spirit?

*A.* Since the Spirit is to work in them, both

to will and to do the pleasure of God, they need do nothing themselves.

*Q.* What conclusion does the Christian deduce from this doctrine?

*A.* That since he has the assistance of the Spirit, he is able, and under obligation to accomplish much.

*Q.* Does not the Holy Spirit, in enabling and persuading the Christian to perform the duties of New Obedience, destroy his free agency?

*A.* No; the Christian voluntarily engages in the performance of these duties; they are his work. The Holy Spirit does not exercise faith on Christ, neither does he repent of sin; but he produces both in the Christian heart; and the Christian freely exercises them.—Eph. ii, 8; Acts v, 31.

*Q.* Can we not be Christians without a constant continuance in the performance of all these duties?

*A.* No; these duties, opposed to flesh and blood though they be, must uniformly be practiced: “If any man, (says Christ,) will come after me, let him deny himself, take up his

cross, and follow me.”—Matt. xvi, 24. Without the cross there is no crown.

*Q.* Is the performance of these duties a grievous service?

*A.* It is to the unrenewed nature; hence, the performance of them is called a “crucifying the flesh.” But, to the renewed nature, they are easy and pleasant. The feeling of the renewed heart is, “I will delight myself in thy commandments, which I have loved.”—Psalm cxix, 47. And Christ himself has declared, “My yoke is easy, and my burden is light.” Matt. xi, 30.

*Q.* Must we give evidence to Church officers of our observance of these duties, before we can claim a seat at the table of our Lord?

*A.* Yes; they are “stewards of the mysteries of God”—1 Cor. iv, 1; and judges of the qualifications of members in the Church.—Matt. xvi, 19. Hence, the apostle’s declaration, “If any man obey not our word, by this epistle, note that man, and have no company with him.” 2 Thess. iii, 14.



Q. Are there any other passages which prove the authority of Church officers?

A. Yes; many. The apostle, in his epistle to the Corinthians, tells them, not only not to company with, but also not to eat with a fornicator, or covetous man, an idolater, or a railer; and urges them to put away from among them such a wicked person.—1 Cor. v, 11–13. And Christ himself has said, “If an offending brother neglect to hear the Church, he is to be accounted as a heathen man and a publican.” Matt. xviii, 17.

Q. Are the officers of the Church required to judge the heart?

A. No; God judgeth the heart.—Rom. ii, 16. Office bearers judge only the outward conduct, and professed principles. “By their fruits ye shall know them,” is the rule laid down by Christ.—Matt. vii, 20.

Q. Are they to require a perfect fulfillment of every duty?

A. Every Christian must aim at perfection. Matt. v, 48. Yet all Christians, in this life, do not attain the same degree of perfection; but,

if found striving after it, it is evidence that they are on the Lord's side.—1 Cor. ix, 26, 27. Hence, such should have access to his ordinances, that they may obtain more strength for the warfare in which they are engaged.—1 Cor. x, 16.

Q. In what way can they give evidence that they are striving after perfection in all things?

A. By growing in likeness to Christ. And if, at any time, they should fall by the power of temptation, they must evidence their repentance by turning from their sin, with renewed endeavors to conform more strictly to the Lord's requirements.—Phil. iii, 12.

Q. Are those whom, in the judgment of charity, we must consider Christians, prepared at all times to observe the ordinance of the Supper?

A. No. If they, for the time being, are living in the neglect of any known duty, or cherishing any principle opposed to the requirements of God's law, their right to this ordinance is forfeited, until they repent, and give evidence of their repentance by sincere obedience; for

the feast must be kept, not with the "leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—1 Cor. v, 8.

*Q.* Can you name any of the people of God that, at certain periods of their lives, would have been unfit to sit down at the table of the Lord?

*A.* David, while living in adultery; Solomon, while building altars to strange gods; Peter, before he repented of denying his Lord; for the ordinance is, at least, equally holy with the Passover under the Jewish dispensation.

*Q.* Were those who had an admitted right to eat the Passover, sometimes disqualified?

*A.* Those who were on a journey, or under any uncleanness, were not allowed to eat the Passover at the time appointed.—Numb. ix, 10–13.

*Q.* If proper evidence of correct principles and consistent conduct is furnished, can Church officers refuse admittance to this ordinance?

*A.* No; all who are baptized in a Christian Church can claim admittance there, as their right, if they give evidence of their qualification;

and those keeping them back, would be responsible for preventing them from fulfilling their duty of remembering Christ's death.—1 Cor. xi, 25.

*Q.* Is good standing in other acknowledged evangelical denominations to be admitted as proper evidence?

*A.* Yes; if they require the same qualifications of their members. But if officers of one denomination consider that the officers of another branch of the Church, admit those to membership who live in violation of what they consider a precept, or in opposition to what they consider a principle taught in the Word of God; to admit them, in ordinary circumstances, without other evidence than mere membership in that denomination, would be a violation of their duty.—Matt. xviii, 17; 2 Thess. iii, 14; 1 Cor. v, 11–13; Rom. xvi, 17.

*Q.* Do you then say, that all who differ from what some particular denomination may consider taught as Christian duty, commit sin?

*A.* If that particular denomination has the correct view of the teaching of Scripture,

undoubtedly others are wrong in not obeying it. Yet, each one is bound to adhere to what he considers taught in the Scriptures; for, to act in any other way, would be contrary to conscience, consequently, sinful. — 1 Tim. i, 19; 1 Cor. viii, 12.

*Q.* Must we always act in accordance with our conscience?

*A.* We do not say that we should do everything prompted by conscience; and it would be wrong to do many things not objected to by conscience — 1 Cor. viii, 13; yet we say we must not act contrary to our consciences.

*Q.* Why would it be wrong to act contrary to our conscience?

*A.* Because God has placed it in our nature as a guide, and we have no authority to throw aside this guide; if we do, we can not avoid suffering the penalty, or the punishment of an accusing conscience. — Acts xxiv, 16.

*Q.* Do not the consciences of men prompt them sometimes to the performance of wrong actions?

*A.* Yes; as in the case of those who have their conscience "seared," and the professors of

false religions. These are often prompted by their consciences to do what is altogether opposed to the teachings of Scripture.

*Q.* Do they then sin whether they obey it or not?

*A.* Yes. Hence the necessity of having their consciences enlightened; and then to act in accordance with its dictates, is proper and right.—Rom. ii, 14, 15.

*Q.* What is the rule by which we must try our consciences?

*A.* The Word of God. It alone can direct us in duty, in the relations we sustain to God, ourselves, and our fellow-creatures.—Isaiah viii, 20.

*Q.* Will God accept of no work, as duty, except it be commanded in his Word?

*A.* No; our whole duty is set forth in the Scriptures.—Micah vi, 8. Nothing is left for man's devising; on the contrary, the doctrines and commandments of men, are reprobated.—Matth. xv, 19.

*Q.* May we perform the duties commanded, yet not in an acceptable manner?

*A.* Yes; we may perform duties proper in themselves, yet if with improper motives, or without

confidence in their rectitude, they would be sinful. "Whatsoever is not of faith is sin;" and "without faith it is impossible to please God."—Heb. xi, 6.

*Q.* What do you mean by "faith," in the sentence quoted?

*A.* It means, confidence; and the meaning is, that without confidence in the rectitude of the action performed, it could not be done, so as to please God.

*Q.* Can the Christian of himself perform any duty, so as to render its performance pleasing to God?

*A.* No; the words of Christ are, "without me ye can do nothing."—John xv, 5. As the branches of the vine require nourishment from the parent stem, so believers need grace and strength, from Christ, in order to the bringing forth of fruit to God.—John xv, 1-5.

*Q.* Is the fact that believers are dependent on Christ a reason why they should be negligent of duty?

*A.* No; but on the contrary, feeling that his sufficiency is of God — 2 Cor. iii, 5 — he ought

with all the more diligence to follow those who, through faith and patience, inherit the promises. Heb. vi, 12.

*Q.* Can we merit pardon of our sin by a strict performance of the duties included in the expression "New Obedience?"

*A.* No; when we have done all that we can do, we are yet unprofitable servants.—Luke xvii, 10. Yet the good works of believers are pleasing to God.—Heb. viii, 25. And he rewards them both in this life, (Deut. xxviii, 1–14; Matth. v, 5; Prov. xiv, 34,) and that which is to come.—Rom. ii, 7; Prov. xxiv, 12.

*Q.* If God rewards good actions, could that reward not be the pardon of sin?

*A.* No; our sins can only be pardoned on account of the satisfaction rendered by Christ.—Rom. iii, 20. Our own works, no matter what may be their number and character, can give no satisfaction to justice; consequently can not merit pardon or eternal life.—Luke xvii, 10.

*Q.* What is the difference between receiving the pardon of sin, and any other reward, that may be promised by God?



*A.* Pardon of sin could not be given until the law was made honorable, and justice satisfied.—Exod. xxxiv, 6–7; Nahum i, 3. But pardon of sin being obtained, through Christ, degrees of happiness can easily be given, in consistency with justice.—2 Cor. ix, 6; Dan. xii, 3.

*Q.* Is there any analogy between this doctrine, and God's dealings with believers on earth?

*A.* Yes; we find even now, that those who follow on to know the Lord, find in their own experience, the fulfillment of the promise, “Then shall we know.”—Hosea vi, 3. And those, who trust in him, experience the blessedness of so doing.—Psalm xxxiv, 8.

*Q.* Is this also true in reference to the observance of the sacrament of the Supper?

*A.* Yes; many Christians can testify that in the observance of that ordinance, they “Sat under Christ's shadow with great delight, and his fruit was sweet unto their taste.”—Cant. ii, 3.

*Q.* Does he deal with unbelievers in the same way?

*A.* Yes; they are here rewarded according to

their works — the industrious are prospered, and the slothful come to poverty ; whatsoever a man sows, that he surely reaps.—Gal. vi, 7.

*Q.* State what are the reasons we have found, why we should engage in the performance of the duties of “ New Obedience ? ”

*A.* We must perform these duties, because by so doing we evidence our qualifications for observing the ordinance of the Supper.—1 John ii, 3. Strengthen our assurance that we are Christ’s. 1 John ii, 14. Increase our knowledge.—2 Pet. i, 8. Glorify God.—John xv, 8. Stop the mouths of adversaries.—1 Pet. ii, 15. Edify our brethren.—Matth. v, 16. And increase our own sanctification.—1 John ii, 5. Because the Holy Spirit is promised to assist us.—Phil. ii, 12–13. And the neglect of these duties is punished, both here and hereafter.—Num. xx, 12 ; Matth. xxv, 42–43. And the observance rewarded, here and hereafter.—Deut. xxviii, 15 ; Matth. v, 5 ; xxv, 35, 36.

## CHAPTER VI.

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### THE STATE OF HEART NECESSARY TO WORTHILY PARTAKING OF THE ORDINANCE OF THE SUPPER.

“He did evil, because he prepared not his heart to seek the Lord.”

*Q.* What is the state of heart which the Christian should possess at the “Lord’s table?”

*A.* He should have a feeling of dependence on Christ, humility, sorrow for sin, love and joy, and desire for the Spirit’s influence.—Cant. iv, 16.

*Q.* What do you understand by a feeling of dependence on Christ?

*A.* That feeling which the apostle describes, in the expression, “Having no confidence in the flesh,” and “Counting all things but loss, for Christ;” a feeling that in ourselves there is no

hope, but sufficiency of righteousness, and strength, in Christ.—Isaiah xlv, 24.

*Q.* Can this dependence be exercised without assurance of God's love?

*A.* Yes; the believer may, and often does, cling to Christ amid doubts and darkness; it is then that he specially needs to cast himself on the Lord. Hence the exhortation of the prophet: "Let him who walketh in darkness, and hath no light, trust in the Lord, and stay himself upon his God."—Isaiah l, 10.

*Q.* Is assurance that we are the people of God, that we have a saving interest in Christ, necessary in the observance of this ordinance?

*A.* It is desirable and beneficial, at all times, to the Christian, yet not essential to his salvation. The relation of father and son can not in any way be effected by the ignorance of the latter; yet it might be productive of much happiness to the son, to have his ignorance removed.

*Q.* Why is this dependence necessary, in approaching the table of the Lord?

*A.* Without this feeling of dependence, we could not properly estimate our need of an

interest in the covenant of grace. Hence, we could not gratefully desire and receive its seal. Matth. ix, 12.

*Q.* What do you understand by a feeling of humility?

*A.* It is that feeling which prompts the expression, "I am less than the least of all saints," and which leads its subjects to beg for pardon, wholly as a gift of grace.

*Q.* What is the difference between the feeling of dependence on Christ, and humility?

*A.* The former is produced by a contemplation of the absolute need and suitableness of Christ; the other by looking upon our own vileness.

*Q.* Is the possession of the grace of humility pleasing to God?

*A.* Yes; he declares that he delights to dwell with him who is of an humble and contrite heart, and who trembleth at his word.—Isa. lxvi, 2.

*Q.* Had the disciples of our Lord any of this humility when they surrounded the table at the first institution of this ordinance?

*A.* Yes; as is evident from the suspicion with

which they viewed their own character. When Christ said one of these should betray him, they began, every one of them, to say, "Lord, is it I?" Matth. xxvi, 22.

*Q.* What do you understand by a feeling of sorrow for sin?

*A.* I understand that feeling of pain which is produced by the thought that we are sinners, and which fills its subject with carefulness, indignation, vehement desire, and revenge against sin.—2 Cor. vii, 10, 11.

*Q.* Why is sorrow for sin necessary in approaching the table of the Lord?

*A.* Without such a sense of sin as produces sorrow, we could not appreciate the worth of Christ. It is when the believer sees his own nothingness and utter helplessness on account of sin, that he realizes the value of the knowledge which is found in Christ.—Phil. iii, 7, 8.

*Q.* Is confidence in self incompatible with confidence in Christ?

*A.* Yes; trusting in ourselves is altogether opposed to trusting in Christ. "We have," says the apostle, "the sentence of death in ourselves,

that we may not trust in ourselves, but in God." 2 Cor. i, 9. The Pharisee who accompanied the publican to the temple to pray, trusted in himself, but not in Christ. It was otherwise with the publican, and he received the blessing.—Luke xviii, 11, 12.

*Q.* What do you understand by a feeling of love to Christ?

*A.* That high appreciation which is produced in the heart, when we properly apprehend his love for us.—1 John iv, 19.

*Q.* How does this love manifest itself?

*A.* By obedience to the commandments of Christ, John xix, 23; and also by unwearily seeking nearness and communion with him, Cant. iii, 1, 2; and loving the objects of his love.—1 Thess. iv, 9.

*Q.* Why is this love necessary to worthy communicating?

*A.* Because this ordinance is a feast of love. To stir up a loving remembrance of Christ, is the end of its institution. It was not instituted to convert sinners, but to deepen the love of saints.—1 Cor. xi, 24, 25.

*Q.* What do you understand by a feeling of joy, in approaching the table of the Lord?

*A.* I understand that calm serenity of soul, that gladsome rest in Christ, which results from a proper apprehension of his character, 1 John i, 4, and which the apostle possessed when he said, "I am filled with comfort, I am exceeding joyful in all my tribulations."—2 Cor. vii, 4.

*Q.* Why is this feeling necessary in the observance of the Supper?

*A.* Because by it we manifest our confidence in the work which Christ has accomplished.—Isa. lxi, 10. It is also becoming, in view of the near manifestation of Christ to his people in the Supper.—Matth. ix, 15.

*Q.* Are these feelings of dependence, humility, sorrow for sin, love, and joy, all to be exercised every time we approach the table of the Lord?

*A.* It is essential that the Spirit who produces them be in our heart, and our soul's prosperity depends much on their exercise; yet the believer may not be able to detect, at all times, their working in his heart. If any of them be distinctly apprehended, with thankfulness their



subject should draw near, to draw water out of this "well of salvation," to have his graces excited by this means of grace.—John vi, 37.

*Q.* What should be the subject of the believer's meditations at the table of the Lord?

*A.* He should meditate on the death of Christ, which this ordinance "shows forth:"—the necessity of it, Heb. ix, 22; the nature of it, Isa. liii, 5; the truth of it, 1 Cor. xv, 3; its adaptation to our necessities, 1 John i, 7; and the infinite love which originated it, Eph. v, 25.

*Q.* Why should the believer meditate on the necessity of the death of Christ?

*A.* If he is not convinced of the necessity of the atoning sacrifice of Christ, he could in no degree realize its value; hence could not engage with delight in commemorating it.

*Q.* Why should the communicant meditate upon its nature?

*A.* That his views of the holy and just character of God, and his abhorrence of sin, may be increased and intensified.

*Q.* Is a view of the nature of the work of Christ adapted to produce this effect?

*A.* Yes. A knowledge of the fact that Christ must bear our griefs and carry our sorrows, be stricken, smitten of God, and afflicted, Isa. liii, 4, in order that we might be made righteous, 2 Cor. v, 21, presents clearly before us God's holiness and justice, and his abhorrence of sin.

*Q.* Why should we meditate on the truth of Christ's death?

*A.* Without a confident belief of the truth of his death, and also of his resurrection, we could not have a sure ground of hope in reference to our soul's safety; for if Christ has not died and risen again, "our faith is vain, we are yet in our sins."—1 Cor. xv, 14.

*Q.* Why should we meditate on its adaptation to our necessities?

*A.* It is a perception of its entire adaptation to meet all our necessities, that produces in us a confidence in, and enables us the more boldly to "show forth his death." It is when we are persuaded that the blood of Christ cleanseth from all sin, 1 John i, 7, that we are willing publicly to declare that our hope and confidence are placed in him.

*Q.* In what does the adaptation of the work of Christ specially consist?

*A.* In the abundant provision made to save those who trust in it, both from the power and the penalty of sin; that is, it amply provides both justification and sanctification.—1 Cor. vi, 11.

*Q.* Why should we meditate upon the great love which originated it?

*A.* That by the contemplation love may be produced in our own hearts. “We love God, because he first loved us.”—1 John iv, 19.

*Q.* In what manner should we meditate upon these subjects?

*A.* With deep humility, Matth. viii, 8; and with prayer that God would send forth his light and truth, to lead us in the way of truth.—Psalm xliii, 3.

*Q.* What will be the effect of realizing, in some good degree, the adaptation of Christ as the sinner's Saviour?

*A.* A desire to observe all the ordinances of his house, and to implicitly trust in the provisions of his grace.—Psalm xliii, 4, 5.

*Q.* Does the Christian always possess the same state of heart?

*A.* No; it varies, just as it did before his conversion, although perhaps not in the same degree, nor with the same frequency. Yet at one time, he is full of gratitude, and possesses feelings of self-dedication—Psalm cxix, 59–60; at another time, forgetful of his profession, and high calling, he cherishes sin in his heart.—2 Sam. xi, 3.

*Q.* If he be a Christian, does it matter what state of heart he possesses, when he comes to the table of the Lord?

*A.* Yes; for the observance of the ordinance externally, without God's blessing, avails nothing, and God will not bless, if iniquity be regarded in the heart.—Psalm lxvi, 18.

*Q.* Must we altogether be free from sin, before we can expect the blessing of God on the performance of our duty?

*A.* No; but we must not be lovers of sin; the people of God may, as the apostle expresses it, be "sold under sin," but if they "sell themselves to do iniquity," God can not bless them.

*Q.* State then what are the feelings of heart, which the Christian should aim specially to possess, when approaching the table of the Lord.

*A.* A dependence on Christ, and confidence in his work.—Psalm lvi, 54. Humility of soul, and sorrow for sin.—Luke xviii, 13–14. Love to God, and our fellow-men.—Psalm cxlv, 20; 1 Peter i, 22. Joy in the sufficiency of Christ, and desire for the Spirit's influences.—1 Peter i, 8; Cant. iv, 6.

## CHAPTER VII.

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THE NATURE OF THE "BENEFITS" THAT RESULT FROM A PROPER OBSERVANCE OF THE SACRAMENT OF THE SUPPER.

"Bear much fruit, so shall ye be my disciples."

*Q.* What are some of the benefits, resulting from a proper observance of this ordinance?

*A.* If we worthily observe this ordinance, our faith is strengthened, our love increased, our repentance deepened, our hatred to sin, and knowledge of its nature, increased; and our estimate of the worth of the immortal soul, heightened.

*Q.* In what way does it strengthen our faith?

*A.* The fact that such an ordinance is observed, is evidence indisputable of the death of Christ, and the elements used sensibly present

before our minds, the object of that death; thus we have a foundation for the exercise of our faith, and faith is strong in proportion to the strength of its foundation.

*Q.* How do you illustrate this doctrine, that faith is strong, in proportion to the strength of its foundation?

*A.* If an incident is reported to us, as having occurred at a certain time, in a particular place, the foundation on which we credit the report, or in other words, build our faith, is the testimony we have received, regarding the occurrence; now in proportion to our perception of the strength, or reliableness of the testimony, in the same proportion our faith or certainty in the truth, that such an event has occurred, is increased.

*Q.* But in what way does the observance of the ordinance of the "Supper," increase our certainty, regarding the sufficiency of the work of Christ?

*A.* The appointment of this ordinance, for the benefit of believers, is evidence of his love; its preservation in the Church, is evidence of his power; and the elements used, prefigure its

adaptation to our nature. And if the love, power and adaptation of Christ as a Saviour, be realized, we can not doubt of the sufficiency of his work.—John x, 28.

*Q.* In what way does the observance of this ordinance increase our love?

*A.* Its observance sensibly presents before our minds, the sufferings of Christ—and the fact that he endured such sufferings, on our behalf, is indisputable proof of his love—Rom. v, 8; and the contemplation of his love, begets love in us.—1 John iv, 19.

*Q.* Is it beneficial to the Christian to have his love for God increased and strengthened?

*A.* Without love to God he could not be a Christian—1 Cor. xvi 22; and in proportion to the extent of that love, is his filial confidence—1 John iv, 18; and when filial confidence in God is attained, we are made possessors, on earth, of a joy the world can neither give nor take away, a joy unspeakable, and full of glory.—1 Pet. i, 8.

*Q.* In what way is our repentance deepened by the observance of this ordinance?

*A.* To look upon Christ as the “pierced



one," leads to mourning—Zech. xii, 10; and this we do, in a special manner, in the ordinance of the Supper; a contemplation of his agonizing death, as the effect of sin can not but fill us with a holy hatred of its nature.

*Q.* Is deepening of repentance a thing to be desired by the Christian?

*A.* Yes; if he would obtain nearness to God, and receive the abundant consolations of his grace, for God "knows the proud afar off," but delights to dwell with the broken heart, and the contrite spirit, and healeth and bindeth up their wounds.—Psalm xxxiv, 18; cxlvii, 3.

*Q.* How does the observing of this ordinance increase our hatred to sin, and our knowledge of its nature?

*A.* The emblematic representation of the sufferings of Christ, in this ordinance, can not fail to impress upon our minds, the odious nature of sin, and perceiving its nature, we can not but be filled with hatred toward it.

*Q.* Is the increase of the knowledge and hatred of sin, a thing to be desired?

*A.* Yes; when we discover the deadly nature

of our disease we see then the need of a Physician.—Matt. ix, 12. Now a knowledge of the nature of sin, is equivalent to a discovery of our miserable condition, and necessary to compel us to absolute dependence on the “Physician of souls,” and to fill us with hatred of sin; and hatred of sin is absolutely necessary to our forsaking it and desiring holiness.

*Q.* In what way does the proper observance of this ordinance increase our estimate of the soul’s worth?

*A.* We have in this ordinance vividly presented to our minds the estimate put upon it, by God its Creator, who, to deliver it from the power and penalty of sin, “spared not his only-begotten and well-beloved Son.”—John iii, 16.

*Q.* What would be the effect upon us, of having in some degree, a proper estimate of the soul’s worth?

*A.* We would be more careful of its interests, more desirous of securing its eternal safety; and a consciousness of possessing such a treasure, would inspire us with a feeling of dignity and responsibility, that would be a safeguard,

against many of the "wiles of the wicked one."

*Q.* Does a feeling of responsibility and dignity, nerve against temptations?

*A.* Yes; an excellent illustration of this is found in the history of Nehemiah, who, when tempted to desert the work of the Lord, answered, "Should such a man as I flee?"—Neh. vi, 11.

*Q.* Are there any other effects following a proper estimate of the soul's worth?

*A.* Yes. It is contrary to our nature to despise anything considered by us as valuable. Hence, having before our minds a high estimate of the worth of the immortal soul, we could not despise our fellow men, possessors of this valuable thing.

*Q.* Is this doctrine illustrated in the life of the Christian?

*A.* Yes; the history of our world shows, that just in proportion to the influence of Christianity, philanthropy toward our race has manifested itself. The change in the conduct of

Saul, (afterward the Apostle Paul,) shows the working of this principle.

*Q.* What was that change?

*A.* Before his conversion, he madly persecuted the Christians, and he was without care or feeling regarding the interests of their souls. Acts ix, 1. But, after his conversion, he was willing to suffer death, "as an accursed one," to secure the safety of the souls of even his bitterest enemies.—Rom ix, 3.

*Q.* Is this the only way the observance of this ordinance induces the love of mankind?

*A.* No. The fact that in this ordinance we have clearly presented before our minds "the great love wherewith Christ loved us" in common, leads us to deduce the conclusion, "If God so loved us, we ought also to love one another." 1 John. iv, 11.

*Q.* Ought we not, then, to cherish special love for fellow Christians?

*A.* Yes; for this ordinance is the token of our common union to Christ—1 Cor. xi, 16;

and, also, of our union one toward another.  
1 Cor. x, 17.

*Q.* But does not hatred often exist among those who profess to be in union with Christ?

*A.* Yes; but never because they think each other Christians; but because they conceive each other to be lacking in the proper evidence of Christianity, or belying their profession, by breaking, or conniving at the breach of some commanded duty.

*Q.* Are there any other benefits that flow to us from the proper observance of this ordinance?

*A.* Yes; it is a source of consolation, under the trials of the present life. It supplies comfort, under the consciousness of guilt, and under a sense of our weakness and danger.

*Q.* In what way is it a source of consolation under the trials of the present life?

*A.* If properly observed, it gives us confidence in, and a foretaste of the blessedness implied in the promise, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."  
2 Cor. iv, 17.

*Q.* Is this the only way in which it ministers consolation?

*A.* No; by contemplating in the ordinance the value attached to our spiritual welfare, by our divine Redeemer, we are led to put a lesser estimate on earthly things; hence, we feel less sorrow at being deprived of them.

*Q.* Is this fact found to be true in the history of men?

*A.* Yes; it is a truth indisputable, that while men of the world have refused to be comforted, and have even become insane, and sometimes committed suicide, at the loss of worldly possessions, yet the Christian, when his faith was in proper exercise, with contentment and calmness, under the same dispensation, would declare, "It is the Lord; let him do what seemeth him good."—1 Sam. iii, 18.

*Q.* In what way does the observance of this ordinance supply comfort under the consciousness of guilt?

*A.* It sensibly sets before us the reality of the sacrifice made for sin, and the fact that that sacrifice has been accepted by God; hence, we

deduce the conclusion, that we may safely trust to it for pardon of sin, and reconciliation with God.

*Q.* In what way does the observance of this ordinance set before us the reality of the acceptance of the work of Christ?

*A.* The preservation of this ordinance in the Church—yea, the preservation of the Church itself—is owing to the fact, that Christ is exalted “head over all things to the Church.” Eph. i, 22. And his exaltation is proof of the acceptance of his work; for it was part of the reward promised to him when his work on earth should be accomplished.—Heb. xii, 2.

*Q.* How does the observance of this ordinance supply us with comfort under a sense of our weakness and danger?

*A.* We have, both in the nature and time of the institution of this ordinance, clear evidence of the love and care of Christ for his people; evidence that he knows, and is careful to provide for the weakness and the waywardness of those engaged in the conflict with sin; and this thought, when fully perceived, comforts the

heart of the desponding believer. — Heb. iii, 15, 16.

*Q.* What are the benefits we have found result from a proper observance of this ordinance?

*A.* The strengthening of our faith, and the increasing of our love for Christ; the deepening of our repentance, and the augmentation of our hatred to sin, and knowledge of its nature; the heightening our estimate of the value of the immortal soul; the inducing of love for mankind, but especially Christians; the supplying of consolation under temporal trials, and of comfort under a sense of weakness and danger.

*Q.* What, then, is the conclusion we deduce from the facts stated in the various chapters?

*A.* That we ought, as intelligent and responsible beings, to use every effort to obtain the necessary qualifications, and then heartily engage in celebrating the ordinance of the “Lord’s Supper.”



ESSAY  
ON THE RELATIONS  
OF  
BAPTIZED YOUTH  
TO THE  
CHURCH.

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BY  
REV. JOSEPH CLAYBAUGH, D. D.

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"I will be a God to thee and thy seed.



ESSAY  
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THIS world is continually changing its inhabitants: "One generation passeth away, and another generation cometh; but the world abideth forever." What is true of the world at large, is true of every community in it: the children are to take the place of their fathers; and, if there are no children to do so, the community must cease to exist. Also, the prosperity of any community depends on the character of the succeeding generations. If in the State, for example, the rising generation grows up enlightened, patriotic, and virtuous, the State will prosper; otherwise, it must decline. So sensible of this have

all well-regulated governments been, that they have bestowed much pains, though far less than requisite, on the education of their youth.

These principles apply to the Church. God gives the Church a seed,—his promise is to that seed as well as to the fathers—and, by this seed, the Church is perpetuated, while the fathers are removed.

But, on looking over the Church, a painful fact meets our eyes—one which does not occur in any other well regulated community: *a large portion of her youth, as they rise, go over to the enemy.* We see, as a general fact, the children of the Church, till they arrive to something like years of maturity, apparently insensible of their peculiar relations to the Church, and of their peculiar rights, privileges, and duties, as her children. Too generally, they pass through the years of childhood and of early youth, unconscious that they should *now* maintain a character, and prepare themselves to act a part through life, far different from that of the children of the world. They count themselves not members of the Church, till admitted to a

seat at the Lord's table. This is usually called *joining* the Church, as if they were not members before. Previously to this, they feel as if the Church had no jurisdiction over them, and that they are at liberty to live, as other young people, in the ways of their own hearts, and after the sight of their own eyes. They never dream, that, by continuing impenitent and careless, they contract peculiar guilt; and, should they fall into immoral practices, or forsake the house of God, they would consider it a stretch of power in the Church to look after them.

Instead of growing up with the spirit and character of citizens in the commonwealth of Israel, appreciating their privileges, and feeling their responsibilities, they grow up with the spirit and character of the world. Instead of considering, that to "show forth the Lord's death" is a duty and privilege, for the *early* performance and enjoyment of which they should be prepared, by early becoming acquainted with the Saviour, and believing on his name, they look upon it as a duty which will not devolve upon them till they are fully grown

up; and that then a few months' serious deportment, with attention to the Bible and the catechism, will fit them to make a profession of religion; and, consequently, that during their childhood and youth, they may indulge in the gayety, levity, and follies customary with persons of their age; provided they keep clear of those few flagrant enormities of peculiar and lasting scandal, for which they would have to give satisfaction before they could be admitted to the Lord's table.

In consequence of the relation and standing of children in the Church being either not understood or not duly appreciated, the instruction afforded to children is seldom adapted to reach their consciences; in too many cases they are left to grow up in ignorance, and left to their own course, in hope that when they come to years "they'll know better," and be "brought in;" and, should they eventually "turn out wild," the minister is blamed, because they are not converted. But where instruction is not altogether neglected, it is attended to rather as a task, without any very definite object, and there-

fore heartless, and uninteresting, and irksome. Serious attention to divine things is seldom enforced till toward adult years, and perhaps not even then. Care is seldom exercised to lead children to maintain a holy and devout life. Early piety is indeed a rare thing. Religion is usually deferred as the concern of riper years. The frivolities and vanities of youth are deemed allowable. A prescriptive right is felt to prostitute the heart to sin and vanity, before it is dedicated to the Saviour. When the period for making a profession of religion comes, vain and sinful habits, perhaps ungodly, or at least ensnaring and embarrassing connections, are formed, and the profession of religion is put off, or, if made, is rather a mere thing of course, in compliance with custom or the desire and example of friends; the world is renounced only in form, and instead of "Israelites indeed, in whom is no guile," we too often have, for church-members, those who strive to serve God and Mammon; persons who, though they may have the form of godliness, deny its power. But in many, very many instances, a profession of

Christ never is made ; but the seed, the baptized members of the Church, turn their backs upon her, deny the Lord Jesus Christ, in whose name they were baptized, and appear in the ranks of his open enemies. Or, if they continue an outward respect to religion, they defer, and defer the profession of Christ, till they sink down into a state of the most callous insensibility.

The evil is increasing. There is an infidelity insidiously stealing into the Church, and corrupting her youth, particularly in our cities and larger towns. In such localities, young men rarely make a profession of religion. The Christian profession is chiefly confined to the other sex, and in too many cases, it is to be feared, it is with them a mere matter of fashion and form.

All this shows the necessity of directing attention to the relation of baptized youth to the Church, and their consequent duties and obligations. And in this essay it is my desire to bring this subject under the serious and prayerful consideration of our young people.



And, my dear young friends, I would have you to lay it to heart,

THAT YOU ARE MEMBERS OF THE CHURCH OF GOD, AS TRULY AND AS FULLY AS YOUR PARENTS. This is evident from the names by which the Church is called — the *family* and *household* of God, His *kingdom*, the *commonwealth* of Israel, the Lord's *flock*, etc. Does not the family, the household, the kingdom, or the commonwealth, always include the children and youth that may belong to it? Are they not, according to their ages, members of the body? Are not the children and youth of our free and favored commonwealth, members of it, and partakers, according to their ages, in its peculiar privileges and institutions? Accordingly, Christ says of his kingdom, the Church, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Are not the lambs members of the flock, and partakers, according to their age, of its food and of the shepherd's care, and in estimating its value, its wants, and its treatment, does he not take them into the account? So, of Christ, the

Good Shepherd, it is said, "He shall feed his flock like a shepherd; he shall gather the *lambs* with his arms, and carry them in his bosom." And in his charge to Peter, a charge binding all ministers of the Gospel, he shows his concern for them — "Feed my *lambs*."

In the first constitution of the Church, and its separation from the world by a visible seal, God included children along with their parents, and took care that the seal of membership should be applied to them. To the father of the faithful he said, "I will be a God to thee and to thy seed after thee;" and directed him to circumcise every man-child along with himself, as a token of the covenant between God and them. The Gospel was preached to Abraham, in the promise, "In thee shall all nations be blessed."—Gal. iii, 8. This promise was thrown into a covenant, and sealed by circumcision.—Gen. xvii, 1–14. The rite of circumcision signified and sealed, the same as baptism does, "the righteousness of faith."—Rom. iv, 11, 12; Col. ii, 11, 12; Acts ii, 38; 1 Pet. iii, 21, with Deut. xxx, 6. The New Testament Church is

a continuation of that society which was founded in Abraham's family, and organized with a visible seal of membership.—Rom. xi, 16–24. The stock of the good olive-tree was then planted, into which, when the Jews, the natural branches, were broken off, the gentiles were grafted. The stock remains. The society continues — the identical body or Church — though its membership, and its form of dispensation have changed. Circumcision, then, was the sign and seal, or token, of the same covenant, the same promise, and the same Gospel, and to the same society, as baptism is. That society was the Church, and it included the children with the parents. They were, equally with their parents, embraced in the covenant, and marked with its significant and distinguishing seal, as a peculiar people, separate from the world.

And, in the subsequent exhibitions of this covenant, and promises made to the Church — promises to be verified to her in New Testament times — the same principle is recognized. Thus, in Isaiah xlv, 2–5, “ Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have

chosen: For I will pour water upon him that is thirsty, and floods upon the dry ground; *I will pour my Spirit upon thy seed, and my blessing upon thine offspring*; and they shall spring up as among the grass; as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel." In Isaiah, liv, 13, "All thy children shall be taught of the LORD, and great shall be the peace of thy children." Again, in Isaiah lix, 20, 21, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD; as for me, this is my covenant with them, saith the LORD: My Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." And again, Isaiah lxi, 8 and 9, "I will make an everlasting covenant with them; and their seed shall be known

among the gentiles, and their offspring among the people: All that see them, shall acknowledge them, that they are the seed which the LORD hath blessed," And again, Isaiah lxxv, 23, "They are the seed of the blessed of the LORD, and their offspring with them."

This covenant, sealed promise, first given to Abraham, and thus handed down by the prophets to the New Testament Church, the apostle Peter takes up on the day of Pentecost, in the opening of the new dispensation, and proclaims, "THE PROMISE IS TO YOU AND TO YOUR CHILDREN." And, in accordance with this, the apostle of the gentiles says, that the children of even one believing parent are "holy." 1 Cor. vii, 14, "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." "*Holy*" — not merely *legitimate*; for certainly the apostle would not maintain that Christian faith was necessary to legitimate marriage and offspring: nor yet *spiritually* holy; for that would contradict both Scripture

and experience ; but *federally* holy—belonging to God as members of that Church which is bound to him as visibly a peculiar and covenant people.

We sometimes hear the baptized children and youth of the Church spoken of as *partial* members of the Church, but not members in full. This is absurd. You might as well talk of some members of the natural body being members only in part. The fingers and toes are small ; are they, therefore, only in part members of the body ? Are they not, in their place, as fully members as the head is a member in its place ? Are not children, in their place, as fully members of the family, or commonwealth, as the parents are in their place ? and are they not, according to their years, as fully entitled to all the privileges of the family or commonwealth ? Have they not, in virtue of their membership, as full and perfect a right to those privileges which are suitable to their years, as the full-grown members have to the privileges which are suitable to their years ? And is it not so, also, in the Church of God ?

And if, in the Church, children are only members in part, then they are partly members of some other body ;—that is, partly members of the Church, and partly of the world ; partly of the household of faith, and partly of the family of Satan ; partly subjects in the Redeemer's kingdom, and partly in the Devil's ; partly aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world ; and yet, partly, no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ! Absurd as it is, I fear that in too many places this has been the light in which, practically, the youth of the Church have been regarded ; and, if we look at their training, it would really seem as if it were felt that the Devil had a right to them ; at all events, things have been so managed, that, in the issue, very many have fallen to the Devil's share. I can even point out, here and there in the Church, a hoary-headed member, whose children and grandchildren are all serving in the rank and file of the enemy.

Our subordinate standards are explicit in declaring the Church membership of baptized children. They know nothing of the absurd figment of members *only in part*. In the Confession of Faith, chapter xxv, section 2, we find the following words: "The visible Church *consists* of all those throughout the world that profess the true religion, *together with their children.*" The same is taught in the book of Church Government, chapter i, section 1: "Particular Churches are *made up* of visible saints, *and of their children.*" Again, in the Confession, chapter xxvii, section 1, it is asserted of both the sacraments—Baptism and the Lord's Supper—"that they are instituted by God, *to put a visible difference between those that belong unto the Church and the rest of the world.*" When, therefore, the children of the Church are baptized, their baptism puts a visible difference between them, as "*belonging to the Church,*" and the rest of the world. In the Larger Catechism, Question 162, it is stated, that "the Sacraments are instituted by Christ in the Church, to signify, seal, and exhibit



it unto those that are *within* the covenant of grace, the benefits of his mediation, etc. ; and to distinguish them from those that are *without*. In Question 166, on the subject of Baptism, it is stated, that “infants descending from parents, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, *within the covenant*, and to be baptized.” And, in Question 165, and likewise in the Confession, chapter xxviii, we are told, that “baptism is a sacrament, whereby the parties baptized, are *solemnly admitted into the visible Church*, and enter into an open and professed engagement to be *wholly and only* the Lord’s.”

And in the Form of Church Government, Book I, chapter iv, section 2, paragraphs one and two, we find, among the “Principles of Church-fellowship to be *carefully attended to by Sessions*,” the following :

“1. Visible membership is *solemnly recognized* by admission to the seals of the covenant of grace, viz: Baptism and the Lord’s Supper.

“2. These sacraments being seals of the *same* covenant, and representing the *same* benefits,

*can not be disjoined with respect to the right and duty of receiving them. Therefore, all baptized persons, being, by their baptism, acknowledged members of the visible Church, are bound, by the baptismal vow, to show forth the Lord's death, when arrived at the years of discretion—and are the lawful subjects of Church government."*

These extracts from the received standards of the Church, support the following principles: 1. The children of believers are members of the Church by birth, and therefore have a right to baptism, which is a sealing ordinance in the Church. Therefore, 2. Baptism does not confer Church-membership on them—it only recognizes it. It is true, it is said, that by it we are "solemnly admitted into the visible Church;" but this only means, that baptism is the *initiatory* rite by which Church-membership is first publicly and solemnly recognized. Adults from the world, professing faith in Christ, are first received into membership by the Session, and so come to be regarded as "within the covenant," and it is only on this ground that they are baptized, and thereby solemnly and publicly

recognized as members of the Church. So infants of believing parents are members by birth, and are therefore regarded as within the covenant, and proper subjects of baptism, by which they are publicly and solemnly acknowledged as belonging to the Church. By his inauguration a man is said to be solemnly inducted into office, but the office is previously conferred by the vote of the people; and it is only on the ground that the office belongs to him, that he is thus inducted into it. So in relation to Church-membership and baptism.

3. Baptism distinguishes the children of believers, as Church-members, from the world. It puts a visible difference between them, as within the covenant, and the children of the world, as those that are without.

4. By their baptism, they are brought into an open and professed engagement to be—just like all the people of God—*wholly* and *only* the Lord's; which engagement implies an open and professed renunciation of sin, Satan, and the world.

5. As members of the Church, they are under her jurisdiction—have a right to her privileges—

and it is their bounden duty to submit to her jurisdiction and to use her privileges. It is absurd to suppose, that persons can be citizens of a government and yet not under its laws, nor entitled to its immunities; and it is impious to suppose that the kingdom of Christ involves an absurdity. The subjection of baptized children and youth to the laws of the Church is explicitly taught in our book of Church Government, as just quoted: "All baptized persons, being by their baptism acknowledged members of the visible Church, *are the lawful subjects of Church government.*" Their being entitled to all the privileges of the Church is taught just as plainly: "These sacraments," viz: Baptism and the Lord's Supper, "being seals of the same covenant and representing the same benefits, can not be disjoined with respect to the *right* and the *duty* of receiving them."

But they are under the jurisdiction, and entitled to the privileges of the Church, according to their years—while they remain children, as *children*, and when they grow up to youth, as *youth*; and when they come to mature years, as

*persons of mature years.* The government and discipline of the Church are to be adapted to their age and attainments, and the privileges extended to them should be suited to their capacities.

In order to partake of the Lord's supper, it is requisite for a person to be able to "discern the Lord's body," and also to "examine himself;" otherwise he "eats and drinks unworthily." Children may at a very early age have this knowledge, and whenever a child gives evidence of sufficient knowledge, and of piety, it should not be refused its right to partake the Lord's supper, whatever may be its age. But as a general fact, children, prior to the ordinary years of discretion, do not give evidence of competent knowledge, nor of thoughtful and stable piety; and for this reason, the exercise of their right is held in abeyance, till they come to proper maturity; just as in civil concerns, the right of every free-born citizen to vote, and the rights of heirs, are held in abeyance till they come to proper years. But in the meantime, it is the privilege of the *Church* minor, as well as of the *civil* minor,

to be carefully trained for the use of his privileges and rights at the proper time. And, WHEN A BAPTIZED CHILD HAS COME TO THE YEARS OF DISCRETION, HAVING ENJOYED THE NURTURE AND ADMONITION OF THE LORD, HE SHOULD BE PREPARED WITH KNOWLEDGE AND FAITH TO EAT AND DRINK AT THE TABLE OF THE LORD. It is his incumbent duty to be thus prepared; and if he is not, he is guilty of great sin. And being thus prepared, it is his duty to propound himself to the office-bearers of the Church, as a candidate for admission to the Lord's table, and they are bound to admit him. He can not refuse to come without aggravated guilt. No! he can not even be indifferent without being deeply guilty. Indifference, in *his* circumstances, betrays *obstinate* unbelief and impenitence. He rejects the Saviour and goes on in his careless and ungodly course, not merely as is done in the open world, but from the necessity of the case, with a peculiar obstinacy and determination. The baptized youth is under special obligations, has enjoyed special advantages, has been plied with special means, and surrounded with

special influences, and laid under special checks and guards; and when he perseveres in refusing to submit to, and own the Saviour, it is despite all these. He sins more against light and conscience than those who are without his opportunities. He sins after that he has "received the knowledge of the truth." From the necessity of his position his sin verges more fearfully toward a "treading under foot the Son of God, and a counting the blood of the covenant, where-with expiation has been made, an unholy thing, and a doing despite to the Spirit of grace." He despises his birthright; proves faithless to the covenant of his God; contemns the promise, and the faith and piety of his parents in pleading it; disregards their act in dedicating him to a covenant God, and the vows they took in his behalf; makes vain their prayers and the prayers of the Church; is uninfluenced by their example; turns a deaf ear to instruction; and hardens in insensibility amid all the tender solemnities of the family altar, a hallowed Sabbath, and a frequented sanctuary.

Indifference to the Saviour and to the duty of

showing forth his death, is, under *these* circumstances, appalling evidence of a most dangerous condition of soul. And our baptized youth who are, or are becoming, thus indifferent, have reason, above all others, to be alarmed. Would to God, they might only open their eyes, and see the fearful crisis they are approaching. The Spirit of God will not always strive. A long-suffering covenant-God can be provoked to say, "Ephraim is joined to his idols; let him alone!" And if you die impenitent, remember your sin will be APOSTASY. You not merely refused, but you *renounced*, the Saviour. You did not merely not accept, but you *broke*, the covenant of God. You did not merely decline to enter, but you *wandered away from*, the household of faith, and the kingdom of heaven; and, in so doing, you had to overcome all those manifold and mighty influences by which God would have bound you to himself, and to break through all those numerous and powerful obstacles by which he would have restrained your departure from the Living God. Think it not strange, then, if the doom of the apostate should be your doom.



I much fear that this subject is by no means laid to heart in the Church, according to its importance. In the obligations laid upon parents at the baptism of their children, parents are, according to our Directory, required to promise, “to bring up their children in the nurture and admonition of the Lord — to instruct them, according to their ability, in the knowledge of their miserable condition by nature, and of the way of salvation by Jesus Christ — to set a godly example before them, and *to press upon them their obligation, in virtue of their baptismal vows, to show forth the Lord’s death at his table.*” Is this done by parents, generally, according to the spirit and design of this requirement? Are children taught their relations to the Church, the nature of their baptismal vows, and the obligations resting on them, *in virtue of these vows*, to show forth the Lord’s death at his table? Are these things “*pressed*” upon the attention of their children? Parents, ask yourselves, as in the sight of God, who trieth the heart, how you have acquitted yourselves in this part of your duty. Remember, this — precisely

*this* — is what you solemnly vowed to do, every time you presented a child for baptism. This you vowed to do, in the presence of God, of angels, and of men. Your vows are recorded on high; and they will be brought out, together with your performance, in that day when God will judge the secrets of men by Jesus Christ.

And, my young friends, baptized children and youth of the Church, let me plead with you to lay this subject to heart. And in doing so, I would address you in the words of another: “You are members of the Church, and it becomes you to act as such. You are separated from the world to God; walk as holy and peculiar children. You are the Church’s hope; blast not her prospects. You are to be her future props and pillars; withdraw not yourselves. You have been dedicated to God; devote not yourselves to Satan. You are born and baptized the heirs of a spiritual and eternal inheritance; despise not your birthright. On you the Gospel has a tenfold claim to faith and repentance; O, then, harden not yourselves with an evil heart of unbelief by departing from the Living God!

You are the subjects of the Church's instructions; cast not instruction behind your back. You are the subjects of her prayers; shut not up the bowels of divine mercy against yourselves. You are the subjects of the Church's discipline; prove not refractory and rebellious. Read and search the Scriptures; learn and believe their doctrines; practice God's precepts; walk in his ordinances. Go by faith and prayer to the merciful Saviour: he says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." "My son, if thou wilt receive my words, and hide my commandment with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Avoid evil company — remember and hearken: "He that walketh with wise men

shall be wise ; but a companion of fools shall be destroyed." Come early to the table of the Lord ; early avow your attachment to Jesus, and your relation to his people. Defer not the concerns of your precious and immortal souls. Delay is fraught with danger. Death says, Delay not ! Growing habits, a hardening heart, a seared conscience, say, Delay not ! The withdrawing Spirit, weeping mercy, revenging justice, say, Delay not ! " Seek ye the Lord while he may be found ; call ye upon him while he is near. Now is the accepted time. To-day is the day of salvation. To-day, if ye will hear his voice, harden not your heart ; lest he swear in his wrath, you shall not enter into his rest."

J. C.

THE END.













