

pent and be baptized every one of you, in the name of Jesus Christ, *for the remission of sins* ;” “ According to his mercy he saved us *by the washing of regeneration*, and renewing of the Holy Ghost.”

That we have no assurance of the benefit of the atonement, unless we strive to obey the precepts of the Gospel, is acknowledged by all Christians. But with respect to the ordinances the case is different—some considering them as mere filthy rags, and others looking upon them either as things indifferent, or as things which they are bound to observe, but having nothing to do with our salvation. But *we* have not *so* learned Christ. We receive the Gospel dispensation as a whole plan of salvation, no part of which can be neglected without endangering our salvation. By the ordinance of Baptism we are admitted into the Church of Christ; we thus become members of his body; we thus, and by no other possible means, enter into that covenant with God in which *alone* we have the promise of his covenanted mercies, the cleansing us from all sin by the blood of Jesus Christ, his son. In the ordinance of the Lord’s Supper, we are commanded to observe it in remembrance of him through whom alone we can hope to be saved. This divine command, as binding upon our consciences as any one of the decalogue, cannot be transgressed with impunity. Living in the habitual neglect of it cannot be consistent with any hope of salvation. We cannot be safe in the neglect of it, considered merely as a commemoration of Christ’s death. But there is