

THE CHURCH CATECHISM EXPLAINED FOR THE LITTLE ONES.

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(Continued.)

CHAPTER VII.

THE SACRAMENTS. (BAPTISM.)

THE catechism tells us there are two sacraments, which Jesus Christ when He was on earth appointed, which ever since that time have been used in His Church. One is Baptism, the other the Lord's Supper. "Two only as generally necessary to salvation." Does that mean that we cannot be saved unless we use these sacraments? No; for it is by the death of Christ we are saved, but if we live in a Christian land where we can receive these Sacraments, we have no reason, speaking generally, to hope to be saved if we ignore or neglect them. A sacrament has two parts. An outward part which we can see, and an inward part which we cannot see. Which sacrament do we make use of first? Baptism; for you know in Baptism we are received into the Church of Christ. In baptism there are two parts, as I told you. The outward part, which we can see, is water used to baptize the person in the name of the Father, and of the Son, and of the Holy Ghost. These were the words our Saviour used when He ordained Baptism.

Just before He left His Apostles to go back to His Father in Heaven He said to them, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The inward part in Baptism is "a death unto sin, and a new birth unto righteousness." Do you know what that means? We are called the children of wrath because we are sinful by nature.

Why are we sinful? I will tell you. In the beginning God made Adam and Eve, who were the father and mother of us all, pure and without sin, like Himself; but they did not remain good; they disobeyed God and became sinful, and so all their children, that is, all people, have sinful natures until they are brought to Holy Baptism, when they are made the "children of grace." Can we see the grace which God gives us? No; we cannot see our souls, nor can we see anything which God sends to them, but He gives us the outward visible sign, which we can see, to make us feel more sure that we receive the inward grace which we cannot able to see. What is required of persons to be baptized? Two things: Repentance and faith. Repentance is true sorrow for our sins, and it will make us put them away and try to live a good life. Faith is trust in God, and it will make us believe the promises He makes to us in Baptism. You remember the three things we were made at our Baptism? Members of Christ, children of God,

and inheritors of the Kingdom of Heaven. Is it right to have children baptized so young that they cannot promise to forsake their sins and believe God's promises? Yes; because, as I have told you before, their sureties, that is, their godfathers and godmothers, promised for them until they should be old enough to do so for themselves. When you are confirmed by the Bishop you will make these promises again in your own person. You are then supposed to be old enough to know and understand the promises your godfathers and godmothers made for you, and not only to make them for yourselves, but also, by the help of God's Holy Spirit, to keep them. At your confirmation the Bishop will ask you if you make again the vows which were made for you by others at your Baptism. All those who are to be confirmed will answer, "I do."

Then the Bishop will lay his hand on the head of each person, praying Almighty God that He will give him His Holy Spirit more and more, until at last he comes to His everlasting Kingdom.

CHAPTER IX.

THE LORD'S SUPPER.

The other sacrament is the Lord's Supper. This is a Holy feast which was ordained by the Lord Jesus Christ the night before He was crucified, and which He commanded His Apostles and all other Christians who believed on His name to keep always, so that they would remember Him; and because of the great good which they would gain by doing so.

After you have been confirmed you will be allowed to go to the Lord's Supper, and as it is the duty of every one to prepare themselves carefully before coming, you ought to learn something about it. There are two parts in the Lord's Supper, just as there are in Baptism. The outward part, which we can see, is bread and wine; the inward part, or what is meant by bread and wine, is the Body and Blood of Christ.

Why is it that bread and wine is used as the outward sign? Because that is what the Saviour commanded when He ordained this sacrament. "He took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My body, which is given for you. Do this in remembrance of Me." Likewise, after supper, He took the cup, and when He had given thanks He gave it to them, saying, "Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sins. Do this as oft as ye shall drink it in remembrance of Me." Jesus calls the bread His body, and the wine His blood. How could this be? We cannot understand, but we know that Jesus has told us to do this to remember Him by. And shall we not obey Him who has done so much for us?

The Catechism tells us that the Body and Blood of Christ are verily and indeed taken and received