

of the body and blood of Jesus Christ, the Redeemer of the world. We do this in remembrance of him, in remembrance of the atonement which he wrought for us and for all mankind who will listen to his voice and obey his commandments, and also to direct our thoughts to another great event in connection with the history of our Lord and Savior Jesus Christ, which is yet to take place. We take this sacrament this afternoon not only in remembrance of the past but to direct our minds to the future. We partake of it to witness that we believe in the atonement wrought out by the Lord Jesus on the Mount of Calvary, and also that we expect his reappearance on the earth. We expect that he will come again, not the next time as the babe of Bethlehem, not the next time to be despised and rejected of men, a man of sorrows and acquainted with grief, but as the Lord of life and glory, as the King of Israel to sit upon the throne of his father David, to rule from the rivers to the ends of the earth; not to be brought unto the subjection of men, but to have all things made subject to him; not to bear his cross up the side of Calvary, but to come as a monarch, as a ruler of men, as the rightful Lord and King of this earth upon which we live. In partaking of these emblems this afternoon, then, our minds are carried back to the past, and carried forward to the future, and when we hold a piece of bread, blessed by the servants of God, in our hands, we take it in token and witness to God that we believe in him of whom this piece of bread is a representative. This bread is to us a representation of the body of Christ broken for us. When we drink of the cup we do so in remembrance of his blood and as a witness to God and to each

other, that we believe in Jesus Christ. Not only that, but we also bear testimony before the heavens and one another, that we are willing to take upon us the name of Jesus Christ, and remember him, and keep the commandments which he has given unto us. So that in our public assemblies on Sunday afternoon—or the Sabbath day if you please to call it so—we come together to renew our covenants, to make manifest before God and one another our feelings and desires in relation to these matters, to witness to the heavens and the earth that we are called to be Saints, that we have come out of the world, that we have separated ourselves from that which is evil, and dedicated and consecrated ourselves to the service of God, to carry out his purposes on the earth, to be guided by his Spirit, to be prompted by the same motives that actuated our Lord and Savior Jesus Christ, when he was a man among men, to renew our covenants before God, that we will serve him in all things, and that we will prefer the truth as it is in Christ Jesus, that we will prefer the Kingdom of God as He has set it up on the earth in the latter days above all other things; that we will place in our estimation first the Kingdom of God and his righteousness with the hope and belief that if we do this all other things shall be added unto us as we need them.

This, then, is a solemn occasion, and although we have the privilege of meeting as we do this afternoon every Lord's Day, yet it is nonetheless sacred, and should be nonetheless solemn to us, and we should endeavor on this occasion to call in our scattered thoughts, to refrain from thinking upon the things of this world, our cares, our business,