

meant by those wonderful expressions touching his body and blood. It is simply this—"If you do not keep the commandments of God, you will have no life of the Son of God in you." Jesus, as they were eating, took the bread, and blessed it, and broke it, and gave it to the disciples, and said, "Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins." What were they required to drink it for? What are we partaking of these emblems for? In token of our fellowship with him, and in token that we desire to be one with each other, that we may all be one with the Father. His administering these symbols to his ancient disciples, and which he commanded should be done until he came, was for the express purpose that they should witness unto the Father that they did believe in him. But on the other hand, if they did not obey this commandment, they should not be blessed with his spirit.

It is the same in this, as it is in the ordinance of baptism for the remission of sins. Has water, in itself, any virtue to wash away sin? Certainly not; but the Lord says, "If the sinner will repent of his sins, and go down into the waters of baptism, and there be buried in the likeness of being put into the earth and buried, and again be delivered from the water, in the likeness of being born—if in the sincerity of his heart he will do this, his sins shall be washed away." Will the water of itself wash them away? No; but keeping the commandments of God will cleanse away the stain of sin.

When we eat of this bread, and drink of this water, do we eat the literal flesh of the Son of God? Were I a priest of the Roman Catholic church, and had been trained from my youth in that faith, I might believe

fully, with my whole heart, that my prayers would transform the bread of the eucharist into the literal flesh, and the wine into the literal blood, of the Son of God. But notwithstanding my faith on that matter, the bread and wine would be just the same in their component parts, and would administer to the mortal systems of men, or of beasts, the same amount and kind of nutriment that the same quantity of unblest bread and wine would. If bread and wine are blessed, dedicated, and sanctified, through the sincerity and faith of the people of God, then the Spirit of the Lord, through the promise, rests upon the individuals who thus keep His commandments, and are diligent in obeying the ordinances of the house of God. So I understand all the ordinances of the house of the Lord. You know we used to get down upon our knees and pray for the remission of sins; and we would pray until we got peace of mind, and then we thought our sins were forgiven. I have no fault to find with this, it is all right. Many in this way have been made to rejoice in the hope of eternal life, to rejoice in the gift of the Spirit of the Lord, and in the light of His countenance. Many received heavenly visions, revelations, the ministering of holy angels, and the manifestations of the power of God, until they were satisfied; and all this before the ordinances of the house of God were preached to the people. They obtained those blessings through their faith, and the sincerity of their hearts. It was this that called down heavenly blessings upon them. It was their fervency of spirit, and not their obedience to the celestial law, through which they received such blessings; and it was all right. What is required of us when the law comes? We must obey it, as old Paul did. He was a servant of God in all good conscience, when he took care of the clothes of those who stoned Stephen to death;