

Christ our Head. As the branch draws life from the vine, so do we, branches in the True Vine, receive of the life and fulness of the Saviour. *And we commune with Christ's people.* We are indwelt by the same life. We all live and move and have our being in Christ. We are as truly one as branches of the same vine are one. We have one Father and form one loving family.

3. *Eucharist.* This word means *thanksgiving*. The Lord's Supper is a feast of joy. It was regarded in the early church as a festival. Those who partook of it were radiant with exuberant and unrestrained gladness. Their mouth was filled with laughter and their tongue with singing. There was no gloom. All were glad. And why not? Were they not celebrating the victory of Christ over death and hell? And were they not rejoicing in His finished work, and in the fulness of that blessing which was their's in Christ? We too must rejoice. We cannot rightly observe the Supper unless we come to the table praising our Saviour with joyful hearts.

4. *Sacrament.* Not *the* Sacrament, as though there were only one. Baptism is also a sacrament. This word comes from the Latin word *sacramentum*, and means an *oath*. It was the name of the oath of fidelity given to Roman soldiers. As thus used it refers to the act of a believer binding himself to Christ and promising to be His true and faithful follower.

The Shorter Catechism says, "a sacrament is an holy ordinance instituted by Christ." It is therefore to be observed in a holy and reverent way. All lightness, trifling and irreverence must be laid aside. It is a holy ordinance in which we bind ourselves to Him in love and holy service. Jesus gives Himself entirely to us. We give ourselves entirely to Him.

5. *A sign or seal of the covenant.* In each of the four narratives which refer to its institution the word covenant is used. "This is my