

I was a little struck with the hymn that was sung—

“Behold the Savior of mankind.”

My mind was led to reflect back to the time when he was upon the earth, and to the time previous to his sojourn here, and to the way and manner in which he came upon the earth, and the designs of his heavenly Father in his coming here, also the designs of God relating to the world and to his Saints in particular. As we find ourselves upon this stage of action, it is very natural that we should inquire something about the position that we occupy here and our relationship to God, and something about the plan of salvation and about those who have acted and operated in this plan. It would seem from all that we can gather, both from old and new revelations, that God has had a design to accomplish in relation to the world whereon we dwell, and also in relation to the inhabitants that have dwelt and will dwell thereon, and also in regard to the heavens; in relation, also, to those spirits that have not yet come into existence, as well as those that have; in relation to those who have lived and died without the Gospel, as well as those who have had the privilege of the Gospel—to bring to pass things that he has contemplated before the world was. We, as a portion of the human family, are interested in these events, and ought to understand our position in relation to them and also to God, and, at the same time, we ought to comprehend in some measure our relationship to each other. We ought to know what course to pursue to secure the approbation of our heavenly Father, and fulfil our destiny upon the earth in the best possible manner, and aid with all our might to accomplish those things God has designed before the world was.

It would seem that the coming of the Savior to the world, his suffering,

death, resurrection, and ascension to the position he occupies in the eternal world before his heavenly Father, has a great deal to do with our interests and happiness; and hence this continued memorial that we partake of every Sabbath. This sacrament is the fulfillment of the last request of Jesus Christ to his disciples. “For as often as ye eat this bread, and drink this cup, ye do show forth the Lord’s death till he comes.” Faith in this ordinance would necessarily imply that we have faith in Jesus Christ, that he is the only begotten of the Father, that he came from the heavens to the earth to accomplish a certain purpose which God had designed—even to secure the salvation and exaltation of the human family. All this has a great deal to do with our welfare and happiness here and hereafter. The death of Jesus Christ would not have taken place had it not been necessary. That this ceremony should be instituted to keep that circumstance before the minds of his people, bespeaks its importance as embracing certain unexplained purposes and mysterious designs of God; they are explained in part, but they are not fully comprehended. It is not fully comprehended why it was necessary that Jesus Christ should leave the heavens, his Father’s abode and presence, and come upon the earth to offer himself up a sacrifice; that he should, according to the Scripture saying, “Take away sin by the sacrifice of himself;” why this should be, why it was necessary that his blood should be shed is an apparent mystery. It is true that we are told that without the shedding of blood there is no remission of sins; but why this? Why should such a law exist? It is left with us as a matter of faith, that it was necessary he should come and, being necessary, he shrank not from the task, but came to take away sin by offering up himself.