

if saved at all. It is necessary, therefore, that we receive and obey all of its principles. When the first principles of the gospel were revealed to us we rejoiced in them. After them we had other principles revealed, the principle of baptism for the dead, for instance. We did not know anything of that until about the year 1840, on our return from England. I rejoice in that principle. It is a great blessing that there can be saviors on Mount Zion. It is a glorious principle that we can go forth and erect temples and attend to ordinances for the living and the dead; that we can redeem our forefathers and progenitors from among the spirits in prison. They will be preached to in prison by those spirits on the other side of the veil who hold the keys of the Kingdom of God, and we will have the privilege of attending to ordinances in the flesh for them. Then, again, the blessing that God has revealed to us in the patriarchal order of marriage—being sealed for time and eternity—is not prized by us as it should be. When that principle was revealed, the prophet told the brethren that this kingdom could not advance any farther without it; "and," said he, "if you do not receive it, you will be damned saith the Lord." You may think this very strange, but the Lord never reveals anything that He does not require to be honored.

What would have been our position if this had not been revealed? This principle is plain, clear, and interesting; without it not a man in this Church could have either wife or child sealed to him for eternity, for all our marriage covenants before were only for time, and we, as a Church, had arrived at that point when, in order to insure a full salvation, it was necessary to reveal this principle. It is a great blessing

to us. We love our wives and children, and wish to enjoy their society, but the thought of separation would mar all the happiness that the Saints might otherwise attain. The Saint who aspires to salvation and glory wants a continuation of family ties and associations after death. Without this principle we were like the rest of the world—without any such hope. From the day the apostles were slain until the Lord revealed this principle in the last days, not a man ever dwelt in the flesh who had wife or child sealed to him for eternity, so that he could enjoy their society in the resurrection. That was just our position before this ordinance was revealed, but now, whether we have one wife, two, three, or as many as the Lord sees fit to bestow upon us, when we come forth from the grave our families remain with us in the eternal world. So it is with every principle the Lord reveals—it is good for His people in time and eternity.

Brethren and sisters, let us be faithful, and look at the promises of God as they are contained in the gospel of Christ, and never treat lightly any principle, no matter what it is, whether it be faith, repentance, baptism for the remission of sins, the resurrection of the dead, eternal judgments, the marriage covenant, baptism for the dead, or any other ordinance that the Lord has revealed; they all belong to the kingdom, are necessary to salvation, and the responsibility of carrying them out rests upon this people. We know that the world looks with contempt upon us and upon the institutions of the Kingdom of God. They do not object to institutions that are corrupt and ungodly. The world is flooded today with evil and wickedness, and the earth groans under it. But because we as a people follow