

it beside himself. Remember this, Latter-day Saints; remember it, and treasure it up in your hearts, that you have salvation within your own keeping. If you are damned, you damn yourselves; you will be the instrument of your own damnation. It will not be because God will damn you; it will not be because Satan has such power that he can take away every blessing from you; it will not be because of anything of that kind. How will it come about? It will come to every soul by wrongdoing on the part of that soul. He or she alone can bring condemnation on himself or herself. There is no other power can do it. Hence if we are damned we shall have no one to blame but ourselves; we shall have no one to condemn but ourselves; it will be the result of our own agency, the exercise of that power which God gave to Adam and Eve in the Garden of Eden when he said, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shall not eat." He gave them their agency. He said to them: "You can eat of every tree but one, and you can eat that also; but I forbid you to eat of it, the tree of the knowledge of good and evil; if you do eat of that tree you will have to endure the penalty."

In the exercise of their agency they did eat of that tree, and the result was expulsion from the garden of Eden and death. And so it has been with all the rest of the human family from that time unto the present. Every one of us will bring upon ourselves either salvation or condemnation as the case may be, according to the manner in which we exercise our agency before God. It is by this Priesthood and the exercise of it, that the blessings of

God will flow unto us. It is by this Priesthood that we are bound together. God has surrounded us by bonds that are indissoluble. They cannot be separated. Time cannot wear them out. They will endure throughout eternity. It is a most wonderful tie, the binding tie of the Holy Priesthood. Never were a people upon the face of the earth since the Priesthood was among men, so bound together as we are being bound; and this is the glorious feature of the tie that binds us together; it can only operate upon those who are righteous; it can only have effect when righteousness prevails and where people live in such a manner as to receive the promises of God. A man who practices wrong may have all these blessings pronounced upon him; he may have been baptized and have had hands laid upon him; he may go through the Temple and have wives sealed to him and have every blessing promised unto him that is promised to the most faithful of the children of God, and yet if he does not live so as to be worthy of these blessings he will not receive them; he will, sooner or later, be bereft of them and left destitute. This is the glorious feature of this great tie that God has restored to the earth. It only binds the righteous. It does not bind the wicked to the righteous. It does not bind the wicked to the wicked. Its power and saving force can only be exercised or enjoyed where righteousness prevails. Hence when the people of God come forth in the resurrection, they will come forth pure. There will then be a separation of the wicked from the righteous. The righteous will enjoy their own society. In this probation it seems to be designed in providence of our God that we should