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 re-
sult 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 knowl-
edge 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 ei-
ther salvation or condemnation as the
case may be, according to the manner
in which we exercise our agency be-
fore God. It is by this Priesthood and
the exercise of it, that the blessings of
God will flow unto us. It is by this Priest-
hood that we are bound together. God
has surrounded us by bonds that are in-
dissoluble. 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 pro-
nounced 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 ev-
ery blessing promised unto him that is
promised to the most faithful of the chil-
dren 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