

God and in the ordinances which he has instituted, am forced to be married by an unbeliever, perhaps a drunkard and an immoral man, or I do not care if he is a believer in some kind of a creed, if I am satisfied that he has not authority to officiate in the union of the sexes, and I am compelled to be married by him, would it answer my conscience? Could I consider myself joined together by the Lord? It is inconsistent to suppose that I could feel so, and in the very nature of things the solemnization of the marriage ceremony, as well as all other religious ordinances, are matters which should be left for all persons to act in as they feel disposed.

But we will pass on; we must not dwell too long on this subject. My reason, however, for making these few remarks is to prove that the ordinance of marriage is divine—that God has ordained it. I want it particularly understood by this congregation that, in order to be joined together of the Lord, so that no man has the right to put you asunder, the Lord must have a hand in relation to the marriage, the same as he has in relation to baptism.

Now I inquire if any of the religious societies on the earth, with the exception of the Latter-day Saints, have received any special form in relation to the marriage ceremony? If they have, from what source have they received it? Did they invent it themselves? Did a learned body of priests get together in conference and, by their own wisdom, without any revelation from heaven, make up a certain form by which the male and the female should be joined in marriage? Or how they have come in possession of it? They have invented it them-

selves, as you can find by reading the disciplines, creeds and articles of faith, which almost every religious society possesses, and which some of them have possessed for a long period of time. If we go back for several hundred years, we shall find some of these forms in existence. In the Roman Catholic church the ritual of marriage has existed for many generations. The same is true with the Greek church, a numerous branch of the Catholics who broke off from the church established at Rome, a few centuries after Christ. Martin Luther also had his views in relation to the marriage ordinance. He was a polygamist in principle, as you will find in his published writings. We have an account of him, in connection with six or seven others, ministers of his faith, advising a certain prince in Europe to take unto himself a second wife, his first wife being still alive, Luther and these ministers saying that it was not contrary to the Scriptures. John Calvin had his notions on the subject, but each and all of the ceremonies of marriage in use among the various Christian churches, the Catholics as well as Protestants, from the days of the first Reformation, several hundred in number, down to our own day, are the inventions of men; for, amongst them all, where can you find one which claims that God has said anything to them about marriage, or anything else pertaining to their officiations as ministers in his cause? Not one; the whole of them claim that the Bible contains the last revelation that was ever given from heaven. Hence, if their claim be true, God never said a word to Martin Luther, John Calvin, John Wesley, or any other reformer, about their ministry, the order of marriage, baptism, or anything else. If their