

here on earth will accord with those books that are kept in heaven, and by these books will parties be justified, and by these books will the legal ordinances that have been administered be acknowledged and recognized in heaven.

This calls forth another query by the world—"Why is it that you Latter-day Saints are so exclusive in the administration of the ordinances that you will not admit me, a Baptist, to join your society on my old baptism? I have been immersed," says the Baptist; "I was sincere, I repented of my sins, and yet you Latter-day Saints will not receive me into your communion and to become a member of your Church unless I am baptized by one of your authorities." The answer is, we do not recognize, as I have already stated, the authority of the Baptists, Presbyterians, Methodists, Roman Catholics, nor of any Christian society upon the whole face of our globe to administer in the sacred ordinances, unless God has called them by new revelation, even as Aaron was called in ancient days. Have they been thus called? Ask them, and they will tell you no. Ask them if there has been any later revelation than the Old and New Testament, and all these societies will tell you that God has not given any revelation, raised up any Prophets or inspired Apostles, sent any angels, or given any visions, since the day that John the Revelator, the last of the Apostles, closed up his writing. Oh what an awful condition they must be in if this is the case! And who, with the exception of the Latter-day Saints, I ask again, among all nations, kindreds, peoples, tongues, and religious denominations, upon the face of our globe, has any divine authority? Not one, hence their baptisms are illegal, their

administrations of the Lord's Supper are illegal, and all their administrations in ordinances are not recognized in heaven. If God has not said anything since the days of the ancient Apostles, no wonder that he commanded, in these latter days, that we should not receive any into our Church unless they came in by the door of baptism.

But we have only told you some of the first principles of the Gospel of the Son of God, which are necessary to prepare the human family to enter into that highest glory that is spoken of by the Apostle Paul—the glory of the celestial. He says in the fifteenth chapter of the first epistle to the Corinthians—"There is one glory of the sun, another glory of the moon, and another glory of the stars: for as one star differs from another star in glory, So also is the resurrection of the dead." The glory of the sun is the highest, it is called by Paul the celestial, and I have told you some of the first principles of the celestial law. If you would inherit a celestial glory you must be willing to abide by the celestial law, otherwise you will come short. But do we stop with these first principles? No, there are many other great and glorious principles, connected with the celestial law, which God has revealed, and set forth as necessary for his people to receive, in order to prepare them to enter into that glory. I will name one—marriage.

We know very little about the order of heaven, so far as marriage is concerned, and all that we do know God has revealed. He has told us in the New Testament, "What God hath joined together, let no man put asunder." It seems then that there is a marriage wherein God officiates, or in other words, he officiates by his power and authority, he officiates