

conditions attached to the law of marriage are in harmony with the fact that no woman, in the capacity of mother, can perform her duty to her children, as required of her by Him who created her for that purpose, and, at the same time, live in fellowship and union with a faithless, wicked man. Because of this fact, which is a perversion of the entire plan of creation, all the seed of Abraham, the house of Israel, whether by lineal descent or by adoption, have ever been forbidden to intermarry with those who were strangers—Gentiles, because of their unbelief and rebellion against God's law. This condition relating to marriage was imposed upon Israel in all ages for the protection of woman and the honor and safety of the institution. It was a fearful time of sorrow and lamentation when all those who had violated this condition, and connected themselves with aliens in marriage, had to be put away from among the people, and they and their children cut off from the promises that were secured to Abraham and his seed only. The conditions of this law are well understood by the Saints—the Israel of to-day; and few will dare to place themselves outside the terms of redemption by their violation.

Of all the relations of life there are none so desirable, terminating in such glorious results, as that of the family. Its very foundation is love, by which two souls are drawn together and made one in a union that is imperishable when its conditions are duly honored. This union is both of the body and spirit. It includes all the powers and faculties that each may possess, and is the most perfect in its nature of any thing that can possibly affect, or relate to, the happiness of man. It takes in all that is sacred—the very essence of all human existence. Father, mother, and home, the dearest things of earth, are the legitimate fruits of this union. In it each is made supremely happy in the joyful task of filling the measure of creation. All burdens are made light, toil becomes pleasure, and sorrows are turned into joy, by the ministrations of that love which seeks not its own but another's good. The conditions of this family relation are most desirable to every human being who can rightly contemplate the divinity of his nature; and this brings me to my Christmas proposition, which the reader may well conclude must be in accord with these apparent facts.

The very idea of Christmas sug-

gests the presentation of gifts; and every lover's mind must be on the rack in order to ascertain by what token he can best give assurance of his sincere devotion. I propose to answer this question for the young men and young women of Israel in Utah and the surrounding country.

To all such I would say, "It is time you had passed the childhood of life, ceased to play with baby toys as gifts to sweethearts, and began to put on the habiliments of manhood and womanhood for the honor and good of your race. This suggestion is made to not less than from fifteen to twenty thousand of the youth of Israel, who are trifling with life's demands and God's designs by neglecting to enter upon the duties of married life. It is not only Christmastide but the merriest time of a leap-year, in which the ethics and conventionalities of society accord to the lady all the privileges in this respect which the ardent admirer claims. And rightly so; for it is her natural right—a right of choice to whom she will commit herself for protection and exaltation. Choose what token and what way you please to express your admiration and determination; but the plain, smooth ring of pure gold has been aptly and appropriately adopted as emblematical of that undying love which has no end, reaching to the eternity beyond, as does the marriage vow, which is "for time and all eternity." In its full significance, and in all sincerity, let it be the Christmas gift of the young men of Israel to the fair daughters of Zion who will accept the pledge, and return it with that love which only woman knows. Let it not be said in Israel that woman has loved too well and been betrayed by one who should have protected her.

You celebrate the Christmas advent of God's great gift to man. It was the gift of a life—the best, the choicest, the first-born from among many. Love could devise no greater gift with which to secure your love, happiness and redemption. Show now your appreciation of that gift by henceforth appropriating yours to the happiness of another; and live in those relations by which you may evidence your love and secure that of the good, whether on earth or in heaven.

Life is a reality, and demands your most earnest endeavor in the performance of its duties. The conditions under which you can fulfil your duty to woman will secure for you happiness and the glory of dominion, and the marriage institution

with you will not be a failure. You have all to encourage you. Your parents will help you; your country invites you with a liberal homestead; and you will learn that "he who findeth a wife findeth a good thing, and obtaineth favor of the Lord." "Her price is far above rubies; her wealth the wealth of worlds." He who is so reckless as to determine to encounter the storms on the perilous voyage of life, without the companionship and aid that have so wisely been provided for him, is like a ship at sea, without ballast or rudder—like the captain without pilot or compass. S. W. R.

AMONG THE MORAVIANS.

IT WAS my fortune to pass the winter of 1883—84 in the pretty little town of Bethlehem, Pa., as a student in the university there situated. Soon after my arrival, I became practically aware of the existence of a somewhat peculiar and very interesting religious order known as the Moravians. This denomination of worshipers was to me but little known at the time, yet during my brief sojourn in their midst, many peculiar customs, as well as numerous interesting items of their past history, impressed me in a way long to be remembered.

As the result of some inquiry and research, I learned that the Moravian sect is of historic importance, and may with truth be said to enjoy to a degree the dignity of age. The church was first organized in Bohemia in the year 1457, and its establishment is to be regarded as one among many religious movements resulting from the martyrdom of John Huss by the Council of Constance. The official name adopted by the sect soon after the perfection of its organization was the *Unitas Fratrum*, or Unity of Brethren. This title was reconfirmed when the church received recognition by the Parliament of Great Britain in the year 1749. The influence of the order spread widely throughout Europe during the sixteenth and seventeenth centuries, but it was not until 1735 that a Moravian settlement was made in America. At that time, however, Savannah, Georgia, was selected as a nucleus; but this place was soon abandoned, and other more successful enterprises were undertaken in Pennsylvania. The town of Bethlehem in that State was at one time exclusively under Moravian control; and there this little body of worshipers settled to the enjoyment of their religious