

There is of course another side to this sad story. How much of censure can justly be attached to the girl who yielded up to her lover that which should be regarded as more precious than life, has not yet appeared. But that, while deserving of sympathy in her grief, she must also bear her portion of the blame, is undeniable.

In this community the chief responsibility in cases of this character is placed upon the male transgressor. He is the principal in the offense. Before God and just men he is under the greater condemnation. He should be the protector not the destroyer of the virtue of his affianced. Even if she in the excess of her love and trust leads him on to evil, he should have the manhood and the honor to stand firm against temptation and shield the too confiding heart against its own weakness. But all this does not absolve the fallen girl from the sin to which she was a party.

Virtue is woman's crowning glory. When she parts with that she flings a priceless diadem in the dust and drops her chief charms in the mire. We pity her weakness; but we cannot close our eyes to the fact of her shame. Here is the lesson of this case to the young ladies of Utah: Too great familiarity with a young man is blamable and dangerous, and it lessens any girl's permanent attraction. How many instances of this does history afford! And yet how often is the lesson they teach entirely disregarded!

The false teachings of common modern fiction are the cause of much of the sorrow and disgrace that arise from sinful courtship. Passion is made supreme in these highly colored pictures of exaggerated heroes and heroines. What is erroneously called "love" is elevated above the restraints of law, the precepts of morality, the advice of parents, the persuasions of friends and the dictates of reason and prudence. That esteem which virtue and goodness create in the breasts of the rational and natural, when not actually derided and abused, is made secondary in affairs of the heart, and a transient though violent and ardent sensation, is placed far above that abiding if tranquil affection which grows from the perception of solid worth and admirable character.

This flaring and fiery emotion mis-called love, is often but a temporary flame that burns out almost as quickly as it was kindled. And

nothing is more likely to quench it—particularly on the part of the wooer—than that reckless submission to base desire which so many girls have discovered when too late was lost instead of pure affection.

Modesty, when it is genuine and not affected, is a charm of maidenhood as lovely as the bloom of the choicest flower, and it need never be parted with. The free and flip-pant girl who undervalues it, and thinks young men who may applaud her conduct and appear to enjoy her society hugely, are won to her side by levity makes a serious blunder, as time is sure to tell in thunder tones.

If our young ladies would be happy they must be virtuous. This is a trite saying, and in the loose style of modern slang conversation, is quoted often in semi-ridicule if not with contempt. But it is as solemnly sure as that goodness and truth only endure and bring forth perennial joys. A girl who submits to improper familiarities is sure to regret it, whether she becomes the wife of the conqueror or not. She demeans herself in his eyes. She is debased before him. She will always remember it, even if he forgets it or recognizes his own wrong and blames himself as its author. For their own sakes, our girls should guard their honor and treat their supposed dearest friend as a deadly enemy if he attempts to destroy or assail it.

This is the lesson of prudence and this is the law of religion. God, the Father of all, has instituted the holy ordinance of matrimony in which loving hearts may be properly joined forever, as husband and wife in permanent partnership. The joys and benefits of this sacred relationship are special to it, and any attempt to seize them unlawfully is sure to bring some measure of defeat. God is not unmerciful, but is ready to forgive the truly repentant. But the natural results of a violation of His decrees concerning this relationship are inevitable, and there is no earthly happiness that can reach the supreme height of pure, conjugal, affectionate union forever.

In "Mormon" family life the sexes are required to be equally pure. Intimate commerce between them outside of the marriage relation is a grave and heinous offense. It is not condoned by a subsequent ceremony. The mischief is by that means only measurably repaired. The wrong exists, the evil is wrought. Wisdom, charity and sound social economy suggest that

those who have fallen and who desire to rise shall be helped, not trampled upon. But how much better it would have been for all, if the law of God and the rule of society had been observed instead of violated!

Let the young people of Utah take warning. Every girl should maintain her virgin purity and every boy his perfect chastity. This is the heavenly command. There is more of eternal glory in this than can at present be comprehended. Do not despise or utterly cast out the weak, the betrayed, the fallen; let not the whole blame descend upon the head of the frail and ruined girl who becomes disgraced; treat the libertine as something more vile than his victim; be ready to forgive those whom God pardons, and to aid the penitent in their struggles to a higher plane. But remember that there is a special glory as there is a special charm and strength in unsullied virtue and unspotted chastity, that belong only to themselves and that bring peculiar pleasures in this world and in the world to come.

## SCEPTICAL CHRISTIANITY

MINOT J. SAVAGE was formerly a Congregational minister and missionary, but he is now pastor of a Unitarian church in Boston. He is in the van of the so-called advanced theologians, and has written a number of works in line with the popular, semi-skeptical theories of a numerous class of modern origin who do not like to throw away the Scriptures entirely, yet are reluctant to believe what they say.

Lately the editor of the *North American Review* put to a number of clergymen, among whom was Mr. Savage, the question, "Can our churches be made more useful?" Mr. Savage thinks they might be, and proceeds to explain how, in his view, this end might be reached. In his article, which appears in the March number of the *Review*, he alleges that the efforts of Christendom for nearly eighteen hundred years, have been put forth in a direction at variance with existing truths and the real needs of humanity; namely, to save man from the effects of a "fall" which never took place; to induce him to avail himself of an "atonement" both unnecessary and unreal, and to instill in his mind a faith in doctrines which are false and absurd, and among which are supernatural revelation, the lost state of man, the need for a Savior, His birth,