

was somewhat deep, and the bottom of the river was covered with slippery boulders. Charles entered the water somewhat ahead of the Elder, and chanced to place his feet on one of the smooth stones. As quick as thought he lost his balance and plunged involuntarily into the current. When he regained a vertical attitude, on turning around he saw the Elder looking at him and doing his best to repress a smile. However, the ordinance was duly performed; Charles became a member of the Evanston branch, and remained at work in that town for a year.

Our tramp is now a resident of Salt Lake City, and my story reaches here a proper ending; for Charles A. Haacke is married to a young woman who is a native of Germany, and he is the father of a bright, chubby little girl. J. N.

THE RELATIONS OF LIFE.

THE institution of marriage dates from the existence of the human race. If age and antiquity entitle anything to veneration, it must be most venerable. Its perpetuity is unquestioned. Its necessity is that for which all else was created. There is no preparation on earth that will bring man to a Celestial Home without a union as contemplated by this divine sacrament. "The man is not without the woman, nor the woman without the man in the Lord."

It is an institution ordained by the Eternal Council for the life of mortals, the elevation of humanity, and the unspeakable joys of infinitude. That Council made no mistake in its provisions for the happiness of man-kind. If there is any failure in any instance, it is because the conditions are wanting on the part of those who engage in it. The all-important question is, "What are those conditions so essential to the nature and wants of God's intelligent creatures?"

First, Love is the presiding genius that sits enthroned over all the happiness of man—that love which overrides all the angry billows of passion; which stays the tide of wrong; which works no ill to neighbor; the love that is an eternal bond—the love of God. Any union formed in the relation of the sexes, without this element, is lacking in the conditions of real happiness. Momentary pleasures may be had in the gratification of passions, but they are all fleeting; they are not entitled to the appellation of happiness, or even joy, such as spirit can approve or recognize. All such is of the earth, earthy, and

such must perish. There is here no power over evil, or passion; merely their indulgence and gratification.

The relation of husband and wife without mutual love can never be a happy relation. Marriages of mere convenience are positive sins—directly against the instincts of our own moral nature; and we cannot violate them with impunity. God has made love the cord by which to draw two human beings together, and by it to make them one. Hence, when this love does not exist marriage is against the canons of human consciousness and the Divine law. The good alone can excite love in the mind rightly trained. Moral deformity cannot excite it: that only produces loathing; hence, minds need to be trained to read the bad in human character, so that the good may never become involved in this relation with the bad. Where mutual love is absent there never will be that mutual forbearance which is so indispensable to the happiness of so intimate a union.

It is this love which precludes conflicts, since love is ever eager to yield on either side and end all strifes by that sweet-token through which spirits blend together. Where mutual love prevails, such a conflict can never arise so as to become a knot to be cut, and not resolved—not until one or both have refused to be guided by the Divine law, and have violated it; since that law tends to harmony, concord, and peace. Where the Divine law is set aside there is no other law for them than that of nature—the law of the strongest. If the good and bad are found united, then the good must yield all but duty for the sake of peace. When a violation of duty is required, the continuance of the union becomes an impossibility, and the parties must separate. Because of this important fact, that two cannot walk together unless they be agreed, the law was given under the Gospel dispensation that the believer should not be unequally yoked together with the unbeliever. This law has been renewed in our day with the restoration of the same gospel, and it is for the peace and happiness of those interested that this law is made obligatory upon God's people in any age. The experience of many of the youths of Zion furnishes unmistakable evidence of the truth and righteousness of this law. Where parties of different faith are united in this union, committed to different rites and ceremonies of religious worship, it is a union where discord and strife must prevail, or one yield to the

faith and views of the other. A relation formed under these conditions can never be a union: it is a fearful mockery, a living lie, since the moral judgments of each are sacred and cannot be violated without sin. Neither can it be required of one or the other to do what he or she thinks should not be done.

When the sons and daughters of ancient Israel married with the sons and daughters of those who were strangers and aliens to their faith and law, they inherited the displeasure of God, Whose favor was not restored until all such were put away from among the people. It is not necessary to pursue the evil consequences of such an alliance—not only to the parties directly interested, but to their children, who could never be trained in the fear and love of God under the influence of a divided faith, in "a house divided against itself." The relation which consummates the marriage union is clearly a divine one; and the law by which it is formed is a divine law under which duties faithfully performed bring mutual happiness to each. We are told that all laws have their bounds and conditions. The conditions complied with will surely bring blessings. The conditions of the marriage law are that "they twain shall be one," the love of God, of moral excellence and virtue; and the blessings are embodied in the fulness of all that can be enjoyed, of all the happiness the soul of man is capable of receiving, and of an endless nature.

The fact that he who obtaineth a wife findeth a good thing and obtaineth favor of the Lord, and that her value is far above rubies, should induce some thousands of the young men of Zion to take of her daughters to wife, to perform those duties which will enable them to fill the measure of their creation, and thereby honor the laws of life and that God who is the Author of us all.

It is a condition of the law of marriage that a believer shall not be united with an unbeliever. Such a union is declared to be unequal, and cannot be perpetual. Saints and sinners cannot become one in the spirit of love; the one must become loathsome to the other. Alienation and final separation are the inevitable result, as evidenced in too many cases where young mothers have been forsaken and subjected to a life of sorrow and regret for having listened to the flattering tongue of the deceiver, who, like Satan in the Garden, made promises which were never intended to be kept. These