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affords instant relief, permits rest and sleep in the severest forms of eczema and other tiching, burning and scaly humours of the skin, scalp and blood, and points to a speedy, permanent economical cure when all else fails.

afteurs Resolvent, liquid and in the form of Chocolate ted Phis. Cutieurs Dintment and Cutieurs Soap ever threatheant the world. Depotes London, 27 Charler-se Sq.; Paris, 5 Rue de la Pair; Australia, R. Towns de Sydawy; Boston, 137 Columbus Avs. Potter Drug &



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Chatham, November 30, 1903.

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THE JOINED OF GOD

MUST NOT BE PUT ASSUNDER BY ANY

THE PERILS OF EASY DIVORCE.

Rev. Dr. Talmage Arraigns the United Divorce, and Unsparingly Denounce the Incongruous Conflict of State Laws Upon the Subject-Only Way Out of the Immoral Tasgle,

Los Angeles, Cal., Jan. 10.—In this sermon the nation's flagrant, besetting sin, easy divorce, and the incongruous conflict of state laws on the subject are unsparingly characterized. The preacher indicates the only way out of this immoral tangla which is wrecking the home and descrating the marriage altar. The text is Mark x, 9, "What therefore God hath joined together let not man put asunder."

put asunder."

As the civil war was the mortal clash between two conflicting ideas, so to-day we find conflicting ideas in mortal combat over the marriage altar. The one is the Christ idea, which declares that marriage is not a confederation that can be broken at will, but an indissoluble union. This idea assets that after marriage the twain in every sense becomes twain in every sense becomes The second idea declares that easy divorce is not a crime, but of-ten, for the social good, a necessity. It says that when a man and a wo-It says that when a man and a wo-man are unequally yoked together it is better that they be separated by law, even if the cause for separation be not so serious as that recognized in the Bible, and, more, that they may, if they wish, contract new mar-riages.

riages.
But, though James Bryce in his
"American Commonwealth" affirms
"American Commonwealth" affirms that the family as a unit is "the one fundamental and permanent problem of human life and society," yet of human life and society," yet everywhere, by reading the signs of the times, we can see that by ersy divorce the sanctity of the home is imperiled. Everywhere the danger signals are being lifted, to prove that marriage is becoming nore and more a mere temporary convenience Carroll D. Wright in his labor statistics declares that in the year 1889 there were 36,072 divorces in the state of Illinois alone and that there there were 36,072 divorces in the state of Illinois alone and that there was one divorce to every fifteen marriages. He went on to show that from 1867 to 1886 there were 328,-716 divorces 716 divorces in the United States and that each year the proportion of divorces to the number of inhabitants in the United States was on the increase, just as the individual wealth of the Americans processing. crease, just as the individual wealth of the Americans per capita increases year by year. So awful is the spread of this divorce evil and so blunted are becoming the once keen edges of public sentiment upon this question that Morgan Dix, who in no sense can be called a sensationalist, uttered last Thanksgiving Day this scathing invective against wholesale licensed libertinism, now being practiced through the wide open doors of the legal courts of our land: The divorce evil is terrible. It is an evil, we must try to uproot. Once upon a time if we ever mentioned the fact that a person had been divorced we spoke of it under our breath, as a subject not proper for conversation. We then regarded divorce as something closely related to disgrace, and that not long ago either."

Against the further spread and for the externiarties of the respondence of the respond

and that not long ago either."

Against the further spread and for the extermination of this divorce evil the Catholic Church is already up in arms. Against it only a few weeks ago all the Rhode Island ministers barded themselves together to give religious combat. Thus, as the public leaders of many denominations are fighting this undermining and would be destroyer of the home, it is not inappropriate for me to speak a few words in reference to those legal and domestic causes which might hereafter make "easy divorce" an impossibility.

First, nothing can be accomplish-

might hereafter make "easy divorce" an impossibility.

First, nothing can be accomplished in a material way unless there is national legislation or at least concerted action among the different state legislatures upon this subject. There must be all over the land harmonious and united legal action against the divorce evil. It should be made impossible for a man to get a divorce in one state which he could not obtain on the same ground in any one of the 3,000 divorce courts of the United States. All those courts ought to be in agreement as to what causes justify and what do not justify the dissolution of a marriage.

riage.

We recognize the necessity of the criminal courts of the Unites States working in harmony. Why should we not recognize the necessity of concerted action by divorce courts? Some years ago in Chicago a man killed his wife and burned her body in the vat of a sausage factory. Supposing after that crime he could have scepped across the state line and in Indiana defied the legal authorities of Illinois. What would have been the result? Supposing that a notable murderer could have walked a free man in Philadelphia after he had poisoned his child wife in New York City. Why, murder and outlawry would be everywhere in the United States running rampant. The only safety of life depends upon this fact: If you commit a murder in one state and then run away another state governor will recognize your extradition papers and allow you to be forcibly returned to the place where you committed the crime.

We recognize the necessity of concerted action between states on the murder question. We recognize also the necessity of concerted action between different nations and widely separated authorities in cases of their as well as murder. A few years ago all that a cashier had to do after wrecking a bank was to cross the Canadian line and he was safe. But now men guilty of financial crimes We recognize the necessity of the

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ON THIN ICE

If You Catarrh You are in Danger—It Breeds Dyspepsia, Bronchitis and Consumption.

Aside-from the extreme offensive and odius nature of the disease, ca-tarrh is also very dangerous if left to run its course unchecked. The constant dropping into the throat, which are mostly swallowed during, sleep cause poisonous disorders of the throat, stomach and lungs, which rapidly develop into dyspepsia, laryngitis, bronchitis and consumption. When these diseases become established, especially the latter, the result is too well known to need pointing out.

lished, especially the latter, the result is too well known to need pointing out.

Stuart's Catarrh Tablets are a certain and absolute cure for catarrh in all forms and all stages. Catarrhal conditions are always of the same nature, whether they exisc in the head, throat, stomach, bowels or bladder and these tablets act on all alike. They cleanse, renovate and purify the entire system of all catarrhal poisons and by thus going to the very root of the disease, effect thorough and permanent cures. This is the only way to treat catarrh, as local applications, such as sprays, ointments, inhalations, etc., afford only temporary relicf and the malady takes hold again with increased vigor.

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legally have no escape. A criminal in the United States is a criminal in England, a criminal in Canada is a in the United States is a criminal in England, a criminal in Canada is a criminal in France. To suppress forgery and theft there must be concerted action between nations as well as states. Why, in the same way, should there not be concerted action between states in reference to the divorce law? But though concerted and harmonious action by the different state courts should be regarded as a necessity yet we find the actual conditions just the reverse. To illustrate how a man can defy the divorce courts of one state by living in another state, a prominent member of the Presbyterian General Assembly Committee told me that a short time ago a man died in the United States and left three legal widows. He left three legal widows. He left three widows, and he was, not a believer in Brigham Young either! How was that? A few years ago this man went to a western state and there settled and married. After awhile he became tired of his wife and decided he would marry another woman. So this man left the state where he was then living and went into another state, got a divorce and there remarried. Of course the state of his former residence did not recognize the second marriage. former residence did not recognize

former residence did not recognize the second marriage.

Time passed on, and this husband tired of his second wife. He moved to another state, got a divorce and married a third wife. The marital disease with him by this time was becoming chronic. But now neither the first nor the second state, where the first nor the second state where he used to live recognized his third marriage as legal. Time passed, and this husband of many wives died. What was the result? Each at his former marital companions inherited the property of the dead man which then existed in her own state! By law that man in three different states left three different wives each law that man in three different states left three different wives, each a legal wife in her own state, but illegal in the other two states. Such is an instance of the ridiculous and infinite absurdities existing between the conflicting divorce courts of our land.

A second breakwater to dam back

SECURITY.

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this submerging flood of national in-famy: It is for the gospel ministers to protest against it by practice as well as by preaching. The pulpit cannot speak loudly and with the voice of a true leader unless at the same time it refuses to become a party to the national crime of easy divorce. What do I mean by this statement? That the minister him-self shall not be a blatant and a brutal divorce? Oh, no. No sen respecting Christian church would al-low her minister to continur preach-ing in her bulpit after a divorce es-capade. Paul writes, "A bishop

ing in her pulpit after a divorce escapale. Paul writes, "A bishop must be blameless, the husband of one wife." No minister's life can be blameless when he turns his back upon his first wife for an unjust cause. But I do mean this: A minister should not officiate at the second marriage of a divorce unless he himself knows positively that the divorced man was not culpable in the snapping of the marital bonds. By such a ministerial course public sentiment would be aroused against this national evil, and aroused quickly and permanently.

national evil, and aroused quickly and permanently.

I have taken only lately this stand in reference to the clergyman's responsibility. Like hundreds and thousands of other ministers I have heretofore said to myself: "I am not in any way compelled to look into the personal characters of those whom I unite in marriage. When I used to live in New York state I had to ask the contracting parties a long list of questions and make a report to the county officials in reference to the same. But in the state of Illinois the clerk of the county court does that. He asks the questions. He gives the license. He is responsible for the narriage, and not I." But a short time ago, when talking to a brother minister upon the subject, he said: "You are wrong. You cannot shirk your responsibility in that way." Then I commenced to look at this responsibility in another way. I said to myself: "Yes, I am wrong. That county clerk cannot tell me what I ought to do. The er way. I said to mysen, am wrong. That county clerk cannot am wrong. That I ought to do. The

and permanently.

am wrong. That county clerk cannot tell me what I ought to do. The paper he sends to me is only a license, a Governmental privilege, permitting me to marry the parties if I wish. I am not compelled so to do. For instance: The saloon keeper gets a city license and has the privilege of selling me a glass of whisky. But because it is lawful for me to buy whisky from him that is no reason why I should drink it. Because the county clerk tells me that I can remarry a libertine, who has been simfully divorced, that is no reason why I should tarnish the good name of my church by placing such a black record upon the session books. No, no, my brother minisbooks. No, no, my brother minis-ters, we cannot thus skirk our re-sponsibilities. You and I are re-sponsible before God when we become officiating parties in the mar-riages of divorced persons. A reli-gious marriage means infinitely more than a mere civil contract. If not, why do nearly all people desire to be married by a clergyman instead of by a police justice or a county judge?

We are responsible as ministers. A legal divorce, in ninety-nine cases out of a hundred, is not sufficient ground for a church divorce. We must remember that the minister before the world stands as the representative of the church. Why, legal divorces are often obtained on the filmsiest ex-cuses. Bishop Fallows, in a scathing attack upon this marital evil, quotes some of the most absurd and trivial causes on account of which men and women have been divorced. One woman got a legal divorce because her husband enlisted in the United States navy; another because her husband smoked and gave her headaches; ano-ther because her husband called her sister a thief; another because her husband did not like her front hair and cut part of it off. One bushand secured a diverce because his wife refused to sew on his buttons; and ther because he told his wife he had found another woman whom he could love better. Think of any minister being guilty of such a heinous sin as to marry such divorcees to other marital partners. It is high time for us ministers to band together and rouse, public sentiment upon this

question.

I once heard of a young lady who used to boast that she was engaged to three different young men at the same time. She had in her possessioners and the contract of the same time. used to boast that she was engaged to three different young men at the same time. She had in her possession three different engagement rings. After awile she dismissed all three suitors and married a fourth. Do you wonder that after such perfidies her married life was unhappy? Untrue to her fiance, of course she was untrue to her husband. A divorce scandal a few years later was the result. Her father, a noble Christian man of the west, as a result felt himself disgraced and resigned his pulpit for he was a minister. His life was to some extent wrecked, as well as hers. You say such a course as that is an extreme case? Of course. But all evils should not be despised because they are not monstrous evils. The little, seemingly harmless firtations during summer vacations or at a church picnic or in the street car or concert hall are all divorce seed plantings. You cannot trifle with human affections in youth without being in danger, as an iconoclast, of smashing the marriage shrine when you are middle-aged. Let parents be careful with whom their children associate. Let them beware of what they are allowed to say to others and what others are allowed to say to them. It is all well enough to talk about the vaunted freedom of the American boy and gird; but, for my own part, especially in reference to the promiscuous association of young people and the careless promises they, are allowed to make, I think they have altogether too much freedom.

Another divorce preventive: Financial expenses in the great majority.

Another divorce preventive: Finan-Another divorce preventive: Financial expenses in the great majority of homes should be curtailed and greatly diminished. The income should not be made to meet the outgo. The outgo should be contracted until there is a sufficient margin left for unexpected expenses, such as sickness or loss of work or financial reverses. The proverb says, "When poverty somes in at the That is not true when all members are systematically trying to do their best. But when husband and wife to upon the supposition that marriages are made in heaven and then, with blinded eyes, run needlessly into debt there is nearly always marital friction. The wife blames the husband, the husband the wife. Perpetual friction, then, on account of the money question ignites the divorce fires. Then the family altar goes up in a Satanic blaze.

Another divorce preventive: The purification of the American press, both in book form and in periodical and in the morning newspaper. The pestiferous trash which every day and every week and every month, like a winter blizzard, is flung into our faces by the snowstorm of the printing press is anough to destroy, the

a winter blizzard, is flung into our faces by the snowstorm of the print-ing press is enough to destroy the healthy heart throbs of any young healthy heart throbs of any young person who is allowed to read it. I am, of course, not speaking against good publications, but bad publications. Go to almost any bookstand that you see the state of tions. Go to almost any bookstand that you see and open some of the books at random and read. There we find the authors make their heroines out of bad men and their heroines out of bad women, with here and there a redeeming white spot to offset these black characters. Broken marriage vows, "Childe Harold" indecencies, deceitful wives, deceiving men—these move as an ever changing kaleidoscope before the fascinated eyes of the young readers. There the boy and the girl learn to call crime respectable and a man's dishonor a poy and the girl learn to call crime respectable and a man's dishonor a "free lance of gold." A bad book worms its way into the moral vitals and finally poisons the heart. The way for good people to keep pure and to prepare themselves for a Christian marriag, which will never be broken this side or on the otherside of the graps, is for them talking.

be broken this side or on the otherside of the grave, is for them to live
with good people. They must work
to make men good
But some one asks me, in closing:
'Are divorces always wrong? Should
a husband and wife be compelled to
live together under all conditions?'
Oh, no. The violation of the marriage vow justifies divorce. Christ's
own words imply that. There are
other conditions which justify separation, even when there has been no
violation of that vow. It would be a
grievous injustice to enforce constant grievous injustice to enforce constant companionship when one of the par-ties to a marriage has contracted habits which render the continued relation an intolerable misery to the other. I have known such cases and have rejoiced that the law permits have rejoiced that the law permits the innocent party to be relieved of the burden and affords protection from molestation. But I protest against the diversity of the divorce laws of the different states, which tends to confusion and uncertainty in the relation so vital as this to the in the relation so vital as this to the morality and stability of society.

My belief in reference to divorce can be summed up in the words of Sir Walter Scott in the case of Ecand versus Evans, "Though in particular cases the repugnance of the law to dissolve the obligations of the law to dissolve the la hatrimonial cohabitation may operate with great severity upon indi-viduals, yet it must be carefully reremembered that the general happiness of the married life is secured by its indissolubility." My belief is summed up in the thought that the more people realize when they marry that they must marry for life the more future generations will be careful how they marry and the more the sanctity of the home will be presented. sanctity of the home will be pre-served. Therefore, my friends, suffer almost every injustice for your chil-dren's sake, for the community's sake, for God's sake, rather than break the nuptial bonds.

In this discussion I have presented In this discussion I have presented, for the most part, only the temporal side of the divorce question. If I had spoken from the spiritual side the result would have been self evident. Gospel love never gave birth to legal hate. May the Christ who uttered the protest of the text against promiscuous divorce bless the carnest ous divorce bless the earnest

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kind.

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Mary's River, Guysboro Co., N. S., says:

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