

cial conditions have made it necessary for us to get back to the Bible on this question. Marriage may no longer be regarded as optional. Duty must be emphasized. Wedlock has all too long been considered a matter of convenience and money has been very largely the arbiter, both as to the time of marriage and in the choice of a life partner. The words of the Saviour have practically slept for nineteen hundred years, and the world as well as the kingdom of God has suffered in consequence.

Jesus was asked a question concerning divorce, and in his answer said, "He which made them from the beginning made them male and female, and said, For this cause"—or for the reason that they were made male and female—"a man shall leave his father and mother and shall cleave unto his wife." In other words a man shall recognize God's plan for the race and get married. The law is a positive one, based on a fact of nature. "Marriage," says one, "owes its institution to nature, its perfection to law, and its holiness to religion," and the thing that essentially constitutes marriage, according to Justice Carbonneau, is "the consent of a man and a woman to unite together for common life and the preservation of humanity. This is not only the basis of the contract, but it is the contract itself; the sacrament is simply a form which gives it solemnity, and the civil functions are but another form which gives it publicity, authenticity and civil effect." Now "the consent of a man and a woman to unite together for common life and the preservation of humanity" cannot be neglected without loss—every way, physically, morally and numerically. It may be said, speaking generally, that the highest physical development is attained in the married state. One has only to compare the receding form of the unmarried woman with the plump, robust figure of the "joyful mother of children" to be convinced that the latter and not the former state is according to God's order. The fact also, as is borne out by statistics, that married persons of both sexes live longer than single ones is sufficient evidence that wedlock is the normal human relation.

Moreover, the problem of social vice in town and city will not be successfully dealt with so long as reformers try to cure the evil by repressive and rescue measures only. The social evil ought to be and may be suppressed. It must be kept under the ban of law and denied the light of day. To allow an evil to live under restrictions, even