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**Extracts from a Charge delivered at a Meeting of the  
Synod of the Diocese of Fredericton by the Metropolitan,  
relative to a late Bill introduced into the Parliament of  
Canada legalizing forbidden marriages.**

Every one must see the necessity of some restraint on human passion in regard to marriage, for where no law existed in old times, mankind invariably ran into the most revolting excesses. "They took them wives," we read in the Scriptures, "of all which they chose," not only as many as they chose, but without any restraint in respect of affinity or consanguinity. These vile practices were continued after the flood among the Canaanites, and formed one of the chief reasons for their disinheritor by the hand of God. To counteract this detestable profligacy among the Jews, and give Divine sanction to a purer code of morals in respect to marriage, Moses was commissioned in the name of God, and as His mouth-piece, to write a table of degrees for restraint of marriage within certain limits, founded on this principle announced in the beginning of the table—"None of you shall approach, (i. e. by marriage) to any that is near of kin to him. I am the LORD." The table then gives instances of such affinity or consanguinity, for no difference is made between them. It is not an exhaustive table, for marriages with a man's own daughter or his grandmother are not forbidden, and the prohibitions are given exclusively to men, though women are equally concerned. But it is evidently governed by the principle which the LORD lays down as the true foundation of the marriage relation that man and wife become one flesh, and consequently all the blood relationships which would be forbidden are equally unlawful after marriage to relations by affinity. This simple and divinely authorized rule in contradiction to the loose practices of the heathen, and even of some of the Patriarchs, is the rule of Christian morals given to us by our LORD. Even if it could be shown—which is contradicted by the whole sense of the 18th chapter of Leviticus—that this is a part of the ceremonial, not of the moral law of the Jews, we must remember that the whole object of the sermon on the Mount was to purify Christian morals from the loose glosses and interpretations which the Rabbis and others had put upon it, and that to give our sanction to any marriage connection less pure than the law here enforced on the Jews is to read God's dispensations backwards, and to lower Christianity in favor, not of Judaism, but of Heathenism. Those, therefore, who argue that all Jewish laws are obsolete, need to be reminded that the law of the Ten Commandments is read in our Churches every Sunday, and that the Gospel spirit not only binds us to receive them in substance, but to carry them out on a higher, purer and more exacting principle than a servile adherence to the letter would indicate. Polygamy, for instance, and an easy system of divorce, were tolerated among the Jews because of the "hardness of men's hearts," but the Christian system supposes a higher power of self-restraint, and therefore demands a higher, not a lower code of morals. The very incest with a father's wife, which has been treated with so much levity in our Colonial Parliament, is by St. Paul looked on with the deepest abhorrence, and is punished with immediate excommunication.

So that if we were not bound by the table of degrees in