

union and marriage that exists between Christ and a penitent believer. It enters with them into the future state, into the world of spirits. I therefore believe that the scriptures authorize me to distinguish this as a spiritual marriage, and, as a consequence it is in the Lord. As to temporal marriage, it is a compact entered into between two to live together as husband and wife, and this compact is in force as long as both of them live. But upon the death of either the compact is dissolved, as if it had never been. It is therefore literally a temporal marriage, and as both saint and sinner have equal privilege of entering into it, therefore it is a marriage out of the Lord and is not connected with the worship of God directly nor indirectly : and for these reasons—acceptable worship must be of faith. Then of consequence it is spiritual, and the result future. The compact which we are treating of begins and ends in this world, and is therefore temporal, and cannot be incorporated with eternal life ; but as this assertion covers nearly all the disputed ground, I will examine it a little further. If a person who is married and believes the gospel, and desires to be baptized and added to the church, the scriptures authorize the church to baptize and receive such an individual into the church, although the partner may still be in unbelief as to the gospel. In this case marriage is not connected with worship : but if an unmarried person being a member of the church should marry one who is not a member, they are looked upon by many as having committed a great sin ; and some churches go so far as to separate them from the body of Christ. Now in this case temporal marriage is connected with worship, and is made a test of union with the body of Christ. I know of no scripture that authorizes the distinction that some make as to the above case. I will now call upon the Apostles. Paul and Peter to give their testimony on the premises. “If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away ; and the woman &c., 1 Cor. vii. 12.”

Now if temporal marriage was a religious ceremony, as the man and his wife are one flesh, it follows that they must both be believers or they could not be lawfully married, nor worship acceptably. If so, then Peter would not have given the command quoted, 1 Peter iii. 12: “Likewise ye wives be in subjection to your own husbands, that if any obey not the word they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear.”

Again you say, “I only said and I now repeat it, the marriage spoken of in 1 Cor. vii. 39 is that in which a believing widow may enter.”