

riages, or to empower Courts of Justice to do so, and to authorize the parties to marry again in the lifetime of each other, it is assuming a jurisdiction to do something conceived by many to be contrary to the law of God, and is merely authorizing by law the commission of adultery.

This view, however, since the Reformation has not universally prevailed among Christian people, and, strange to say, among so-called Evangelical Christians it has been very greatly modified, and there are many to-day who regard divorce and re-marriage in the lifetime of the parties as permissible. This view has found many exponents in the United States, and the result there is only too apparent.

It is well known that by a large number of Christian people in every land marriage is called a "Sacrament." Protestants usually deny that it can properly be termed a sacrament, but that is due largely to the meaning they give to the word sacrament. It may be, and probably is, wholly immaterial whether marriage is or is not called a "sacrament," for after all the word "sacrament" is merely a technical theological term. What is really important is that the idea which the word "sacrament" is intended to convey, and did in its original application to Christian ordinances really import, should not be lost sight of. If we were to attribute to the religious ceremony of solemnization of the marriage vow the term "sacrament," Protestants would be right in saying that that is not a sacrament in any real or true sense, nor is it the original meaning of the term as applied to marriage. What is really sacramental about marriage is the mutual promise expressed or implied in Christian marriage that the spouses do take each other for husband and wife, to the exclusion of all others, and incur an obligation to be faithful to each other until death do them part. That promise the Christian Church regarded as in the nature of an oath or sacrament, and it is that promise or oath expressed or implied when entering into holy matrimony which really constitutes the sacramental character of marriage.

But however we may regard marriage, the statistics of divorce in Canada ought to lead Canadians to be wary of adopting any such policy as that which is now being agitated in the Mother