

...to be thankful for, that she stands at the  
head of Christendom on this all important subject of  
the indissolubility of the marriage bonds; and we  
may well rejoice that it is so.

Of course there may be found clergy in the  
Church who will perform the marriage ceremony over  
divorced persons. Archbishop Cranmer, we know,  
granted a divorce to Henry VIII. and remarried him,  
but he did it in direct violation of the Law of the  
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The first decade showed a yearly average of thirty-eight divorced persons entering upon fresh unions, the second decade showed ninety-four, and the third 163; an increase in the last decade, compared with the first, of 329 per cent.

THE UNITED STATES.

But it is to the United States of America we must look, if we would realize the awful ravages made upon the sanctity of the home by divorce. There each State has its own divorce laws. The causes for divorce with permission to contract other unions, differ therefore in the various States, some legislatures being much more liberal in their views than others. These causes include "desertion, alleged cruelty, incompatibility of temper, and mutual dislike"; in all, this so-called Christian nation, which has for its motto "In God we trust," allows some thirty-six causes for divorce, where God allows not one. "And as if to sweep away the last restraint and openly strike at the face of God, it is provided in the State of Washington that a divorce 'a vinculo matrimonii' may be

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United States 157 per cent. In Rhode Island the divorces average one to every twelve marriages, in New Hampshire one to eleven, in Connecticut one to eight, and so on, while in Arapohoe Co., Colorado, which contains Denver, there was in 1883, one divorce to every 3.89 marriages. Think of it! One couple divorced in every four married; and throughout the Union about 25,000 homes are broken up every year by divorce.

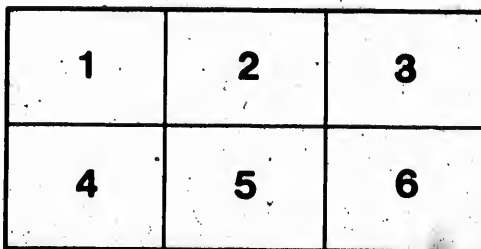
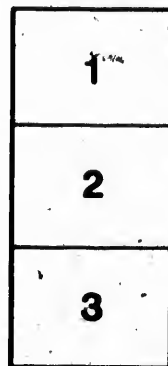
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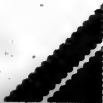


## THE SIN OF PROTESTANTISM.

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inks lightly of divorce—far from it.  
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it is declared "formless and uncreated judge." (Heb. xiii, 4. R.V.)

What could be more contrary to God's Word than that a woman who had been married three times, once divorced, and had two husbands living, should be the head of a religious sect? Yet that is the case with Mrs. Eddy, the leader of the Christian Scientists, a heresy, which in spite of its absurdities, or rather, I suppose, in consequence of them, is spreading with amazing rapidity in the United States. Mrs. Eddy claims that Christian Science is the second coming of Christ, and that she herself has been graciously fitted by God for the reception of a final revelation of the absolute principle of Scientific Mind Healing. In other words, this means that the infinitely pure and holy God, Who in the fulness of time, chose a virgin to be the stainless instrument of the Incarnation, has eighteen centuries later selected for a final revelation of divine truth, a divorced woman, who by marrying

(Revised Version) ST. LUKE XVI: 18.

We saw in our last instruction that God having created Adam, did not form woman apart from him—as he formed the other creatures—but that He took from Adam a portion of his very self, and from that portion built up woman as the fitting help and counter-part of man, so that Adam was able to say "This is now bone of my bones and flesh of my flesh, she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."—Gen. ii, 23, 24. One they were before the formation of Eve—one they were afterwards through the re-union wrought by God—one they were in their inception—one they were reconstructed by matrimony, and one they were to remain through life for one another alone.

We saw that our blessed Lord re-stated this primeval law, which had become obscured through the hardness of men's hearts, saying "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and

**ANGLICAN CHURCH OF CANADA  
GENERAL SYNOD, ARCHIVES**

that easy divorce keeps in check various forms of unchastity is discredited by such statistics as we have. The period marked by the increase of divorces has witnessed a serious growth of many of the more dangerous forms of licentiousness. The great decrease in the birthrate of the so-called native population, the prevalence of infanticide and criminal abortion. Statistics for Massachusetts show a very rapid increase of all crimes against chastity in fifteen years." Such is the evidence of a Protestant divine, who, realizing the awful ravages made in the home by divorce, has done his best to awaken the national conscience to a sense of its guilt. I need add nothing to this.

#### THE PROHIBITED DEGREES.

Further, marriages within the degrees of affinity prohibited by God's law are countenanced and encouraged by Protestants, with the notable exception, perhaps, of the stricter Presbyterians.

assumption that woman is man's equal. If they were equal then would the Church be equal to Christ. But as the Church is the complement of Christ, "the fulness of Him that filleth all in all," (Ephes. 1, 23), as St. Paul calls her; so is the woman the complement of the man; as the apostle says again, "neither is the man without the woman, neither the woman without the man in the Lord,"—(I Cor. xi, 2)—that is to say, they are the counterparts of each other—the husband is not complete without the wife, nor the wife without the husband, but joined together in holy matrimony, each supplies what is lacking in the other, and thus they form a complete whole. This is surely a higher and more scriptural view to take than that of mere equality.

#### HOLY SCRIPTURE.

We now pass on to consider the subject of Divorce. And first we shall examine the teaching of Holy Scripture concerning it; then proceed to inquire whether the teaching of our Church accords with that of the Word of God. There are four statements in the New Testament which absolutely forbid divorce.

Table can be shown to be contained in that chapter, either in express words or by analogy."

This principle has unquestionably been maintained at all times since the earliest days of Christianity. It was proclaimed by the Apostolic Constitutions. It was the doctrine equally of the East and the West and so it remains at this hour. The Greek Church, whatever may have been its shortcomings with regard to divorce, deems such marriages as incestuous and incapable of being validated at all; and although in the Roman Catholic Church dispensations are obtained, they are got with difficulty; and because of plainly coercive exigency. If we pass from ancient times and come down to the Protestant Confessions of later days, we find that the unlawfulness of such marriages was asserted equally by the Lutherans and Calvinists in Scotland, in Geneva and in France; while in the Church of England it has ever been consistently proclaimed. Therefore on the issue of authority we have

he that marieth one that is put away from a husband committeth adultery."—(v. 18, R.V.) The Gospel of St. Luke was written for the Greek Gentiles, and here again no exception is granted. St. Paul, writing to the Romans, says in 7th chapter, first and following verses: "Know ye not, brethren, how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Here death is the only dissolution of marriage. The same apostle writes to the Corinthians: "And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife."—(I Cor., vii, 10, 11.) This permits, in extreme cases, what is called a judicial separation, but urges the hope of

the blessing of five hundred ministers could not make it a marriage in God's sight, if it is against His Word; and thirdly the law of the land declares that such a union is voidable; that, is, as soon as the attention of the proper authorities is called to it, they declare it void from the beginning, and the offspring, if any, illegitimate; but if one party dies before any steps are taken, the union is held to be valid. So then, if either party tires of the other, he or she may dissolve the union by applying to the court, and apparently, any person can institute proceedings against them at any time, and the Court can only give one decision—it must annul the union. Is it any wonder that low views of marriage prevail when ministers can be found who are prepared to bless and sanction temporary unions of this sort?

SPIRITUAL ADULTERY.

But it may be asked how is it that Protestants in

from the Gospel according to St. Matthew—one from the 5th chapter and the other from the 19th, and are as follows: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." And the second is: "He saith unto the Pharisees, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." These passages allow of two interpretations. First, they permit not a dissolution of the marriage bond, but a judicial separation, such as St. Paul refers to in writing to the Corinthians; for if a dissolution were allowed it would be in direct contradiction to all other passages of Holy Scripture on the subject of marriage, which thing is incredible. Or secondly, they refer only to the Jewish Christians, for whom the Gospel according to St. Matthew was written. You

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The whole of the 16th chapter of Ezekiel is of this spiritual meaning. God, in His love and mercy, chose out the Church and espoused her, but she went astray after other lovers, fell away like their forefathers, worshipped idols. For this she was to suffer punishment, but upon repentance would be restored. While Malachi, the latest of the prophets before Gospel times, has an earnest passage on the question of marriage and divorce, which is rendered in our Authorized Version (Chap, ii, 16) 'the Lord, the God of Israel says He hateth putting away,' that is, hateth divorce.' (Divorce and Remarriage P. 15.)

When the Jewish Church was merged into the Christian Church; for remember Christ came not to destroy, but to fulfil the law—not to change His Bride, but to restore and beautify and perfect her—it was still spoken of as the Bride of Christ. Marriage was declared a great mystery because it typified Christ and His Church.

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ment and return her to her father's house, and thus severe law into execution. We have an example of this in St. Joseph, who, we are told, "being a just man and not willing to make 'Mary' a public example," that is to say have her stoned, "was minded to put her away privily."—(St. Matt, i: 19). Mark that expression "put away"—the same that our blessed Lord uses, "Whosoever shall put away his wife, except it be for fornication." Such a "putting away" was not a divorce, because the marriage was invalid ab initio; deception in a point so essential to oriental nations made the union null and void from the beginning. But a true contract, where there is no deceit, is, by the teaching of Jesus Christ, quite without possibility of recall, even amongst those Jewish Christians who were allowed to adhere to the Mosaic customs.

Now it is generally supposed, even by those who ought to know better, that our Lord sanctions divorce for adultery, and that the parties thus separated, or at least the so-called "innocent party," is at liberty to re-marry. There is not the slightest ground for such a supposition, and to assert it, is to assert that Jesus deliberately used a word for "adultery" which never

Church.

But it is always darkest before dawn—the pendulum when it has swung to its extreme limit. As it is on its way, and there are many indications that among the godly Protestants there is a reawakening of conscience which must soon be followed by a demand for greater conformity to Holy Scripture in this matter.

Let us pray God that He will hasten the time, when the type shall be once more perfect, but as a type, and we shall hear "as it were the voice of many waters, and as the voice of mighty thunders," saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her shall be granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." (Rev. xix, 6-8.)

N. B.—This sermon was one of a course on "The Doctrines

was permitted for the most trivial causes, so that the early Christians were placed in a position of isolation in this matter, since the law of the Church conflicted with the law of the State in which they lived; yet we find that for the first 300 years the utmost strictness was observed by them, and there is no evidence of any recognition whatever of the re-marriage of divorced persons, or of any such interpretation of the 19th chapter of St. Matthew as would countenance such re-marriage. But when in the fourth century the Emperor Constantine became a Christian, and so made Christianity fashionable—when whole tribes renounced idolatry and sought admission into the Church—when, sometimes, thousands of persons were baptized in one day, and this with little or no instruction concerning the Faith; we can easily understand what a difficult thing it was to maintain the primitive purity and strictness in the marriage relations, as well as in other matters. The Church was polluted by the great influx of nominal Christians from the pagan world who would desire, if possible, as much laxity in everything as they had formerly enjoyed. So we find that the Emperor Constantine, in his endeavor to assimilate the Civil with the Christian Law, stretched

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The teaching of the Roman Catholic Church upon the subject may be summed up in three points. First, Christian marriage ratified and consummated is one and indissoluble, and no human authority, whether ecclesiastical or civil, possesses any power to dissolve it or dispense from it. Second, Christian marriage merely ratified, but not consummated, is dissoluble by Church authority. Third, Non-Christian marriage is dissoluble in cases in which one of the parties is converted and the other refuses to dwell in union with the person thus converted. According to the Pauline privilege.—(I Cor. vii : 12-15).

The Church of England for nearly 1600 years has absolutely forbidden divorce, "a vinculo," for any cause, and her canons require those who obtain a "judicial separation" to give bonds that they will neither of them marry in the life time of the other. Of course it will be understood that separations granted on account of bigamy, or consanguinity, or affinity, and such like, are not a breaking of the bonds of matrimony, since no such bonds ever existed. They simply declare void that which has always been void. In our Marriage Service the contracting parties take each other "till death us do part." The priest de-



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avoided so long as sin is in the world; but there are few cases, among us, so bad as to call for a divorce court to set them free.

“ But it is a commercial axiom that the increase of facilities creates a larger demand, and it is eminently so with divorce. Where the Law of God and the Church is also the law of the State, and divorce is impossible, or next to impossible, men knowing that fact, take greater care in contracting marriage, and once married behave themselves, if for no other reason, at least for the sake of their own comfort. Married people are not saints or angels; all have faults, all need discipline. If they feel themselves bound by a holy law which they cannot evade, they will govern themselves accordingly. Slight differences will be prevented from growing into great ones, trials will be borne patiently, if not cheerfully, the art of mutual forbearance will be learned and practiced. But once let that execrable notion of divorce as an easy remedy



...on the sand of self-will, the weather breeder  
of a storm capable of burying the Home in ruin and  
scattering its members to every quarter of the earth."

Facility for divorce actually puts a premium on  
mean, spiteful, ugly conduct. For suppose that a  
man tires of his wife and wants some one else ; what  
more need he do than to abuse and ill-treat her, and  
bring things to that pass at which a separation must  
ensue? Only make it out that incompatibility of  
temper exists, and straightway there shall be freedom  
to break up the partnership and fly to the arms of new  
companions.

#### THE SIN OF PROTESTANTISM.

Divorce with remarriage is the flagrant sin of  
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both permitted, divorce and re-marriage, and  
and malicious desertion; and with the period of  
"Illumination" there came a still laxer code—not  
crime merely, but even misfortune was considered a  
valid ground for divorce. At last the Prussian Legisla-  
ture sanctioned it by mutual consent where the mar-  
riage was childless, thus changing it into a matter of  
contract and private law. (York 33.)

No sooner had the Reformation taken place in  
England than Peter Martyr and the Protestant party  
tried their best to amend the Church Laws and per-  
mit divorce for adultery, desertion, cruelty, incurable  
disease and, the like, but happily, their efforts were  
unsuccessful.

In the United States, the Rev. S. Dike, in the  
Princeton Review says, "The current of divorce  
was set wrong in part by the early Puritan's dread of  
everything like ecclesiasticism. Marriage at first was  
made a civil contract only, and a religious ceremony  
forbidden or discouraged," and Ex-President Woolsey

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sin, so we will allow divorce for that also; then follows, in course, an endless chain of causes all more or less plausible, for if the marriage bond may be broken for one reason, it may as well be broken for one hundred; and the consequence is that the countries where these laws prevail are full of adulterers and adulteresses, for mark you, the Word of God makes them such. Jesus Christ Himself says "If a man puts away his wife and marries another, he commits adultery. If a woman puts away her husband and marries another she commits adultery," (St. Mark x, 11, 12.) and no human law can alter their status in God's sight. Drunkenness is not a crime by the law of the land, neither is fornication; that is to say, a man can get drunk as often as he likes, and the law cannot touch him unless he makes himself a public nuisance: unmarried men and women may consort together with the morals of the poultry-yard, and the law cannot touch them, so long as they are of age and willing so to live. But we do not find good Christian people

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(1 Cor. v, 1-13.) And in the epistle to the Hebrews it is declared "fornicators and adulterers God will judge." (Heb. xiii, 4. R.V.)

What could be more contrary to God's Word than that a woman who had been married three times, once divorced, and had two husbands living, should be the head of a religious sect? Yet that is the case with Mrs. Eddy, the leader of the Christian Scientists, a heresy, which in spite of its absurdities, or rather, I suppose, in consequence of them, is spreading with amazing rapidity in the United States. Mrs. Eddy claims that Christian Science is the second coming of Christ, and that she herself has been graciously fitted by God for the reception of a final revelation of the absolute principle of Scientific Mind Healing. In other words, this means that the infinitely pure and holy God, Who in the fulness of time, chose a virgin to be the stainless instrument of the Incarnation, has eighteen centuries later selected for a final revelation of divine truth, a divorced woman, who by marrying

effects is not less than 6000 per annum. The old plea that easy divorce keeps in check various forms of unchastity is discredited by such statistics as we have. The period marked by the increase of divorces has witnessed a serious growth of many of the more dangerous forms of licentiousness. The great decrease in the birthrate of the so-called native population, the prevalence of infanticide and criminal abortion. Statistics for Massachusetts show a very rapid increase of all crimes against chastity in fifteen years." Such is the evidence of a Protestant divine, who, realizing the awful ravages made in the home by divorce, has done his best to awaken the national conscience to a sense of its guilt. I need add nothing to this.

#### THE PROHIBITED DEGREES.

Further, marriages within the degrees of affinity prohibited by God's law are countenanced and encouraged by Protestants, with the notable exception, perhaps, of the stricter Presbyterians.

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ordinance, but as an universal principle for the whole race of mankind. Every prohibition in our Table can be shown to be contained in that chapter, either in express words or by analogy."

This principle has unquestionably been maintained at all times since the earliest days of Christianity. It was proclaimed by the Apostolic Constitutions. It was the doctrine equally of the East and the West and so it remains at this hour. The Greek Church, whatever may have been its shortcomings with regard to divorce, deems such marriages as incestuous and incapable of being validated at all; and although in the Roman Catholic Church dispensations are obtained, they are got with difficulty; and because of plainly coercive exigency. If we pass from ancient times and come down to the Protestant Confessions of later days, we find that the unlawfulness of such marriages was asserted equally by the Lutherans and Calvinists in Scotland, in Geneva and in France; while in the Church of England it has ever been consistently proclaimed. Therefore on the issue of authority we have

there is no lawful reason of consanguinity or affinity why the marriage should not be solemnized. Next, the blessing of five hundred ministers could not make it a marriage in God's sight, if it is against His Word; and thirdly the law of the land declares that such a union is voidable; that, is, as soon as the attention of the proper authorities is called to it, they declare it void from the beginning, and the offspring, if any, illegitimate; but if one party dies before any steps are taken, the union is held to be valid. So then, if either party tires of the other, he or she may dissolve the union by applying to the court, and apparently, any person can institute proceedings against them at any time, and the Court can only give one decision—it must annul the union. Is it any wonder that low views of marriage prevail when ministers can be found who are prepared to bless and sanction temporary unions of this sort?

#### SPIRITUAL ADULTERY.

But it may be asked how is it that Protestants in

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free herself from her lord, but will ultimately be pardoned and received back with an everlasting covenant. The whole of the 16th chapter of Ezekiel is of this spiritual meaning. God, in His love and mercy, chose out the Church and espoused her, but she went astray after other lovers, fell away like their forefathers, worshipped idols. For this she was to suffer punishment, but upon repentance would be restored. While Malachi, the latest of the prophets before Gospel times, has an earnest passage on the question of marriage and divorce, which is rendered in our Authorized Version (Chap. ii, 16) 'the Lord, the God of Israel says He hateth putting away,' that is, hateth divorce.' (Divorce and Remarriage P. 15.)

When the Jewish Church was merged into the Christian Church; for remember Christ came not to destroy, but to fulfil the law—not to change His Bride, but to restore and beautify and perfect her—it was still spoken of as the Bride of Christ. Marriage was declared a great mystery because it typified Christ and His Church.

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imperfect views of Holy Matrimony which is a TYPE of the mystical union which is betwixt Christ and His Church.

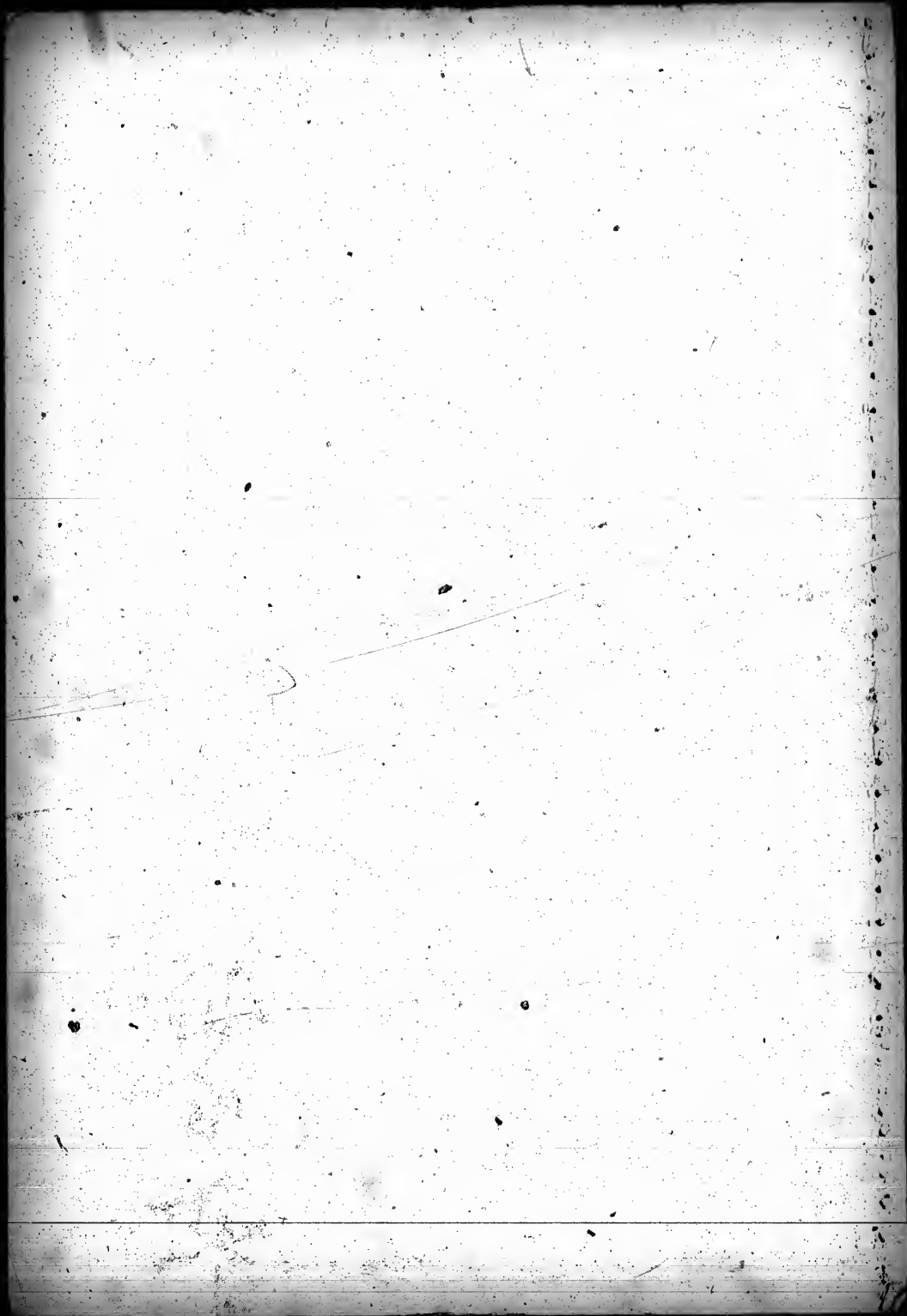
But it is always darkest before dawn—the pendulum when it has swung to its extreme limit is on its way, and there are many indications that among godly Protestants there is a reawakening of conscience which must soon be followed by a demand for greater conformity to Holy Scripture in this matter.

Let us pray God that He will hasten the time, when the type shall be once more perfect, but as the type, and we shall hear "as it were the voice of many waters, and as the voice of mighty thunderings," saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her shall be granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." (Rev. xix, 6-8.)

N. B.—This sermon was one of a course on "The Doctrines







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