

## "DIVORCE."

By Rev. C. S. Hilyard.

"Shall a man put away his wife?"—Mark 10-2.

There are three permanent institutions, the Home, the Church, the State.

Of the three, the home is most zealously guarded. Attack the home, and the church is gone; kill the church, and the state is gone.

God protects the home with the marriage ordinance. A God given one (the oldest) not civil, but religious, consequently only God has a right to annul.

The reason for this question? According to Adam Clark, Vol. 5, page 189, there were two divinity schools at this time—the School of Shammai and the School of Hillel. Shammai taught that for only one cause could a man put away his wife, while Hillel taught for any cause you could put her away. One Rabbi Akiba said, "If any man saw a woman more beautiful than his wife, he could divorce her and marry the other woman," for it said in the law, "If she find favor in his eyes."

Now the Pharisees were trying to get Christ to take issue with one or the other of these schools and thereby discredit him with the other party.

So he calls their attention to the fact that it doesn't matter what Shammai, Hillel, Clark, Akiba, Hilyard or Foster says, but what does God say?

He takes them back to the only passage which they are basing their actions upon, which is Deuteronomy, 24-2: "And when she is departed out of his house, she may go and be another man's wife." This is Moses. Jesus does not endorse him, but goes farther back to the institution of marriage, Mark 10-4 to 13. Read it, Christ's answer to this question.

"From the beginning of the creation, God made them male and female, for this cause shall a man leave his father and mother, and cleave (Hebrew, 'Debak') be cemented, glued, to his wife. And they twain shall be one flesh. So then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

"Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband and be married to another, she committeth adultery." (Moses says she can, Jesus says she can't.)

Some might be carried away by the sentimental side, and argue that it would be too bad to break up families where people had disregarded God's law.

But Jesus in the sermon on the mount, Matthew 5-29 to 32, speaks of some painful operations and unless we are willing to submit to them we must suffer the pangs of hell.

"The eye" stands for the senses, or physical enjoyment.

"The hand," profit or accumulation, so if these interfere with being a true follower of Christ, therefore "pluck out," "cut off," "cast from thee." It is painful to lose an eye, or a hand, and yet, Jesus in the very next verse takes up the question we are dealing with, and says: "Whosoever shall marry her that is divorced com-

mitteth adultery," implying if this is in the way, "cut off," "cast from thee"—and is very plain on this question in Rom. 7-1 to 3.

"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." Another case showing Paul's attitude towards the loose teaching of his day, is found in I. Corinthians 5. Where a man had married his father's wife (and it would be the same if a woman married her mother's husband). They had done the former, and the church was endorsing it, or tolerating it. He charged them with their defiance of his teachings—Ch. 4-17 and 5-21. "Ye are puffed up, and have not mourned, that he that hath done this deed might be taken away from among you." Paul had sent Timothy but they had told him that Paul wouldn't do anything about it, but he says, "I will come," and it all rests with you, whether it is with a rod or love. Chapter 4-14 to 21. Dr. Adam Clark thinks this woman was a proselyte of the gate. The Rabbi taught "that Proselytism annulled all former relationships, and that a woman might depart from an unbelieving husband, and be married to a believing son, by a former wife." They had imbibed this teaching, and one at least in the church was practising it. Hence his letter. The effect of this letter is shown in his second letter, 2 Corinthians 7-8 to 12.

And here he gives us the Bible picture of godly sorrow.

He says, "For though I made you sorry with a letter I do not repent, for I perceive that the same epistle hath made you sorry—ye were sorry after a godly sort.

"What carefulness, what clearing of yourselves, what indignation" (against this wrong) in all things ye have approved yourselves to be clear in this matter.

He shows us, if men won't break these relationships, we must break from them.

In another article we wish to take up God's especial message to the ministry relative to their attitude toward this subject.

## OBITUARY

Ida Amanda Clark.

At Calais on Aug. 23rd, Ida Amanda Clark, aged 1 year, infant daughter of Mr. and Mrs. Newton Clark, of Pleasant street.

Also on 26th August, at Milltown, Me., infant baby of Mr. and Mrs. Wallace Greenlaw, aged 3 months. Funeral services by Rev. S. H. Clark, burial taking place in the Calais cemetery.

William Briggs.

On Sunday p. m., Aug. 22nd, we were called upon to officiate at the last sad rites said over what was mortal of William Briggs, son of Brother and Sister John Briggs, of Gordonsville, N. B. The death of their son took place in New Hampshire, where he had been engaged as cook in the lumber woods. Appendicitis was

the cause of his untimely death, his illness lasting but a few days. He was taken sick in the woods but was soon rushed to a hospital, where all was done that could be done, but the death messenger had come. The deceased was only 30 years of age. He was much loved by the family and had a large circle of friends. Besides his mother and father he leaves two brothers and three sisters. He professed to have found hope in Christ during his last hours. The funeral service was held in the U. B. Church at Gordonsville and was largely attended. The sermon was preached from I. Tim. 6:7: "We brought nothing into this world, and it is certain we can carry nothing out."

H. C. MULLEN.

In loving memory of my daughter, Mae, who died Aug. 28th, 1918:

Two years have passed, my heart still sore,  
As time goes on I miss her more.  
Sad and sudden was the call  
Of her, so dearly loved by all.  
She is remembered as well today  
As the day she passed away.

MRS. JANE MAXON.

Fredericton, Aug. 28th, 1920.

At Milltown, Me., on August 30th, Chester Raymond, aged 2 months, infant son of Mr. and Mrs. Frank Lawler. Burial on Sept. 1st in Calais cemetery.

At Calais, Me., on Aug. 31st at the age of 1 year and 7 mos., Agnes Florence, little daughter of Brother and Sister Guy L. McCready, leaving a father, mother, little sister and aged grandfather to mourn her loss. Funeral on Sept. 1st by Rev. S. H. Clark.

Suffer the little ones to come unto me.—Jesus.

## CORRESPONDENCE.

Dear Highway:

I wish to thank the people of Greenbush, Middle and Lower Southamton through your columns for their generous thank-offering or donation. It was a surprise but a pleasant one, of course, when they handed over to me one hundred dollars. We thank Brother Lee, too, along with the rest. Most of all we want to thank our Heavenly Father. Our God is so good to us, in so many ways. We do praise Him today "from whom all blessings flow."

May God richly bless these kind friends. I do want him to make me a blessing to them.

H. S. MULLEN.

Dear Highway:

Just a word in regard to our meetings just held at Lower Southamton. We did not see as many souls saved and sanctified as we would have liked but we thank God for the few that were at the altar, and others who raised their hand or stood for prayers. The meeting may not seem to have been a success from man's standpoint, but I believe it was from God's. Brother Lee preached the Word and many we believe were helped and blessed. I'm afraid the day is coming when we are going to say, "The harvest is past, the summer is ended, and we are not saved."

Yours in Him,

H. S. MULLEN.