

Is marriage obsolete? With the frequency of divorce and the tendency of young people to postpone marriage, is marriage losing its useful purpose?

HYMNS 367 180 438

I Cor. 7:12-14 If (to :)

12If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband:

Eph. 5:28, 29, 31, 33

28So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

31For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

33Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

I Sam. 25:2-6 there

2there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings...

4¶And David heard in the wilderness that Nabal did shear his sheep.

5And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

I Sam. 25:7-12

7... thy shepherds which were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel.

8Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10¶And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

11Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12So David's young men turned their way, and went again, and came and told him all those sayings.

I Sam. 25:13-42

13And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men...

14¶But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18¶Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19...But she told not her husband Nabal.

20And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

23And when Abigail saw David, she hastened, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand,...

27And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

29Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30And it shall come to pass, when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

32¶And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

33And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee,...

35So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36¶And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

39¶And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil:

for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

42And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

I Cor. 7:15-17 if (to 1st .)

15If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17But as God hath distributed to every man, as the Lord hath called every one, so let him walk. I Cor. 7:3, 5

3Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

5Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, Matt. 19:1-8

1And it came to pass, that when Jesus had...departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2And great multitudes followed him; and he healed them there.

3¶The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

5And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Eph. 5:1-4, 11-13, 15-17, 19-21

1Be ye therefore followers of God, as dear children;

2And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

11And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12For it is a shame even to speak of those things which are done of them in secret.

13But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

15See then that ye walk circumspectly, not as fools, but as wise,

16Redeeming the time, because the days are evil.

17Wherefore be ye not unwise, but understanding what the will of the Lord is.

19Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

Matt. 22:23-30

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Eph. 3:14-19

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Hos. 2:19, 20

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

by Mary Baker Eddy

SH 56:7-14

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, — where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven, — marriage will continue, subject to such moral regulations as will secure increasing virtue.

SH 69:10-16

No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

SH 57:4-18

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal like the returning spring.

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue.

SH 59:7-16

Mutual compromises will often maintain a compact which might otherwise become unbearable... Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, — thus hallowing the union of interests and affections, in which the heart finds peace and home.

SH 60:4-8

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is also the good, welding indissolubly the links of affection.

SH 516:21-23

Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

SH 517:8-22

The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love. In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.

The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite.

SH 57:18-21

Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.

SH 58:7-11

Unselfish ambition, noble life-motives, and purity, — these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

SH 51:28-32

Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist to hate him; but it was this spirituality which enabled Jesus to heal the sick, cast out evil, and raise the dead.

SH 272:3-8

The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek.

In the soil of an "honest and good heart" the seed must be sown; else it beareth not much fruit, for the

swinish element in human nature uproots it.

SH 58:12-23

There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy, which would confine a wife or a husband forever within four walls, will not promote the sweet interchange of confidence and love; but on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

SH 59:17-22

Tender words and unselfish care in what promotes the welfare and happiness of your wife will prove more salutary in prolonging her health and smiles than stolid indifference or jealousy.

Husbands, hear this and remember how slight a word or deed may renew the old trysting-times.

SH 59:23-31

After marriage, it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union and continue ever after, for deception is fatal to happiness.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that fatal mistakes are undermining its foundations.

SH 60:12-15

From the logic of events we learn that selfishness and impurity alone are fleeting, and that wisdom will

ultimately put asunder what she hath not joined together.

SH 462:25-30

The anatomy of Christian Science teaches when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love.

SH 261:32

Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them. Christian Science takes naught from the perfection of God, but it ascribes to Him the entire glory. By putting "off the old man with his deeds," mortals "put on immortality."

SH 262: 20

They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God.

Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

SH 68:27-69:5, 6-10

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe.

Proportionately as human

generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator.

God's children already created

will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears.

SH 65:3-6

May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned.