

wife, and they twain shall be one flesh;" establishing by an inference as conclusive as express words, that the union of one man and one woman constitutes exclusively the marriage which Christ sanctions. So much for polygamy. But as to the marriage of any one man with any one woman, the mind and will of God are expressed in the Pentateuch, or not at all. The silence of other books of the Holy Canon compels us either to resort to this portion of the Bible, or to conclude that, in that relation which is of all others the most essential to the existence of our race on earth—that relation which God instituted in our state of innocence, which He sanctified by His own presence at Cana, and which He made the type of His own union with His Church—He has left us without restraint to seek, almost as natural brute beasts, those who may be our pairs. Who will advocate such a conclusion? If no one will advocate it, the Book of Leviticus contains the moral and universal code of marriage laws, applicable to Christians as well as to Jews, binding as entirely those who live in the nineteenth century after Christ, as those who received it fifteen hundred years before his advent.

Many of the chapters of that book begin with a solemnity awfully suited to a communication from God to man; and no one in the whole Bible opens more solemnly than the eighteenth chapter, which contains the laws relating to marriage. There is a preface of five verses, in which the incommunicable name of Jehovah is four times introduced, calling upon all the people to avoid the doings of the nations of Canaan, and to do the judgments and to keep the statutes and ordinances of God. "Ye shall therefore keep my statutes and judgments; which if a man do he shall live. I AM THE LORD." And then follows the great law promulgated with such an awful appeal—None of you shall approach to any that is near of kin to him—in marriage. I AM THE LORD.

This, then, is the text of the law: the verses, which follow, contain certain illustrations and specifications, sufficient to show the meaning of the legislator—not Moses, but Jehovah, the Lord of Moses; and to furnish rules of conduct to those who receive the law of God in all ages, and who are taught to apply