ch. ii., sections 7, 9.) Thus Maimonides, in his famous digest of the Jewish law, says that some women are forbidden for ever, but the wife's rister only until the wife die.

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THE MAGAZINE WRITER UNFAIRLY REPRESENTS JOSEPHUS' VIEWS.

The magazine writer, in quoting Josephus, is careful not to notice the kind of marriage with a brother's wife which was detestable among the Jews. Glaphyra had had three children by her first husband. On his being slain by his father, she took a second husband. Then the brother of her first husband divorced his wife to marry her. The law of Moses had commanded a man to marry his brother's widow only when his brother had died childless, and did not permit the divorcing of a wife in order to marry a brother's widow. Such a marriage as that of Glaphyra was, of course, detested among the Jews.

MODERN JEWISH AUTHORITY IGNORED BY THE MAGAZINE WRITER.

We have shown above that both the Mishna and Miamonides state the very opposite of what the magazine writer represents them to have stated. We will add on this point the testimony of Dr. Adler, the Chief Rabbi of the Jews in the British Dominions. In his evidence before the Royal Commissioners, Dr. Adler says:—"It is not considered as prohibited, but it is distinctly understood to be permitted; and on this point neither the Divine law, nor the Rabbis, nor historical Judaism, leaves room for the least doubt. I can only reiterate my former assertions that all sophistry must split on the clear and unequivocal words of Leviticus xviii. 18, in her life-time."

This may be considered as settling the question so far as Jewish testimony, ancient and modern, is concerned.

THE MAGAZINE WRITER'S MISREPRESENTATION OF CHURCH HISTORY.

Finally, we will follow this writer in noticing the authorities he professes to adduce "as to the judgment of the Church on this matter." But he adduces not a single authority during the first three centuries of the Christian Era, and for a very good reason, there is not one for him to adduce. This is a