

The following is the petition of the Protestant Ministers of Montreal:—

*Unto the House of Commons of the Dominion of Canada, in Parliament assembled:*

The petition of the undersigned Protestant Ministers, of different denominations, in the city of Montreal, humbly sheweth,

1st. That a Bill has been introduced into your Honourable House, whose object is to legalise marriage with a deceased wife's sister; etc.

2nd. That it is expedient that the proposed Bill should become law, it being understood that all ministers of religion who have conscientious objections to such marriages, have full liberty to decline to perform them.

Therefore, your petitioners humbly pray your Honourable House to pass the said Bill.

And your petitioners will ever pray.

HENRY WILKES, D.D., LL.D., Principal Cong. College of B.N.A.

GEO. DOUGLASS, LL.D., Principal of W. M. College.

J. CORDNER, LL.D., Pastor Em. Metropolitan Church.

A. DE SOLA, LL.D., Minister of Synagogue, Cheneville street.

J. S. BLACK, Erskine Church, Can. Presbyterian.

HUGH JOHNSTON.

A. H. MUNRO, Pastor of the First Baptist Church, Montreal.

D. V. LUCAS.

GEORGE CORNISH, LL.D., Cong. Minister.

WILLIAM HALL, M.A.

E. BOTTERELL.

J. W. SPARLING, M.A., B.D.

A. J. BRAY, Zion Cong. Church.

H. F. BLAND.

J. F. STEPHENSON, LL.B., Emmanuel Cong. Church.

JOHN NICHOLS.

J. L. FORSTER, Calvary Cong. Church.

B. B. USHER, D.D., Rector of St. Bartholomew Reformed Episcopal Church.

GEORGE H. WELLS, A.M., Presbyterian Church.

JAMES ROY, Wesley Church, Congregational.

WM. J. SHAW, Professor Wesleyan Theo. College.

WM. S. BARNES, Church of the Messiah.

SAMUEL MASSEY, Salem Church.

EDWARD WILSON, D.D., St. Bartholomew Reformed Episcopal Church.

GAVIN LANG, St. Andrew's Church, Church of Scotland.

LOUIS N. BEAUDRY, Pastor of First French Methodist Church.

REV. H. ROSENVURG, Minister of St. Constant street Synagogue.

DR. H. SUMNER, Lutheran Minister of the Perm. Evangelical Protestant Church in Montreal.

K. M. FENWICK, Professor Cong. College. Montreal.

H. L. MACADYEN, B.A., Inspector's street Church.

JAMES ALLEN, Pastor of Sherbrooke street Methodist Church.

EDWARD A. WARD, Pastor of Point St. Charles Methodist Church, Montreal.

Montreal, April 10th, 1880.

Mr T. M. Hirschfelder, Professor of Hebrew in the University of Toronto, writes the following letter to the *Globe*—

*To the Editor of the Globe:*

SIR,—I perceived in yesterday's *Globe* a letter from the Rev. Provost Whitaker on the subject of "Marriage with a Deceased Wife's Sister," in which the rev. gentleman moralises on the consequences that may result from the abrogation of that law, it being presumably based on the Mosaic marriage-law recorded in Lev. xviii., 18.

Now, Mr. Editor, it appears to me that it would have been more in accordance with sound criticism to have first proved that such a law actually has a place among the Mosaic marriage laws. Of course, the Legislature of any country has a perfect right to establish any law that may be conducive to morality, but it is quite another matter to maintain that such a law is founded upon the Divine teaching of the Scriptures.

In my treatise on this subject, I carefully traced this question from the very first institution of marriage, Gen. ii., 24, and afterwards fully examined the passage in Lev. xviii., 18, on which the law in question is supposed to be founded, and have, I think, shown beyond a shadow of doubt that it is utterly impossible to construe that passage as prohibiting such a marriage. There are many who feel very deeply on this subject, and I think that they have a right to look to those who profess to be well informed on the subject to prove distinctly to them that they have transgressed, even if unknowingly, such an important law.

Would Mr. Provost Whitaker, therefore, kindly answer the following questions:—

1. How are the words, "to cause jealousy (or enmity) \* \* \* beside her," (the "above is a literal translation) to be understood? What do these words mean if the first sister is in her grave?

2. What do the words "in her lifetime" mean, and why are they in the text at all if they do not intend to imply that such a marriage was only prohibited during the life of the first wife?

3. Why should the sacred writer have couched a command which was necessary to be understood by the ignorant as well as by the learned, in such ambiguous language if he intended positively to forbid "the marriage with a deceased wife's sister"? Experience has proved that 99 out of 100 critics interpreted the passage that such a marriage is only forbidden during the life of the first wife.

4. Why did the sacred writer not express it in the same simple manner as he expressed the law forbidding the marriage with a deceased brother's wife? There is no mistaking that language. See Lev. xviii., 16.

5. How is it that not the least trace of any such law can be discovered among the ancient Jews, but that, on the contrary, special provisions are made in respect to such laws in the Mishna, which contains the oral laws of the Jews, and which are by most Jews regarded of equal importance as the Mosaic laws? I will here subjoin, for the benefit of your readers,