

principles, with a view to create a wholesome public opinion in view of future legislation. In future numbers of *The Advocate* the subject will be freely discussed. In the meantime, we furnish our readers with a summary of a speech delivered by the late Dr. Andrew Symington of Paisley. It has the true Bible ring, and is worthy of an attentive perusal.—EDITOR.

I. A few general principles:—(1) The law of marriage is to be sought for in the Scriptures. The law laid down in the eighteenth chapter of Leviticus is the statute law of heaven on the subject of marriage. (2) The sexes are to be regarded as convertible. What the *man* may do, the *woman* may do in the like circumstances; and what the one may not do, the other may not do. (3) Affinity and consanguinity are held to be equivalent. To the *husband* the wife's relations are the same as his own of the same degree; to the *wife* her husband's relations are the same as her own of the same degree. To the husband, as far as marriage is concerned, his wife's mother, sister, niece, are the same as his own mother, sister, and niece; to the wife, her husband's father, brother nephew, are the same as her own father, brother, and nephew, as far as marriage is concerned. (4) The prohibited degrees all take their rise out of one circumstance, namely, nearness of kin.

II. The proof:—(1) In the Word of God a man is expressly forbidden to marry his own sister. But affinity and consanguinity being equivalent, he cannot marry his wife's sister. Consanguinity forbids his marrying his own sister; affinity forbids marrying his wife's sister. (2) In the Word of God a man is forbidden to marry his brother's wife. Then, as the sexes are convertible, a woman may not marry her husband's brother. But a *husband's brother* and a *wife's sister* are precisely analogous relations. Again, the law which prohibits a man from marrying his brother's wife, prohibits a *woman* from marrying her *sister's husband*; but when a man marries his wife's sister, the woman must necessarily marry her sister's husband. (3) In the Word of God degrees of affinity more removed than that of a wife's sister are prohibited. Marriage is forbidden with an aunt in law and a wife's grand-daughter, or a man's grand-step-daughter.

III. Objection:—The text. "Neither shalt thou take a wife to her sister, to vex her, beside the other in her lifetime." (1) If this be taken in the sense attached to it by those who hold the lawfulness of marriage with a deceased wife's sister, it goes to legalize bigamy in every case except in that of sisters. May a man take any other woman than his wife's sister while his wife lives? (2) The marginal reading of the verse is the key to the meaning: "Neither shalt thou take *one wife to another*." The bearing of the passage is not on incest, but on polygamy. The same phrase is often rendered throughout the Scriptures "one to another." The most learned Hebrew lexicographers support this view. (3) This interpretation is confirmed by the phrase "to vex her." Are we to suppose that the only thing that can vex a married woman is her husband marrying her sister? Would his marrying *any other woman* not vex her? By this process of inferential reasoning out of the Scriptures, we regard ourselves as entitled to hold it proved that the marriage of a man with his deceased wife's sister is clearly contrary to the Word of God.

POSTURE IN PRAYER.

The following communication appeared a few months ago in a local newspaper; and as the subject is an important one, and as the evil of which it complains is growing in the Churches, we willingly transfer the letter to our pages, with the desire and hope that it will be duly pondered by those Christian congregations that have adopted the irreverent and unseemly practice referred to.—Ed.

"I was much pleased to read a short time ago, some excellent remarks by 'Anxious.' * * * I would have been much better pleased, however, if he had extended his remarks, so as to take in another and a greater evil, growing in the