

pamphlet under the conviction that the subject of which it treats is rather a matter of testimony than of argument as between the *apparently* parallel case of a man and his brother's widow, and that of a man and his deceased wife's sister. Under the head of testimony, therefore, we have that of the ancient Hebrews, who *encouraged* marriage with a deceased wife's sister. When one reflects that the books of the law were habitually read and expounded by the Levites in the public worship of the Israelites, it is impossible that so practical a subject as that we are considering could have been omitted, and equally impossible that the instruction in relation to it could have lacked illustration. Among individual witnesses to the practice of the Jews in this respect, the first in importance is Philo Judæus, who lived in the first century of the Christian era. He interprets the prohibition of Moses on this subject, as applying only to the sister's lifetime, as otherwise the marriage of the sister of the wife, during the wife's life, "would endanger the love and harmony that ought ever to exist between sisters." The testimony of the *Mishna* (second law), which the Jews believe to contain the *oral* instructions Moses is said to have received on Mount Sinai, is in harmony with all the foregoing testimony on this subject.

One more Jewish testimony must suffice, and that is the testimony of a treatise relating to marriage in the Babylonian Talmud: "If a man, whose wife is gone to a country beyond the sea, is informed that his wife is dead, and he marries her sister, and after that his wife comes back, she may return to him. After the death of the first wife, he may, however, marry again the second wife." In view of such a mass of testimony as the foregoing, and more to the same effect which might be adduced, it is a matter of small moment what opinions on the subject were and are entertained by a church which began to corrupt itself ere it was out of its swaddling clothes.

The council of Illiberis (not Illiberal) about A.D. 305, excluded from communion for five years, those who married a deceased wife's sister. St. (?) Basil visited them with the ecclesiastical penalty fixed for adultery. A canon of the convocation of the Province of Canterbury prohibited such marriages in England in 1603, &c., &c. Luther, the late Dr. Alexander McCaul, and many other real scholars, have maintained the correctness of the Israelitish interpretation, and this has met with an echo at the deathbed of many a married sister.

TRANSLATION of a Greek inscription, found on a stone which was built into a wall in Jerusalem, and all but entirely covered with earth at the time it was discovered:—

"No stranger is to enter within the balustrade round the temple enclosure. Whoever is caught will be responsible to himself for his death, which will ensue."

"When you go through these first cloisters, to the second (court of the seven temples), there was a partition made of stone all round, whose height was three cubits; its construction was very elegant. On it stood pillars at equal distances from one another, declaring the laws of purity, some in Greek and some in Roman letters, that no "foreigner should go within that sanctuary."
—Josephus.

The subjoined verse is from one of the midnight prayers of the Jews of Jerusalem:—

'In mercy, Lord, thy people's prayer attend ·
Grant his desire to mourning Israel.
O shield of Abraham, our Redeemer send,
And call his glorious name Immanuel.'