to give minute directions as to the degrees of family relationship, within which it is unlawful to marry. Our object in this article is to show the unlawfulness of a man marrying the sister of his deceased wife ; and we have no hesitation in asserting that such a connection is prohibited by the Word of God, and therefore cannot be justified. This was admitted by the whole Church of God, till about a century and a half ago; when, as now, some individuals in high places sought, by special enactment, to give legality to that which had before been strictly forbidden by the universal law of Christian nations.

I. We shall endeavour to show, *first,* that such marriages are forbidden by the law of Moses. It is granted that there is no special enactment forbidding such marriages in so many words ; but their unlawfulness necessarily follows from the general principles that are laid down in the eighteenth chapter of Leviticus, and repeated in the twentieth. The object of the first seventeen verses of the eighteenth chapter is to point out the degrees of consanguinity, i. e., blood relationship ; and affinity, i. e., relationship by marriage, within which it is unlawful to marry. The sixth verse may be considered as the key to the interpretation of the whole passage. There it is said, " None of you shall approach to any that is near of kin to him," &c. From this, then, it is plain that the following verses, down to the seventeenth inclusive, refer to the degrees of relationship within which it is unlawful to marry, and not to the sin of adultery, which is specially taken up at the twentieth verse. In these verses all the prohibited DEGREES of relationship are specified, but all the particular *cases* which might occur under each are not given. Thus, at verse sixteenth it is said, " Thou shalt not uncover the nakedness of thy brother's wife," &c., i. e. of her who had been thy brother's wife, or of thy brother's widow. Now, here a man is expressly forbidden to marry the widow of his deceased brother, because the relationship is within the first degree of affinity; and it follows that the law must apply equally to all, who are within the first degree of affinity. Thus the sister of a deceased wife is within the same degree of affinity as the wife of a deceased brother, or, which is the same thing, as the brother of a deceased husband ; and, if a woman may not lawfully marry two brothers, by the same rule a man may not marry two sisters. It is obvious that both these parties stand to each other in precisely the same degree of affinity, and, therefore, it was not necessary to specify both ; for, if a woman is expressly forbidden to marry the brother of her deceased husband, by the same rule it follows that a man is prohibited from marrying the sister of his deceased wife.

" The Bible," says Symington, " in many cases lays down general principles, without entering into minute details ; for, to have stated all the cases which might be comprehended under every principle, would have been to swell it to a most unwieldy and expensive size. It follows, therefore, that wherever any particular case is comprehended under a general prohibitory law, it is just as much prohibited as if it were mentioned in express terms. Thus, though the prohibitions in this chapter are all addressed to the man, they are by fair implication equally binding upon the woman ; for, in God's sight, the sexes are on a perfect equality as moral beings. " For example, if a man may not marry his father's wife, neither may a woman marry her mother's husband. By the same rule, if a man may not marry his brother's wife, neither may a woman marry her sister's husband. " The object of these laws is to preserve purity in families ; to remove, as far as possible, all temptation from those who come into close and familiar contact in the endearing intimacy of family intercourse.

Again, in Leviticus xviii. 14, a man is prohibited in express terms from marrying the wife of his uncle ; but surely such a connexion presents much less temptation than that which exists between a man and the sister of his wife ; and, as there is no blood relationship in either case, there is a still stronger