

of these things, for in all these the nations are defiled which I cast out before you, and the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Here then is a warning to *us*, if we accept the Word of God as a revelation of His will, and we have every reason to infer that we are bound by a stricter law, that relaxations permitted to the Jews are not permitted to us Christians, who are required to exercise more self-control, and to aim at a higher degree of purity. He, whom we own as our Master, has taught us that polygamy and divorce, allowed under the old dispensation, cannot be permitted to Christians, and that man and wife are absolutely one. This is the principle of the maxim, that the degrees of affinity, within which marriage is prohibited, are the same as those of consanguinity. Hence, a man may not marry his wife's sister, any more than his own, nor a woman her husband's brother. Moreover, since, as Bishop Jewel has it, "between one man and two sisters, and one woman and two brothers is like analogy;" therefore, since, by verse 16, one woman may not marry two brothers, it follows that one man may not marry two sisters, as the prohibition of marriage with a daughter is inferred from v. 7 where mother and son are mentioned. It should be understood that the argument is without any reference to the 18th verse, of which we can only say that its meaning is uncertain as shewn by the translation in the margin of our Bibles, where we read, "one wife to another," it being understood that the word sister is used merely to signify another woman; and this translation is supported by its use in several other places. If so it is a prohibition of polygamy, the words "in her life time" being added, to show that it does not forbid a second marriage after the death of the first wife. And we may infer, if the translation in the text is correct, that the spirit of the prohibition should protect the wife from the vexation of a sister's rivalry, in the only way in which it can be now dreaded, since polygamy is abolished, viz., when looking forward to her own removal by death.

It is the part of prudence to consider, before taking any step, whether any evil consequences must inevitably follow; and it is certain that if marriage with a wife's sister, or a husband's brother be allowed, marriage with the daughter, or the son of the sister, or brother, cannot be prohibited, so that uncles may marry nieces, and aunts may marry nephews, and either restraint must be put on the present familiar intercourse between those who are thus related to each other, or serious evils will result from it. Moreover, it is to be observed that the promoters of the present Bill propose much more than has ever been attempted in England; and only last year the Secretary of State for India, Lord Cranbrook, argued against the Bill for legalising marriage with a wife's sister, that it would probably be a step towards allowing it with a deceased husband's brother, which the Dominion Parliament is invited to allow at once, but no one has yet ventured even to propose in England. With respect even to the wife's sister, caution should be suggested by the fact that, although there is in England a regular organization by certain