

any one of which were sufficient to establish the point, that marriage with a deceased wife's sister is contrary to the Word of God, and taken together they supply an irrefragable proof of the proposition with which we set out.

But I think I hear some one say, does not the chapter to which you have referred, contain a verse prohibiting a man marrying his wife's sister, merely during her lifetime, and leave him at liberty when his wife is dead. The passage is in the 18th verse of this same chapter—and reads thus:—"Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness beside the other in her lifetime." This text deserves a little attention, and in the first place I would say, if taken in the sense attached to it by those who hold the legality of marriage, with a deceased wife's sister, it would go to legalize bigamy or polygamy. Now, I apprehend, that for the very opposite purpose has it been introduced into this chapter. But there is a marginal reading of the phrase on the text, which reads it "one wife to another," and the marginal reading appears to me to give a key to the reading of the passage. It shows that this clause, "one wife to another," refers not to the sisterhood of woman, but to the sisterhood of virtue. The individual pointed to, is "sister's wife," that is to say, just another wife. The two then are designated sisters, not as being the daughter of one father and mother, but the joint wives of one husband, there is no other name by which persons, so situated, could more appropriately be named. This is, therefore, a distinct prohibition of bigamy, that a man is not to take one wife to another to vex her during her lifetime. Now, in confirmation of this, the phrase here translated, "a wife to a sister," and on the margin "one wife to another," is a phrase which occurs often in Scripture, sometimes applied in the masculine and sometimes in the feminine gender. If a male, it is a man to his brother, and if a female, it is a woman to her sister. Now, of the many instances from Scripture which might be quoted, I shall just refer to two or three. For example, in Ex. 26, 5; we read, "the five curtains shall be coupled together one to another, and other five shall be coupled one to another." What do you think is the expression in the original, there "a woman to her sister." The word is in the feminine gender, and the phrase, if literally given, would be "a woman to her sister," whereas the idiomatic import is clearly as rendered, "one to another." In the same sense, it occurs in the 5th verse, and again in the 6th and 17th verses; and again in the book of Ezekiel, 1st chapter, "the wings of the cherubim will join one to another." In the original it is "a wife to her sister;" but idiomatically it is "one to another." Now, without dwelling on this, let me make a general statement:—

This phrase, a man to a brother, or a woman to a sister, occurs thirty-five times in the Old Testament; and thirty-four out of the thirty-five is idiomatically rendered one to another, and the thirty-fifth is this passage now alluded to, in which the text is translated "a wife to a sister," where it should be idiomatically read, "one to another." This is further confirmed by the reason that is assigned for not taking a wife to a sister, namely, "lest you vex her." The view I

have now given of the phrase in question is the view of the most learned lexicographers, and the general import of the verse at large, is the view which has been supported by the most learned men in every age of the Church. It is the view which is taken to the shame of the modern defenders of incest—by Mahomet himself; and the principles he has laid down in this matter, might shame the individuals who are contending for a low and lax morality in the present day. In short, this 18th verse has no bearing whatever in the question before us. It refers only to bigamy, or polygamy; and, therefore, the proof arising from every source formerly adduced, stands unaffected by it."

Yours sincerely,

B.

NINTH ANNUAL REPORT OF THE STUDENTS' TOTAL ABSTINENCE SOCIETY OF KNOX COLLEGE.

In the good providence of God, we are once more permitted to assemble in this Hall to celebrate the Ninth Anniversary of our Society. It behoves us now with grateful hearts to return our sincere thanks to the Supreme Ruler of all, and to recognise the kind hand of Providence, by which we have been sustained and protected during our separation from each other, and are now enabled once more to meet in such favourable circumstances, to encourage and advise each other in the great work which we have undertaken.

In accordance with the usual custom of this Society, it is now the duty of your Committee to submit a short report of last year's procedure with the view of increasing the interest of its members in the cause of Temperance, and of stimulating us all to greater exertion in its promotion.

There is necessarily so much sameness in the operations of your Society, that there is a danger of its Reports being tame and monotonous, but we are happy to state that our success during the past year has been such as to free us from this difficulty, and sufficient to satisfy the most sanguine friend of Temperance.

Your Society, as on former years, met regularly during the winter, and beside the transaction of its ordinary business, essays and addresses were delivered, and resolutions passed with a view to the interest of your Society; and thus to call the attention of your members more directly to those themes which form the subject-matter of our deliberations.

It is not so much the object of these meetings to call the attention of the public to this matter as to aid and benefit each other, and to suggest those plans which will form the basis of our future operations, and which are most likely to succeed in securing the end in view. It is when the members of your Society leave during the vacation season that they are expected to put these suggestions into operation, and your Committee are happy in stating that the following facts will show that they have been alive to their duty in this respect.

One member states that he gave three Lectures on the subject of Temperance, and succeeded in forming a large Society which was in a flourishing condition; numbering about seventy-two members when he left for College. And the cheering fact is related by another, that where Intemperance was

before very prevalent, through his exertions a Society of sixty members was formed through whose energetic operations the existing evils were being effectually removed.

Others of your members feel grateful for the aid which they received from the co-operation of Christian friends, and by their joint labors, were the means of bringing about many happy changes by destroying the power of this vice.

Many other meetings were held throughout the country of a like important nature, at which much good, we have reason to believe, was effected, but it is needless to multiply instances. These are important facts, and well calculated to stir us on to yet greater exertion.

The members of your Society being scattered through the length and breadth of the Province, have thus an opportunity of bringing their influence to bear upon the great mass of the people. And may we not hope that the seed sown may, by the blessing of God, take root and grow, until this dire vice be swept from the face of our land, and no more be seen the pallid face of the poor inebriate, who is a burden alike to himself, and the community in which he moves.

Your Committee think that there is much to encourage us in the present state of affairs. Men in power have had their attention called to this matter. And now, one of the great problems of the day is: How is the country to get rid of this evil which is cramping it in its every movement, and preventing its complete development? This is a question which is engaging the attention of every true philanthropist, and one which is not unworthy the consideration of the greatest minds.

Your Committee would also note with pleasure the recent visit to Canada of the great Temperance champion, and mark with pleasure the success which attended him, where he alike recommended himself, and his mission to the minds of small and great. We feel convinced that good will follow these earnest appeals.

Notwithstanding these pleasing facts, there is yet much cause of grief to the true friend of Temperance. Your committee deeply regret that the Legislature have not seen it their duty to enact a Prohibitory Law. Numerous appeals have been made to them from both sections of the Province. Still we are not so sanguine as to expect quick and decided action in this quarter, many of whose members deem the use of intoxicating liquors necessary before they can recline gracefully beneath our Provincial chandeliers. This disappointment however should only teach us to rely more upon our own exertions.

Although your Committee are happy to state that the members of your Society had an opportunity during the summer months' vacation, of widely testifying the adherence to the principles of total abstinence, that they availed themselves of this opportunity, and that through their instrumentality many have been added to the ranks of temperance men, yet much remains to be done.

In several parts of our beloved country drunkenness prevails to an alarming extent, and its poor victims are to be found in almost every locality. Because of drunkenness the land mourns, and crime is added to crime; the efforts of the Christian Ministry are hindered and solemn impressions removed, for drunkenness is truly a great barrier thrown