

most instances it would, no doubt, be improbable, but it is far from being impossible. A man, we will suppose, marries early in life and his wife bears him sons who are grown up when his wife dies. He then selects a wife very many years younger than himself. Meanwhile one of his sons marries early, and his wife dies leaving children. Finally the father dies. Why then, if man's appetite is to be his sole guide, may not the son select his father's wife, no older than himself, to be the guardian of his children; and pretend that no one can possibly feel so much affection for them as his step-mother and be so suited to be their guide? Then if she bears children it is to one who ought to consider himself her son, and her children would be brothers and sisters to his children. This may be considered an exaggerated case, but it is perfectly possible, and if we are to follow advice given, either in seriousness or in sport, all the hideous consequences would follow. When we try principles we have a right to consider extreme and possible cases. The fact is, that the transgression of a Divine law always proceeds in a downward course and never ascends to the source of all purity, to Him who says, "be ye holy, for I am holy." I shall not dwell much on the social discomfort of this law, great as it undoubtedly would be. But I would observe that by it the happiness of the many would be sacrificed to the passions of the few. And why is the comfort and peace of a thousand homes to be thus sacrificed? "Why are sisters-in-law living with widowed brothers-in-law, as sisters, to be ordered either to quit the house or marry them? Why is distrust to be sown where perfect love, frank familiarity, sweet and pure affection were before unrestrained?" "As a general rule among decent persons of all ranks," said the venerated author of the Christian Year, "a law which would place the wife's sister in the same relation to the husband as any other unmarried woman, not only *might*, but *must*, in all cases, separate the wife's sister from the family, not only after the wife's death, but in case of her long illness or absence. She will require the same protection that any other young woman would in the like circumstances." So that the benefit of the law would be the enjoyment