

eminent and excellent ministers and scholars of the Presbyterian Church on this point, and especially as this cannot be deemed a matter of such importance as seriously to affect the doctrine or life of the Church, resolve that the Sessions of the Church be allowed a discretionary power to deal with existing cases of such marriages, or any that may emerge, in such way as may in their judgment best subserve the interests of truth and righteousness." The Rev. J. B. Logan moved, seconded by Rev. J. Cameron, the following resolution: "Resolved to adhere to the standards of the Church, and enjoin Presbyteries to deal with existing cases as may be deemed best for the interests of truth and righteousness." Rev. Dr. McCulloch, by request of the Moderator, sought divine direction by prayer, after which the vote was taken with the following result: for Mr. Logan's motion in preference to Mr. Smith's, 75 to 30; for Mr. Logan's motion in preference to Professor McKnight's, 87 to 22; for Dr. McLeod's in preference to Mr. Logan's, 92 to 41. Dr. McLeod's motion was therefore adopted.

To the foregoing collection of facts, opinions, and decisions of Church Courts, which it is hoped will sufficiently show that marriage with a deceased wife's sister, aunt, or niece is discountenanced by the general sentiment of the Christian Church in all ages, it seems desirable to append a brief statement of some leading points in the argument on the Marriage Affinity Question:

1. The law of incest in Lev. xviii. is of permanent obligation. Proofs of this will be found in the Report of the Assembly's Committee, in the validity of which all the members, present at its deliberation, coincided.
2. Lev. xviii. 18, whether the translation in the text or margin of the authorized version, or that of the revised version be adopted, does not settle the question of marriage with a deceased wife's sister. It may not *prohibit* such a marriage, but it *does not sanction* it. It leaves the question open to be decided by other proofs.