

I need not take up the question in detail. From these hints the reader can readily perceive that while I would decide that a disciple who would marry, an infidel would be worthy the censure of all God's people; while one who married the nominal believer—moral in his deportment and manifesting regard for the Christian religion—could be aided by the prayers, teaching, and exhortations of the church to induce her companion to be obedient to the faith. But on these points I will not debate with those who differ from me. I shall be happy to insert a plain, well written essay on the subject, from any one who can give us any additional light.

It is a melancholy truth, however, that nearly all who marry unbelievers, either entirely backslide, or in a great measure lose their first love for the Saviour. And, indeed, when disciples choose the company of the careless, if only for a brief period, or enter into business with them, they usually turn away from the Lord and his cause; and to their sorrow often learn not only that "the backslider in heart shall be filled with his own ways," but that "those who wander out of the ways of understanding remain in the congregation of the dead."

W. W. E.

REFORM ALWAYS AGGRESSIVE.—You must not expect that reform is a matter of peace. It never was and it never will be. The greatest, the only perfect reformer that ever appeared on earth, said he came not to send peace, but a sword. Reform is always aggressive. It cannot be otherwise. The moment it sinks and lulls itself into quiet, it ceases to be reform. And yet, whenever there arises a call for a great and national reform, there always starts up a variety of characters, and the natural inevitable consequence is collision, and it cannot be otherwise. You will find that in all history, you will find that in every society, the moment there is a call for reformation, there will appear men of great charity, men who are like the Hindoo fanatic. Their religion consists in putting out their eyes, their charity thinks to cover a multitude of sins by sealing up their eyelids instead of getting rid of the obstruction to a clear and searching vision. These are the moderate men; these are the men to whom Luther alluded when he described Erasmus, his contemporary. "Men who strive to walk on eggs, without breaking them." They are the men who think that moderation is the secret of success, when on the contrary there never was a reform carried by moderate measures, and especially when the evil sought to be eradicated had spread its roots through the whole structure of society.—*Extract.*

"I WAS WRONG."—The best confession of wrong doing in the past is right doing *now*. When a man brings forth fruit meet for repentance, we take it for granted that he is repentant, whether he says so or not. And yet we like confession, where error has been committed or wrong done. A man tenacious of opinion, and proud of his consistency, must possess rare moral courage to say, "I was wrong."

LETTERS RECEIVED.—David Oliphant, Francis Layton, D. Crawford, and H. Greenlaw.