

solicitude on this very subject. Revival was spoken of as reaching the South, and certainly no one may presume to say *that* is not possible; but is not the religion of the South notoriously defective in this particular? and alleged revivals twenty years ago having worked, it is to be feared, little fruit of righteousness as concerning the oppressed. It would have become the occasion to indicate a hope that Churches so boastingly talked of might know the day of their visitation, and interpret rightly the striving of God's Spirit. There are two views, Messrs. Editors, which may be taken of revivals. In one view they may be regarded as God's method of rousing a Church to repentance and amendment; in another, as a seal of God's approval to a Church's fidelity. It is quite possible to confound these, to mistake means of conviction for tokens of acceptance. Besides, to recur to the question of seasonableness, were not these months last past the very time when the friends of oppressed Africa had more than wonted cause for anxiety? when the slave traffic, with its appalling horrors, was brought vividly before the public mind in connection with attempts or threats to revive that accursed thing, and when all the wisdom and energy of the British Senate were required to exact the fulfilment of treaties for its suppression. True, according to the call of the time, the British and Foreign Anti-slavery Society was in this very late month of May issuing affectionate remonstrances to ecclesiastical bodies, whether in England or Scotland, or resolutions expressive of their concern, lest British Churches, by too indiscriminate intercommuning with slaveholding Churches, or too facile and unqualified recognitions of brotherhood with representatives of these, should serve to confirm them in their false interpretations of the divine law. I am quite sure many who applauded Dr. McLean's speech were not contemplating such consequences. Let us joyfully hail every token of the advent of the blessed Spirit to Churches on either side of the Atlantic. We honour the feeling which prompted the eager hearing of a messenger of good tidings from the scene of the recent manifestations. But the grand test—the effect—must be waited for, and we deprecate any attempt to take advantage of the simplicity of parties remote from the scene, by inviting as it were a vote of confidence in the principles and practices of a Church that has cared so little to protest against the most crying iniquity of its place and day.

Space fails me to touch on other topics, so I close this already long letter by subscribing myself,—Your fellow-labourer in the cause of liberty,

M. WILLIS.

MARRIAGE WITH THE SISTER OF A DECEASED WIFE EXAMINED IN THE LIGHT OF SCRIPTURE AND EXPEDIENCY.

It will be readily admitted that no event in life is, in general, attended with such momentous consequences, both to society and individuals, as marriage. On the future destiny of the parties more immediately concerned, it tells with resistless power. It affects the whole colour of their future life, leading either to greatly increased comfort or to vastly augmented discomfort, amounting often to absolute misery. It gives a decided impression for good or evil to the whole character, and is productive of consequences which are not limited to this life, but extend into eternity. Hence the propriety of everything connected with marriage being guarded with the most jealous care, and of everything being avoided, which, in the intimate intercourse of domestic life, might lead to mischievous results:

Grave consequences will depend, not only on the original character of the parties themselves, but on the relation in which they stand to each other before-hand. And hence God has thought proper, in the revelation of his will to man,