

aid your escape, deserves your confidence. He who plunges through the roaring waves and brings the life-boat to the breaking wreck on which you stand, has a powerful claim on your confidence. The Redeemer has broken through every obstacle in the zeal of his burning love, and while you are sinking into the bottomless abyss, spreads wide his arms, and bids you rush into them. Confidence, then, is his desert.

How shall I confide in him? This is a difficult question to answer. Confidence in another is awakened by the perception of qualities suited to awaken it. It is a natural operation of the laws of the mind. We cannot tell *how* we love or *how* we hate. Lovely or hateful actions or objects excite the corresponding emotions, and we can give no further account of the matter. Confidence in Christ, in like manner, can be described only as regards its characteristics. *How* it shall be awakened when it does not exist, can be answered only by saying, Place before the mind the infinitely lovely and glorious character of Christ—and if confidence in him is not thus awakened, we can go no farther. We cannot tell a rebellious child how he shall love a worthy parent. We bring the parent's excellence to view, and if the heart is not then moved with love, our agency is at an end. We charge deep guilt upon him, and leave him.

Reader, we present you with the infinitely worthy and lovely Redeemer, as an object of your unbounded confidence and love. There he is, the beloved of the Father: the glory and joy of saints and angels; the devoted friend of your guilty and ruined soul. He spreads beneath you his everlasting arms. Let go your grasp of the world, and fall into them. Treat the Redeemer as your Deliverer from sin and hell. You are not merely to think about him as such; or talk about him as such; but actually treat him as such. The sinking sailor does not muse and purpose and resolve, but grasps at once the kind hand that is stretched out to save him. He honors his deliverer by availing himself of his offered mercy. And he that honors Christ by treating him as a deliverer, shall be delivered by him. This is the way to be saved.—*Boston Rec.*

SHORT SAYINGS.

Controversy.—Those who seek controversy for the sake of keeping up "discussion," should remember that we are accountable to God for the right use of our time. And that devoted to disputing about questions whereof cometh only strife and secret envying, is certainly not well spent. The truth may be spoken in love always; but if hardness instead of pity be the temper which characterizes the speaker, it will only beget partizan feeling and offend God and his cause.

Example.—Do some of the professed ministers of the Gospel consider how closely they are watched? How serious is their charge, how responsible their trust, how awful the place they occupy! and yet look at the folly and frivolous conduct that occasion the membership to withdraw confidence from them sometimes, and what injury religion suffers in consequence.

Backsliding.—"Where is Brother T.?" "O! he he has left us; or rather, we are obliged to drop him. He 'ran well for a season,' but the secret appetite is again revived. Rum 'hath hindered' him. Perhaps it will now ruin him forever." His moral senses are now stupified.

I'll try.—There is Brother N., a clever man, but he neglects his class. I will go and admonish him alone, and in a friendly manner *try* to keep him in the good way, and thus assist my leader.

There is nothing said by the minister about having a monthly missionary prayer meeting; but I'll *try* to get him to appoint one—and I'll *try* to get the intelligence read to the meeting, and see if it does not increase the interest on this subject among us.

I am so ignorant, and have had so few advantages in my younger days, that I feel incompetent to teach a class in the Sabbath School, but I'll *try*. They say, "The way to learn, is to begin to teach;" and bet-

ter late than never;" so I'll *try*. If we are only *willing* to try, and suit the action to the word, God will fill our mouths with instruction and kindly admonition for the scholars—yea, we shall be astonished at our own success, if we only *try*. Lazy and unwilling members are to the Church a *TRY-ALL*.—*Christian Advocate and Journal.*

CORRESPONDENCE.

MR. EDITOR—

Sir—It is with feelings of delicacy that the very interesting "Review of Missionary Enterprises in the South Sea Islands"—which has appeared in a series of succeeding numbers of your valuable paper—is again reverted to; but the "Review," like a volume read, is now closed, and its contents are too deeply important, and exhibit too strikingly the fulfilment of prophetic declaration, with reference to the coming of His Kingdom, of whom it is written, "The Isles shall wait upon me," Isaiah li. 5,— "For my name shall be great among the heathen," Malachi i. 2—to pass unnoticed. Not to reflect on a narrative like the above alluded to, is not to *feel*; and not to feel, is to refuse to yield up the heart and understanding to the light of truth, to be guided by its sacred dictates. The Gospel is admitted to be the grand efficient means of life and salvation to a perishing world; and "this Gospel of the Kingdom," it is written, "shall be preached in all the world, for a witness unto all nations, and then shall the end come," Mat. xxiv. 14: if, therefore, the highest responsibilities of man as an immortal being, destined for eternity, are connected with the reception or rejection of this Gospel, and if a reception of its blessings involve an immediate dispensation of the same, either directly or indirectly, on the testimony of eternal truth—"For unto whom much is given of the same will much be required"—and "freely ye have received, freely give"—what must be the state of that individual, or that part of the Christian Church, which can hear or read with comparative indifference such rich displays of the power of God, in his saving mercy? or remain unmoved as to any heartfelt, active co-operation, in assisting to send the Gospel to the dark and destitute places of the earth? Surely, the heathen, the idolatrous isles of the sea, the inhabitants of Aitutaki, will be found rising up in judgment to condemn them. The practical lessons of touching eloquence, calculated to fill the mind with emotions too big for utterance!—breathed through the simple narrative as related by Mr. Williams, of their selling apart a portion of their property "to buy money" to help the cause, and their offering "the first money they ever had possessed"—from a sale of the same—"to help the word of God to grow," (an act worthy of imitation) will appear a swift witness against their supineness. For in these poor converted heathen we behold a clear and immediate realization of the grace of the Gospel; a beautiful illustration of the truth, that the religion of Jesus Christ, is a religion of love; a diffusive principle, promoting to good works; and that among whatever "nation, or people, or tongue, or kindred" it is received by faith, the same legitimate fruits are found, the same expansive feeling of benevolence of "good will to men;" the same stretching forth of

unishment of the secure patient at- sh the memory, o of Cambray to ons ought to be and comprehen.

ne pulpit, expli- ch may come the ature and extent the excellence of ations of Christ, work of the Holy c.; only it ought d, which must be rly arranged and may accompany nclusion, and so in either case the be elicited—and, em here—for it is titutes his key to

artificial systems possible from either ving his soul into analytic or synthetic ture of the subject ds are equally ad- laces, though the n a good cause.— the resort of our his watchword,— my in your endea- ce the wholesale, superstition, and ously on our holy between profession mple analysis suits l compels them to ode is not so. It for assertion and g the harmony of

But the analytic pose the deceitful- s generally: but it ommand confidence ssurance of faith, hat he had not seen and interest are at ecial care be taken together, so as to easoning, climax is that is doubtful, the er be crowded into ounter evidence, the uced by direct argu- d draw motives from sience as well as the s is not stiffened by as by lengthy, showy produce a lasting ef- ding together of the the peroration.

CABINET.

AVED?—Treat your ly Deliverer from sin is the only bright This star extinguish- So that, because he ense attention should does the Deliver- d intrust your soul cter has laid the most an confidence. The through the flames r his powerful arm to