

## TRUST IN JESUS.

I was reading lately of a lady who, in great distress, went to her minister, and asked, "What must I do to be saved?" He said, "There is nothing for you to do. Only trust in Jesus, and He will save you."

But she thought there must be something for her to do. She went home. She shut herself up in her room, and resolved to keep on reading her Bible and praying, till she could feel that her sins were pardoned, and she was saved.

After a while she felt very tired, and fell asleep. Then she dreamed that she was falling over a frightful precipice; but just as she was going over she caught hold of a twig, by which she hung over the yawning gulf. In her fright she cried out, "O save me! save me!"

She heard a voice below, which, in her dream, she knew to be the voice of Jesus. He said, "Let go the twig, and I will save you." "Lord, save me!" she cried again and again. Still the same answer was returned,—"Let go the twig, and I will save you." She thought she would fall and perish if she loosed her hold on the twig. But the same earnest, solemn voice was heard saying, "I cannot save you till you let go the twig." At last she let go. Then she fell into the arms of Jesus, and was safe. The joy which this occasioned awoke her. In her sleep she had learned the joy of salvation. She found that the things she was trying to do, in order to be saved, were like the twig to which she clung, and which kept her from being saved. And when she gave up trying to do anything, and just trusted in Jesus, this was like letting go the twig and falling into His arms. Then she was saved.

## THE SLEEPY HEARER.

In the most conspicuous seat in church! A rough-headed, good-natured brother, fat and forty-five. When he sings, his eyes open as wide as his mouth—almost as wide—and his voice, smooth as a file, is heard above the notes of the silver-tongued choir. But when the text is announced, how marked the change! His eyes close devoutly, and his head nods a gentle approval of every sentence. Happy brother! the cares of the world do not worry, and the greatest trials fail to ruffle his inward peace. It does him good, he says, to dwell under the refreshing sound of the Gospel. He leaves the church, if not a wiser, certainly a stronger man.

A kinder critic you will never find; though you may a more intelligent one. He likes the way the gospel food is served. It is more to him than food; it is soothing syrup, such as no druggist shops contain. We met the other day, along the dusty road, not far from Fletcher's barn. He took my hand and kindly said:

"Sorry you are going to leave us. I never yet have heard you preach a sermon that was poor."

"True, indeed! nor a sermon that was good."

He took the hint; he smiled a curious awkward smile, and silently he vanished.

What makes a man sleep in church? Come right down to the practical question without further preliminaries.

My dear underpaid sexton, it may be your fault; but would that your brains were equal to your hands. You keep out the fresh air as though it were a deadly poison. You keep the stoves too hot in early spring and fall, sometimes in winter. In such an atmosphere as this, Gabriel might blow his trumpet, and, after the novelty of the first five minutes, people would grow drowsy. "Air! dear sexton! give us fresh air, sexton! and keep the food, close air for your own consumption. You are welcome to it!"

It may be that the sleepy brother is sleepy from disease. Like one-half of creation he is the happy owner of a torpid liver. He must be active or he cannot keep awake. To be quiet is to be sleepy. Quakers never suffer thus, for they always keep awake in their silent meetings. Such a sleeper do not scold; but have for him a word of charity. What he needs is not a withering rebuke—only a box of pills!

Sometimes the people sleep and it is the preacher's fault. Not always. Under Paul, one man fell asleep, and in consequence gave his name to history, and became the immortal patron of all church sleepers. Not always the preacher's fault, but sometimes. When the voice is low and monotonous, and the matter heavy, and the manner dull, it is hard to keep awake.

"Which," as Lincoln used to say, "reminds me of a little story." Archibald Drowsy, D. D., was once prosing over his sermon in the pulpit. In the middle of it he looked up, and all his hearers had turned to sleepers, save one staring idiot in the front seat in the gallery. "Too bad!" cried Mr. Drowsy; "all are asleep save this poor, grinding idiot." Then came the unexpected response, "An' if I were not a poor, grinding idiot I'd be asleep too."—*American Methodist.*

Robert Bonner's comment, in the *New York Ledger*, upon Mr. Huxley's horse argument for evolution is, that "a man who does not know enough to describe a horse's hoof of the present day accurately is scarcely reliable when upon the hoofs of a remote former period."

The late Dr. ——— did not satisfy by his preaching the Calvinistic portion of his flock. "Why, sir," said they, "we think you dinna tell us enough about renouncing our ain righteousness." "Renouncing your ain righteousness!" vociferated the doctor, "I never saw any ye had to renounce."

"Now, my boy," said the examiner, "if I had a mince pie and should give two-twelfths of it to John, two-twelfths to Isaac, two-twelfths to Harry, and should take half the pie myself, what would there be left? Speak out loud, so that all can hear." "The plate!" shouted the boy.

"It is a standing rule in my church," said one New York clergyman to another "for the sexton to wake up any man that he sees asleep." "I think," replied the other, "that it would be better for the sexton, whenever a man goes to sleep under your preaching, to wake you up!"

## Religious Intelligence.

—Nearly 3,000 persons were received by baptism into the Baptist Churches in Michigan last year.

—The number of Christians in China is increasing sixfold every ten years.

—There are 1,050 charitable institutions in London, with an income of over \$20,500,000.

—The Chiefs of the Cherokee, Delaware, and Seminole Indians are all members of Baptist Churches, and two of them are Pastors.

—The Synod of the Presbyterian Church in England has 15 missionaries and 49 native evangelists in China, and spent last year \$9,402 on its foreign missions.

—The gain in members of the Lutheran General Synod (Low Church) last year was 7,240; of the Lutheran General Council, (High Church,) 5,214.

—The Austrian Government has granted the Moravians authority to hold public services in Bohemia, notwithstanding the strenuous opposition of the Catholics.

—The Chinese Methodists of San Francisco paid \$1,000 each to the cause of missions last year. That is a good start, worthy of imitation nearer home.

—The American Bible Society received last year \$543,380, of which \$188,000 were legacies. This is \$16,000 more than the previous year. The American Tract Society received \$470,000, of which \$100,000 were legacies.

—In the very business centre of Boston, there are six noon-day prayer meetings, in which about 4,000 business men assemble every day to call upon God—and there is not a day, but there are new cases of conversion.

—The Rev. Joseph Cook's course of Monday lectures in Boston is ended for the present. Steps have been taken toward a continuance next winter: Subject, Influence of German Theology on New England.

—Mr. Moody's meetings in Boston lasted thirteen weeks, during which he preached 100 times, and Mr. Sankey sang 300 tunes. Over 2,000 souls have been added to the Boston churches as the fruits.

—The Sunday School Society of Ireland, which is intended for the benefit of Schools of various denominations, reports 2,297 schools in connection, in which are 185,314 scholars. Its income the past year was \$6,120. The field is promising; the harvest is sure.

The Methodists are endeavoring to revive the class-meeting system, which has been in a decaying condition for the past 15 or 20 years. A convention of class-leaders was held recently at Chicago, and another and larger one is to be held on the Lake Bluff Camp Ground August 1, 10, 20, where the class meeting will be discussed from various points of view.

The Wesleyan Missionary Society of England, received during last year £146,231 2s. 1d., and paid out £164,105 1s. 3d. It has under its direct control, in Europe, India, and Ceylon, West and South Africa, and the West Indies, 325 principal stations, 2,484 chapels and preaching places, 389 missionaries and assistant missionaries, 8,657 other agents, 81,706 full members, 10,000 persons on trial for membership, 70,950 scholars in Sunday and day schools, and three printing establishments. New missions have been established recently in New Guinea and some of the neighbouring islands, now for the first time visited by missionaries. These are manned by the Fijian converts.