Pastor and People.

HE CARRIES THE LAMBS IN HIS BOSOM.

A one of policy head had for often life's ney, Asken on its pillon of rose; Weo heads shutting close as if the d of play, Like bods which the summer discloses, But the beautiful son; of my ordio was still, And over the lips of my blo con.
Trodhuples he white as the too do u the till,
When a spirit sity, low to any spirit at will,
Ho carries the lambs in His bosobs?

There is never a lamb from love's orrowful fold But wouders in delds that are vernal, But never a bud hid away from the cold But blooms in the summer eternal.
When stories sweep the bills, and the night gathere

deep, I think of my Pacadise blos-om, a count of my Parameo moscoup.

And hear the same sens from the weary that weep,

'The weakest are salost, for, over the steep,

He carries the lembs in his bosom."

WORKS THAT FOLLOW EVERY ONE

BY THE PEV. NEWMAN HALL.

What is said of those who die in the Lord is true of overybody. "Their works do follow them." Every action remains. The deed survives the doing. This is obvious as regards other people. We may forget the kindness or the injury we did, but the effect romains. A small loan preserved a neighbor from bankruptey, or the rofusal caused his rain. Timely succor saved the sick; neglect resuited in death. The calumny hastily uttered was as quickly forgotten by the speaker; but it went on deing its evil work. Our words and conduct have an indirect influence on those around us which is permanent, though the words and nots pass into oblivion. A preacher of the Gospel does not cease to work when he ceases to live. The teacher of truth and of error alike, being dead, yet speaketh.

Our works follow in their effect on our A man's character is the result of his actions. The totality of his thoughts, words, deeds makes him what he is. Every individual work does its part in making him. You see a man laying down first one brick, then another. Is it only a brick laid down? No, those works follow in the permanent form of the house.

You see a sculptor str. ang his chisel. Does each blow end when delivered? No; those works follow in the statue that remains. The diligence or indelence of youth follows in the degree of mental culture ob-

Generally speaking, a man is intellectually what he made himself during the period of education. The works of the youth pursue the man. A retribution is even now going on. Every good work does good to our moral nature, and every evil does harm to it. Thus virtue is its own reward, and vice in the very indulgence exacts its penal-ty. Every sin is a suicidal blow.

This is also true in relation to God. Moffatt mentions a sanguinary African prince, who, when told of the resurrection, struck his spear violently into the ground and exclaimed: "What! And will all the men I have killed live again?" Yes, and all our actions. God will bring every secret thing into judgment. How little some think what they do as they go along life's highway. They fancy they are scattering mere dead things right and left. They are scattering eggs—eggs which are lintch-This is also true in relation to God. are scattering oggs—oggs which are liatched. Hatched, they follow, perhaps, first as butterflies, bright and beautiful in the sun; but—oh! horrors !—those butterflies have turned into wasps, into hornets, and they follow, buzzing and stinging, up to the margin of the river and across into the presence of the Judge. I shall never forget a ser-men I heard from a negro clergyman in Chicago, in the course of which he said: "You who are wicked mind what you are about. How would you like to have your sins as your companions, to live with them forever and ever?" A ran's wealth does forever and ever?" A man's wealth does not follow him; but the fraud, severity, parsimony, arrogance, associated with the getting, the spending, or the hearding—this follows him. So also the conscioutiousness and generosity of the acquiring and the using lay up a good foundation for the world to come, when the money itself has perish-

If this be so-if by a natural law, as well as by a special divine judgment, her every idle word which men speak they shall give account', if every neglect of duty and every commission of sin abides and follows the doer, clamoring for judgment, may we not in despair ask: "Who, then, can be saved?" The Gospel presents the only solution . "Be lieve in the Lord Jesus Christ." His good works are substituted for our bad ones. He can both remove the guilt of our sins, and, by his Spirit mysteriously working within us, he can neutralize the evil effect of sin on our own character. Old things pass away and all things become new. Then the words are fulfilled. "Blessed are the the words are fulfilled. "Diessen are the dead which die in the Lord." It is an authoritative decree. "I heard a voice from Heaven." It is fixed and permanent "Write!" They "die in the Lord, trust. ing the Lord, loving the Lord, obeying the Lord, waiting for the Lord. They "rest from their labors." Not from holy activity, but from fat.gue, auxiety, wearmess; troin conflict, pain, grief; from the burden of doubts, from the yoke of trail, from the dis cipline of sorrow. "And their works do They do not precede, slowfollow them. ing a trumpet, and claiming admission to glory as a reward. No man a works are sufficient for this. Christ's works alone go They are accepted on our behalf. He goes first, and pleads for us and opens the door for us. We follow him, ut then it is also true our works follow us. They follow in their influence on our own moral nature, rendering us more or less mest for the inheritance and capable of or They follow in relation to the special award of the great day. The doc-trine of reward is as true as that of punish-"God is not unrighteous to forget your work and labor of love in that ye min-istered to the saints." There is a rewarding with ten talents and with five. A cup

of rold water must not lose its Christians will not themselves plead their good works. They have an Advocate who will do this for them, and will make the best of every ease committed to him, for whetever good works we do are the result wherever goods worke we do are the result of his own work in us. We shall enter Heaven as unprofitable servonts, exclaiming, "Cod be merciful to me a sinner"; but our selvocate and Judgo will graciously to the decease in Fangs wing several and reward whatever was done from love and likeness to himself. "Blested are the dead which die in the Lord. They rest from their labors and their works do

SINGLENESS OF SIGHT.

It is recorded of that mysterious man, Baleam, that, at a critical moment, and apparently, even a kind of turning-point in his strango history, he "went not, exat other times, to seek for enchantments, but he set his face toward the wilderness," i.e., toward the uplands and mountains of Moab, ward the uplands and mountains of Moab, where, as he knew, the chosen and guided people lay encamped. And then he saw the tents. And then the whole picture of the coming prosperity and power of this now pilgrim people came floating into the sphere of his rapt vision. And then he sang, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" We, too, Balaam-like in this at least, must look where God is working if we wish to see the work of God, and where God is working most graciously if we want to see that ing most graciously if we want to see that work in its best forms. And there are so many other directions to look in, and so many other things to see, if we wilt. The devil has work enough on hand in this world; and men are working for themselves; and passion, and individual interest, and all the social "enchantments" of modern life, which are greatly more potent than poor Balanm's ever could be, are cast as softly as the air about men as they go. And all the sins are being sinned, and all the crimes committed, and all the miseries and erimes committed, and all the miscries and sufferings are being endured; and a young man may look at all this and say. "I see no glory of God." No. Because morally, you are not looking in the right direction. You are not looking in the right way. In fact, you are not looking for the thing. "We bring with us what we find." Balaam expected to see the tents of Israel, and he saw them. If we wish to see real goodness, if we are not willing to see it, it will if we even are only willing to see it, it will not be lud from our eyes. But there are those in our time who, werse than Balaam, expect little or nothing, and find as little as they expect. The sight of the tents, if we may for a moment allogorize, almost sets thom cursing—mildly perhaps, but really. There are certain words and terms, and those as significant and holy as any in the language, which when heard or read, cem to excite in some breasts only the most undesirable emotions-ridicule, scorn, even cumity. "A Christian," "A Child of God," "Church," "Bishop," "Minister of the Gospel." See how the lighter hterature is spiced with contemptuous, and disdainful, and sometimes even thoroughly ill-tempered allusions to such things and persons. Or, when the element of ridicule is absent, and there is no malignity in those who write, how often is there an utter want of sympathy, a lack of the very faculty of appreciation and apprehension-in one word, a profound disbelief in all high and real goodness, either human or divine.—

INTERLINING.

Interlining is a sign of thoughtlessness and a sign of thought. As a sign of thought-lessness it shows that we did not think to put down at first writing what we intended. As a sign of thought it shows that we have reviewed it and thought of something new Some of Macaulay's essays were so inter-lined before he wrote them off the last time for the printer, that no one but himself could possibly read them. The interlining of a sermon is generally the best part of it. Every young minister's sermons should be well interlined; after writing, review then carefully, and you will see room for improve-ment and preaching will give birth to thoughts that ought to be saved. When you read a poem, whose numbers flow smooth and sweet, you may think it came from the poet's heart and hand in that can lition, tut if you knew its history, you would see that even that which men call inspiration some times needs improvement and correction.

Ourlives are written upo a our memories the plain, bare outlines recording sin and sorrow, and here and there the writing is blurred with tears, but it is all interlined by the hand of inercy. We cannot see it now, for it is written with invisible ink; but when the light of eternity falls upon it, that will be the clearest and brightest. Shining like gold, it will throw a soft lustre over the dark sentences we have written, so bright that they will be hidden; or only be seen like spots on the sun, and Mercy's in terlining alone will be read.

But there is one record that we cannot interline our lives written on other s hearts. How gladly we would review, and write a kind act here, crass a frown there put in a loving word, a bright smile, and a tender expression. Harshness would be crased, and gentleness written; but no, 'What we have written, we have written. Did mercy interline that? God grant we may see it so in eternity.-Select-

Japan is destined to be a grand mission ary field. The Church of England Propagation Society is about to send two eler men there to open missions, and the Unit ed Presbyterian Church of Scotland is mov ing in the same direction.having already, so cared forty-five thousand dollars as a fund to support laborers among the Japanese.

The entire number of Indians having relations with the United States, exclusive of 70,000 in Alaska, reaches about 300,000, of whom 150,000 are self supporting, 84,000 are supported in part by the Government, 81,000 by the Government out rely, the re maining 65,000 hvo by maranding and hunting. In the Indian coport 97,000 are set down as civilized, and 78,000 as wholly THE CHRISTIAN'S HOME.

We make our best use of this world when we regard it us the basis from which to survey the other. Without heaven, poetry could have no existence. The key note of the pectic is future perfection, and the heaven of the Christian is the highest perfection. I know of no better illustration of these truths than is sample expression which tell from the lips of a godly friend of mine. Through perceverance and industry, he had been able to build himself a house. But his chief boast was, that from his fireside he could see his father's house on the distant hill. "No metter the weather," said he, "whether winter or summer, spring or autumn—no matter the sky, whether cloudy or stormy—when I sit by whether cloudy or stormy-when I sit by my east window, father's roof and chimney teps, the gleam of his lamp at night, ore always visible to my sight." His words contain the philosophy of life, and enclose, as in a nutshell, the principles of holy living. Enviable—yea, thrice enviable—is the man who can pierce the clouds of social darkness which surround our corthly homes, and see his Father's house, with its many manious, in the distant heaven.—

AT HOME DOING IT.

A zealous Christian mot a staid, oldfashioned brother on the street on Monday morning, and hailed him thus: "Good-morning, Brother B—, you should have morning, and hand him thus: "God-morning, Brother B—, you should have been at our Church last evening; we had a splendid sermen on the duty of parents." "Sorry," replied Brother B—, "but I was at home doing it." This reply is a sermen in itself, and it hits the most ex-resed point in average Christian conduct. posed point in average Christian conduct. Nothing would influence our homes so directly, nothing would inspire the pulpit so much, as a great deal of Brother B.'s practice of "doing it" at home. It is told of one of the Reformers, that when on trial for his life he answered carelessly, think-ing his condemnation sure, and feeling in-different as to the opinions of his enemics. But at length be heard the scratch of a pen bothind the tapestry, and he at once aroused himself, as he thought he was answering for history. After this he was very careful in his statements. Such would be the edect upon the pulpit if every paster could feel that his discourse is reviewed in every facility of Schilds are such as the such as the second of t family on Sabbath evening.

These remarks are suggested to the wri ter by having been listener to a home exer cise of going over the sermons, on a recent Sunday evening. It was at a boarding school for young ladies. The principal sat down in the drawing room after tea, with some forty young ladies, and began this ex ercise. The room was dark except as light came in from the adjoining room. The thing vas woolly voluntary, and the utmost confidence seemed to provail. One point after another was brought out. Sometimes one voice was heard, and then a dozen at once, as the interest became greater. The principal of the school quietly called out one part of the sormon after another, until it had really been preached over in that Christian home. Here is power, the power which the church and the pulpit needs. Attention is one of the hardest gifts to cultivate, as it is invaluable when acquired. He who listens to a sormon expecting to give some account of it will listen with tenfold interest. Why could not every family take up this old-fashioned element of power? How differently a minister would feel in thinking out, in writing, in delivering his sermon - if he knew that every thought was likely to be reviewed and preached over nacing to be reviewed and preached over again at home! This is a good thing to preach about, and to talk about; but blessed are they who have grace to be at home doing it.—Precbyterian.

HAIL AND ICICLES.

Hail is another form of water, which we Hail is another form of water, which we cannot regard with indifference when the heavens are pelting us with solid missiles. I have seen a whole city, covered with stout red tiles, unroofed by a single hailstorm. What became of the windows it is needless to state. Glaziers were in request for weeks infterward. Like rain, buil is for weeks infterward. Like rain, buil is possessing the car of the nation. Because the control of Christ as he hung upon the Cross; hence they have a great reverence for this bird, and will never destroy it.

In France, in the Pays de Caux, the wreat is a secred bad. To kill it, or rob its nest, is deemed an atrocity which will bring down the lightning on the culputs dwelling. todes. In that case the upper cloud consists of sev particles, the middle strata of watery vesicles below the freezing point, and the lower strata of vesicles above the freezing point. Usually those clouds travel in different directions, and hail is produced when a conflict of opposing winds compels a mixture of clouds of such different tom peratures. The rain-drops resulting, instantly frozen, have the time during their fall to increase in size by the condensation of water on their surface, and not seldom, by combination, to unite in large and destructive halistones. The formation of hailstones is always rapid. The clouds from which they fall are never spread over a very wide area. Sailing before the wind, they pound and riddle strips of land often less than a mile, and rarely ten miles, wide, although the length of the strips passed over is sometimes considerable. Hailstones have been picked up weighing more than half a pound avoirdupois. In some instan-ces this weight, on credible authority, has been very much exceeded. On such occasions, it is not surprising that trees should be stripped of their branches, the larger animals mutilated, "small deer" and game killed outright. The greater the development of electricity in a tompest, the great is the tendency to a downfall of hail. occurs principally in Summer, and in the afternoon, namely, under the meteorogical conditions that have just been mentioned great heat at the surface of the soil, rapidly dmunishing higher up in the air, with strong oud evaporation under the action of the sun. Nevertheless, as the simple conflict of an upper very cold wind with a very hot one raised to the same lefty region, may bring about the formation of hail, it sometimes falls in Winter, and sometimes in the night; but those are the exceptions ra-

ther than the rule.

leicles are a pretty paradox, formed by the process of freezing in sunshine hot enough to most snow, blister the human enough to most show, blister the liminar skin, and even, when concurrented, to burn up the hamor body itself. Icides result from the fact that air is all but completely transparent to the heat rays cuitted from the sun—that is, such rays as pess through the oir without warning it. Only the sear ty fraction of rays to which air is not transparent expand their force in raising its temperature. The warm puffs of the Surmour breeze are not heated directly by the sun itself, but by the earth and the objects on it which the sun has previously warmed. The truth of this is sensibly felt on entering a town after sunset, from the open country, in sunshing weather. The same difference of temperature is never felt at the close of a cloudy day. This cause is one of the reasons why the air on a mountain top is colder than the air at its foot. The air on high mountains may be intensely cold, while a burning run is overhead. The solar rays which, striking on the human skin, are almost intelerable, are me numer skin, are almost informatic, are incompetent to heat the air sensibly, and we have only to withdraw into perfect shade to feel the chill of the atmosphere. Snow is one of the many objects which ab-sorb and are warmed by the solar beat. on a sunny day you may see the suramits of the high Alpa glistening with the water of liquefaction, while the air above and around the mountains may be many degrees below the freezing point. The same thing happens to the snow upon your house thing happens to the snow upon your nouse roof. The sun plays upon it, and melts it. The water trickles to the caves, and hangs in a drop. If the caves are in the shade, or in declining sunshine, or the air intensely cold with a brilliant sun, the drop, instead of falling, congeals. An infant icide stead of falling, congeals. An infact icide is formed. Other drops and driblets succeed, which both thicken it at the root and lengthen it. The drainage from the snow, after sunshing is gone, continues to produce icicles, until the flow of water is stopped by the frost. In the Alps, Dr. Tyndall tells when the liquefaction is copious and the cold intenso, icicles grow to an enormous size. Over the edges (mostly the Southern edges) of the chasms, hangs a coping of snow, and from this depend, like stalactites, rows of transparent scioles, ton, twenty, thirty feet long, constituting one of the most beautiful features of the higher crevasses. But an icicle would be incomprehensible if we did not know that the solar beams may pass through the air, and still leave it at an icy tempore are.

FAITHFUL UNTO DEATH.

Two piles of faggots were placed about the feet of Huss, which had been stripped of their covering. Burdles of straw were placed erect around the stake, reaching as far upward as the near of the friending as far upward as the near of the friending of the flames. Before the torch was applied, however, one more effort was made to make Huss recaut. It was the wish of the Emperor even yet, and subtedly, to save if possible his honor with the prisoner's hie; and it was probably by his direction—given be-forchand, for he did not choose to witness the scene—that the marshal of the empire with the dector approached the funeral-pile, and exherted Huss to yet save his life by retracing and abjuring his doctrines.

It was the last opportunity. Would Huss now hesitate? In a loud, clear voice, he replied, with a firmness which the immedi-ate prospect of death could not shake, "I call God to witness that I have never taught nor written those things which on false testions, teachings, writings, in fine, all my works, have been intended and shaped to work, have been intended that shaped to-ward the object of rescuing dying men from the tyranny of sin. Wherefore I will this day gladly seal that truth which I have taught, written, and proclaimed—established by the divine law and by hely teachers—by the

formed when two or more strata of clouds in possessing the car of the nation. Because overlie one another, but with a difference | whether or not their utterances were regardin their respective physical conditions Hail is produced during temperature, when the earth, decreases rapidly at lofter altitudes. In their case the apparature of position of popular opinion. The two may be constituted in the case the apparature of popular opinion. of popular opinion. The two may be com-pared with reference to the amount of at-tention excited; they can only be contrasted with respect to the amount of authority claimed and acknowledged. The utmost that any organ of popular opinion can lay claim to nowadays is the utterance of truth that will commend itself to the public at large; but in addition to this element there large; but in admitted to this element there was in the Hebrow prohets the distinct assertion of a Divino message, in virtue of which they principally claimed to be heard. Whatever moral truth they may have ut tered was altogether subordinate to this

Divire claim. "Now we may be quite certain that any such claim advanced in the present day would be met with derision, no matter what amount of moral truth might be as sociated therewith But it was clearly not so in the case of these Hebrow prophets in their own day, nother is it so with them nowadays. We have to ask ourselves, there-fore, why is it that our respect for the truth they utter is not diminished but rather on hanced by their assumption of Divino authorsty? Is it only because we read them with a precious bias in their favour? or is also because, in spite of ourselves, there is something in their message which serves to substantiate their claim? If this is not to sul-stantiate their ciam?

The distribution of the feelings with which we read the prophets of the Old Testament work to be those of disgust and contempt, enstead of reverence. But surely it is not the prophets of the contempt of the c instead of reverence. But surely it is not too much to say that the words of a Joel or an Isaiah inspire a feeling of involuntary roverence, not only notwithstanding and independent of, but even in consequence of their hig., protensions. And if so, is not this itself a proof that whother their claims be true or false, they alone of all writers have been able to rise to the just level of their claims, and have not debased or falsi-

fied their pretentions by their message? Compace, for example, the feelings with which I fency the majorary of unbrassed persons will read, and carnot help reading, a speech of the Almichty in Paradise Lost, and words attributed to the Lord of Hosts by one of the Old Testament prophets. Is this difference is reality, or is it a matter of this difference a reality, or is it a matter of projudice? Is it altogether a matake, or is prejudice? Is it altogether a metake, or is it because a promise given to Israel thousands of years ago loss been fulfilled to use they shall know that there hath been a prophet among them? The thing is parent, it has proved the left a reality; and difficult as it may be to define the functions of a prophet, or to understand how these functions can have been invested a prophet. functions can have been imposed or executed, it is absolutely impossible for us, upon a survey of the phenomenal presented, to deny the existence of prophecy or of a race of prophets in Israel as a sact. —Rev. Stantey Leather, M.A.

SACRED BIRDS.

Extraordinary honors were paid to the goose in ancient times; and it is still held in great veneration by some of the Lascain nations. The figure that occurs so frequentnations. The figure that occurs so trequently on Buddhist monuments is the Brahmanee goose. The aucient Britons, according to Casar, held it impious to eat the flesh of geese. The ibis was another birdheld in the highest saneity by the old Egyptians. There are still numerous pits containing ibis mummies in that country. The largest of them, a little to the westward of largest of them, a little to the westward of the pyramid of Aboutic, is twenty feet deep. The floor of this pit, for probably a depth of many feet, is covered with heaps on heaps, and layers on layers, of coarse earthen jars, the lids temested down, containing each the body of an ibis, preserved with bitumen, and enclosed with numerous folds of ingressive disth handges. and enclosed with numerous folds of nar-row cloth bandages. "Some of the mum-mics are found," says Lord Nugent, in his "Lands Classical and Sacred," "in a state of great preservation—black and charred, and incapable of being taken whole out of the bandages, but all the benes, the heads, and all the features entire. Whether these animals were thus embalmed and brought to this place of burial whenever four. I dead, or whether collected here only as the objects of worship, is a question which no aucient authority assists in the solution."

Dr. Shaw states that the Mahometans have a great veneration and esteem for the stork. It is almost as sacred with them as this was with the Egyptians; and they look upon a person as profane who should kill or even harm one. So precious were these birds held in Thessaly, which country they are said to have cleared of sorpents, that the slayer of a stork was punished with death. They were thought much of at Rome, for when a person who, from a freak of luxury, ordered one to be placed on his dinner-table, he drew upon himself the direful oblequy of the whole city.

The robin is considered in some countries a sacred bird; to kill one is little less than sacrilege; and its eggs are free from the sacrilege; and its eggs are free from the hand of the bird-nester. It is ascertained that the respect shown to it by man is joined in by the animals of the wood. The weasel and wild-cat, it is said, will neither molest it nor eat it when killed. One cause for the veneration in which it is held may be the superstition which represents it as the medium through which mankind are warned of approaching death. Before the decease of a person, a robin is beheved, in many instances, to tap three at the window many instances, to tap thrice at the window of the room in which the sick person is lying. Grimm says that the peculiar venerahas been shown by the whole German race, from remote times; and he refers to the bird's color and name as ovidences that it was sacred to Thor, the god of lightning.

The swallow, too, in Germany, is deemed a secred bird. Like the stork, it preserves the house on which it builds its nest from fire and lightning. The Spanish peasants have a tradition that it was a swallow that tried to pluck the thorns out of the crown of Christ as he hung upon the Cross;

Such an act was also regarded with horror in Scotland. Robert Chambers mentions the following popular malediction upon those who rob the nest of the wren .-

Malisons, malisons mair than ten, That harry the lodge of Heaven's hen !

The Convention of the Southern Baptists The Convention of the Southern Baptists which met at Mobile in May represents more than one-half of the denomination the world over. The Northern States contain a population of 25,000,000, of whom 470,000 are Baptists. The Southern States, with about 13,000,000, have 1,125,000 Baptists. There are, exclusive of the African Baptists, 8,400 churches, 6,000 ministers, and 800,000 communeants. They have and 800,000 communicants. They have many colleges, academies, and female seminaries that are first-class.

The anniversary of the British and For-The anniversary of the British and For-eign Bible Society was held in Exeter Hall, London, May 7th. The receipts for the past year were \$188,807. 156,00 1 copies of the Bible had been distributed during the past year in Austria and the adjacent coun-tries; \$51,000 copies in Russia, in no less than sixty distinct dialects. Translations have now been made in 257 law merces and huvo non been made in 257 languages, and the society estimates that during the present century about 116,000,000 copies of the Sacred Scriptures have been put into circulatten by Bible secreties alone in various parts of the world.

The Congress of Old Catholics is to be hold at Constance in September, where John Huss was condemned and burnt to the stale, and where the innovation of depriving the laity of the sacramental cup was first sanctioned by a church council. They assemble at Cologue in June for the ection of a bishop, after which a synod will be held in due form, and church legislapon will be undertaken. It is a strange coincidence that the place of the martyrdom of Hurs should be the one selected for the assembling of the Old Catholics.