Selected Articles,

THE FOUNTAIN PURIFIED.

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(From short-basel scales of the property of the prope

prosperity, and then elernal beggary. Our visit to the fountain of Joriche suggests—

First—There may be disablecks to earthly blessings. Jeriche lay in an almost paradise. There you find perpetual summer smilling and ever glorious seenery. It was a noblecentre for business; it lay directly upon the great caravan route between the cast and the west. Yea, in addition there was it it a most flourishing school of the proplect, opening the way to the highest-culture of the age. The men of Joriche were fully conscious of all these advantages, hence they speak of the surroundings of their city with anhonest pride. How refreshing this instead of running slown their country and its blessings. It is Christ-like to try and leave the world better than we found it. But they were just as fully alive to all their wants. Again what a lesson to the thousands careless, insensible, or recklessly definat.—There was plonty of water in the fountain for plain and garden and city, but ali, it was naught. So there may be plenty of religion, so called, in the land, but it is possible that much of it may be inhuman or ungodly. So while the site of their city was well chosen, yet on every side barrenness. Life may pride itself upon its honesty, mornity or etiquette, but if the soul has nought eigethen life is a mournful failure. The trum and adily breathing vital golliness seeks the very highest measure of life. But mark, the men of Jeriche were not content to let evils alone. They reason thus: there is apropheted Golamougst us; if God can do anything for us, let at once implore his aid. Yes men of Jeriche. "Seek and ye shall find,"

Second—The strange chemical agent.—We have no marked cards leve in the

Joricho. "Seek and ye shall find,"
Second—Tho strange chemical agent.
—We have no marked eards here in the hands of a veterau astrologer. We have no loaded dice in the hands of an astuc magiciau. Your Egyptian magiciaus can only imitate of ther and better men.
Jehoyahi's acts are unique, and each Jehovah's acts are unique, and each stands out clearly in its own fluished bountful originality. What, says the scoffer, aid sait to such brackish water to make it pure! Who ever heard such scoffer, aid sait to such brackish water to make it pure! Who ever heard such folly? Patience, sir, and study Divine chemistry in the midst of nature's strange combinations. If God can create, God can purify. What, saks flippant sarcasm, can your dull sormons transform man? No, they cannot. But if living and loving truth comes in the newness of the Holy Spirit, mark the change. But you mark the work given to the men of Jericho. They must bring the new cruse; they must fill it with sait. Yes, there are things that God will not do; there are things that man fine the four first that God will not do the four first the four first the four first the four first that the first that God will not do the first first

change. But you mark the work given to the men of Jericho. They must bring the onew oruse; they must fell it with alt. Yes, there are things that man must do. Lift up your leads, O ye gates, and the King of Glory shall count.

Open the doors of thine inquery leart, let Jeaus enter in all His fullness, and we have no fear of the result.

Third—Religion at the Fountain Hoad.—There is no use to trouble these children with religion; how can they understand Rs mysteries? No, it is time enough when manhood comes. Alt but are you sure that such manhood will come? Mothers, I never have shill disgusted with the wondrous story of the cross. Make the household song the old, old story of Jeans and His love, and you will know many a care and fear the less. Elisha went to the fountain, and you purify the stream. Change first the heart, and then no trouble with the life. You may shape and prunch hor will come? It is not the fashion now to make the will be deet in the fash of the corn, and the dectrine of the resurction is dwell upon to hear the less. Make the household song the old, old story of Jeans and His love, and you will have many a upon a worth class tasteless crab. No doubt to the mount of Joricho salt would seem to be the very last thing to purify their fountaid. Well mught they say, we have salt snough in the Dead Bea. But wisely they hold their peace; there was no rasigndement of God until they know the result. So even yet the very means, which may be god the word of the results. So even yet the very means, which may be god the word of the results. So even yet the very means, the change the whole current of may be considered they have the sum of Joricho salt would seem to be the very last things to partity the fountain the principle of the results o

Socker. Jorisho is never noted as a city of the saints. Still they had their traditions both if woman's faith and Jalioval's powers. Now, in their troubles had been been been been as a superstance of the saint and their troubles had been been been been as a superstance of the saint of the s

But finally -Of what good are God's and fill weary, troubled hearts with them so that they may be joy forever, and fruitfulness forever, and glory to God forever.

AN INFANT MARTYR

A monument has been uncarthed in ome recontly whose inscription has a d lesson in it. and losson in it.

It is peculiarly and and disheartening

to those who have been hoping that a better day would come for the child-

ren.

If Romish parents three thousand years ago were just as infatuated and silly as American parents to-day; if childred died then, as they die now from the effects of over brain work what hope have we?

The gravestone of this murdered Roman baby has been doing duty for The gravestoue of this murdered Roman baby has been doing duty for years as part of a wall, and has come to light now, in the re-building of one of the gates of Rome. The insertiption is perfectly clear, and reads as follows:—

"Dis manibus. To Quintus Sulpicius May'mus, son of Quintus, of the Claudian Tribus, born in Rome.

Tribus, born in Itome.

He lived eleven years, five months, twelve days. He competed in the third lustrum of the Capitoline Games with fifty-two Grook poets, raised the favor which he had enlisted by his teader age to admiration by his powers of mind, and came out of the contest with honer. His improvised verses have been added, lest men should think the parents had been biased in their judgment by their love.

Quintus Suipicions Eugrammus and Salpicia Januaria, the most unha parents, have erected this sepulchre their dear son, thomselves, and t successors."

A large part of the rest of the monu-ment is covered with the child's verses. There are forty-three Greek haxame-

The subject given out sounds singularly like some of the titles heard upon the platforms of our school-houses in the equally merculess Agons of modern

upbraided him for giving the chariot of the sun to Phæthon."

the sun to Phethon.

Substitute politics for mythology, and Saxon for Greek proper names, and we shall find boys of to-day at work on as congenial and easy themes.

Poor little Quntus Sulpicius! His full length figure was carved on the stone, we are told, and he held in one hand a seroll written in Greek charac

The conforring of this crown was one of the most brilliant occasions which the bearing of the most brilliant occasions which the force presided, attired in a purple mandle, and wearing on his head a golden garland, on which were carved images of force, June, and Mingry, and with his own hand he plant of the wragh on the brow of the victor.

brow of the victor.

How well can we fancy the trombling sensitive, overwrought boy of cleven kneeling to receive the honor! How well we can fanny the faces of Eugranmus and Januaria in the front row of spectators!

We have seen just such boys of elev We have seen just such boys of elev-on or younger, within the past few months; we have seen just such fond-blind fathers and nothers; we shall be invited to many "exhibitions" and "competitive examinations," and—fun-ble for the year is over.—Indeendant.

REVIVAL IN CAPE BRETON.

Dr. MoLood writes: In spiritnal things, for the last year and a half, we have had manifest tokens for good. From Sabbath to Sabbath our churches have had munifest toking for good. From Sabbath to Sabbath our charehes are filled to overflowing with serious, devout, and deeply impressed worshippers. We have, within my own charge, about fifty weekly prayer-needings. During the last eighteen months our communion roll has been inercased by five to one. The work is still progressing. Several hundreds may now be called upon to pray publicly, where, turny years ago, we could scareely get three altoyether. Such is the power and grace of God in raising up a seed to serve him. The work here has had a powerful effect in other places. Many count to the scene from distant localities, and are deeply improssed with what they see and hear. There is now only one congregation, within the bounds of the pre-dylery, to which the work has not extended. And, so far as I know, not one of the awaker. All the different denominations acknowledge readily that of a truth the Lord is among the President places. An American Judical and work.

An American Judicial View.

"I WILL NEVER LEAVE THEE."

"I WILL NEVER LEAVE THEE."

In those words the Ringlish language fails to give the full menning of the Greek. It implies, "bever, no, nover; no, nover; no, nover!"

Tills world is a world of "berving pating, appearation, for and inequal pointment." Think of finding softening that will nover leave thee; and store it in your hear; you will want it some day. The hour will come when you will find bothing on come when you will find bothing or cheering as a sense of God companiouship. Stick to that word-nover. It is worth its weight in gold. Ching to it as a drowning man chings to a rope. Grasp it firmly as a soldier attacked on all sides grasps he sword.

It is related of Dr. Kennicott, who spent thirty years in collating the Hebrew Scriptures, and resigned a valuable living because his studies provented his residing on it that his wit was accustomed to assist him in his preparation of his Polyglot Bible by reading to him, as they drove out for an arring, the portions to which his numediate attention was called.

When preparing for a drive, the day

is a terminating the proper work as a complete production. When the Lord is among the Prohydrans acknowledge stages when the Lord is among the Prohydrans acknowledge stages and the proper work was completed, and with the Lord is among the Prohydrans. An ALERICAN JUDICIAL VIEW and A MAERICAN JUDICIAL VIEW and the conservation of the ballottin regard to the observance of the ballottin regard to the regard t it is not only the right, but the duty, of those mothers of the laws, which go to the law making power to see to it that are the wives and regulators of the law provision is made for the suppervising of insolte households. They also consider that the property of amounting to a public wrong."

A man in a state of hot-brain ner vounces is like a sendle in a hot can dealth which barns off it one and and males at the other.

up all day in crowded nurseries, and when ill, are subjected to numerous absurd romedies before medical assistance is sent for Their clothing is often medical assistance. Their clothing is often medical and of confect and warmth being: to frequently attended to. The classifiers of the lowest of digital content of the constant of the frequently attended to the content of the cont

Graph the promise, "I will never leave thee, and store it in your hear; you will want it some day. The hour will come whou you will find nothing so comforting or cheering as a sense of Gods or centrusted them. The profit of the content of the con

TRAINING GIRLS.

and unstable opinions. — Italian.

Manya hundred servenes have I heard in England, many a h., estation on the mysteries of the fatti, on the division of the clergy, on apostolic sarceosion, and bishops, and justification, and the officery of good works, and verbal inspiration, and the officery of the sarcanous is but he'ver during these thirty wonderful years, never one that I can recollect on common hoisesty, or those primitive commandinates. "Thou shall not lies 'and "Thou shall not seen."