

proximating to God or withdrawing from Him. It is in this highest sphere of our existence, where we are conscious of moral distinctions and a spontaneous reverence for what is just and true — that our minds attain the deepest conviction of the Personality of God — that we own Him as a real Being — a living Presence — a sympathising Father and Friend. Our spirits — in this their holiest and most elevated mood — crave intercourse with a kindred Spirit — and believe, it is granted them. They repel it as an impossibility which their inmost nature disavows — that at this most advanced point of their ever-unfolding being, on the dim confines of visible and perishing things, they should at length find themselves lonely and forsaken — placed foremost among creatures, only to feel a more hopeless desolation — with no voice from the infinite Silence, to answer their imploring cries — no breath of responsive Love, to hush the throbbings of the expectant heart and soothe its intense yearnings after sympathy — no witness of a Parent Mind, to which a child's affections may cling, and to which a child's weakness and ignorance may trust itself, in the dread uncertainty which overhangs the Future and the Unseen.

THE CHRISTIAN MIRACLES.

BY REV. C. A. BARTOL.

Much scorn has sometimes been expressed at the idea of proving truth by any displays of power. Spiritual things, it is said, must be seen in their own light, and cannot be cleared up by material phenomena. The Christian advocate, however, does not suppose it is the design of the miracles to show the intrinsic credibleness or lay