## The ©rocincial ateslemam.

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|  | vesls nothing posinively beyond itself, its own laws and forces. If this were true, it could not |  |  |  |  |  |
|  | justify their skepticism; it sh,uid only compelthem to look eleewhere-to ravelation, psychol- |  |  |  |  |  |
| kbee |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | for the knowledge of the higher, the spirituai universe. But naiure co:s teacn fial causes, <br> aud thereby an infinitely wise and benevolet |  |  |  |  |  |
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|  | The ex President's prayer is particularly re- levant particularly logica', if we may so speak, in its reference to "4 |  |  |  |  |  |
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|  | toon of right and wroag; it dous feel remorse for evi; and perceive the beauty of goolsess, |  |  |  |  |  |
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|  | Worship-that is to say, of religion-hosever d:based by evil and sup-rsition. It d.es $i$, , |  |  |  |  |  |
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|  |  |  |  |  |  |  |
|  | mope and fear, of immoitaiy, of sin, ard as real postuases os my ptysical fscts, as attac- |  |  |  |  |  |
|  | $\|$real poscuaces as any ptysical ficts, as altac- <br> tion of gravitation, eleciricity, magotism - <br> They are as Ingitimatesulj $c^{\prime}$ s of enquiry a d |  |  |  |  |  |
|  | They are as Irgitimatesubj c's of enquiry atd of eciedce. W Wat is this whole material eyatem |  |  |  |  |  |
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|  | er forces of the noral aysten are enection ineir grand and sulewn functions, develuphay |  |  |  |  |  |
|  | t-emseives in lepielations, religions, civi $\mathrm{g}_{\mathrm{c}}$ tions, in the training of humanity, the topm int |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | nef for its school-house and all materia! and a or-al reslities fur its aids, if humanity has no high- |  |  |  |  |  |
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|  | Ot theorr batioury tatare of bumo iit |  |  |  |  |  |
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|  | render life, on the skeptical theory, ite woreintolersble, turaing the whole universe in oa |  |  |  |  |  |
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|  | despair, and it can turn to but one relief-the moral ife and immortal hope of Caristianits- The Methodist |  |  |  |  |  |
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|  |  | and all." | about forty-one. The Court of the Vatican,which has not sccepted the natural and legical |  | (ey |  |
|  | Mo Mex |  |  |  |  |  |
|  |  |  | suppression of certain bishoprics effected in Italy |  | (ey | "No, I can't give apy thing. 80 many |
|  |  |  | over 1000 Sees in the Catholic world ; but in reality they do not quite reach 1000 , for official |  |  |  |
|  |  | felt as it you were ured out and could bear no more, your father met sou and belped, ou. So will God belp you in all the hard places of life's |  |  |  | 为 |
|  |  | journes <br> " Aud as you were patien', and did not grieve |  | lieved and obejed, will preserve them from a |  |  |
|  |  |  |  | 'toousand snares,' atd make them wise untosolvation." | Soper |  |
|  |  |  |  |  | Nomen |  |
|  |  | (i) |  | $\overline{\text { Uninvited Traiss of Thooght }}$ |  |  |
|  |  |  | arrive wi ha positive suite, so that the average | The thoughts whict come to us unasked, and the trains which float in the twilight of cur |  |  |
|  |  |  | number of tcclesiastics accompanging each pre-late may be taken at three, making, with the |  | shown a talent for business amounting to sort of genius. He has proved the superiority | 为 |
|  |  | -Esaminerend ond henenchly |  |  |  |  |
|  | the wonderful cecuriences of Madagosear, athey observe a profound silence. They will, | Mighty to Save. |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | pess of His strength. Awong the wask ond |  |  | Euta |  |
|  |  | The poor slaner may s-ject Him. Thry did inthe days of His flesn, siltiag by the wasside, and |  | oo they will not stay for beiog conrted; and when they give the fi-at intimati ins of their ap | Sose |  |
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|  |  | out wardiy, viler inwardiy, they joined to0 ofter |  |  |  |  |
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|  |  | and $b$ sdy, acd the sweetheas of recreating graceand love. |  | Wemurneriok |  |  |
|  |  |  | Where are you Going! R-v. Dr. Gutbrie never propounded a mort |  |  |  |
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