

**Travellers Guide—Toronto Time.**

GREAT WESTERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:30	12:35	12:00	4:35
9:20	10:55	2:00	4:55
GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
5:25	12:07	3:55	6:25
Arrive.	9:15	10 A.M.	11:00
GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
7:30	12:15	3:45	7:00
Arrive.	9:15	10 A.M.	11:00
NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:00	4:00	.....	.....
Arrive.	10:30	9:10	.....

**The Daily Recorder.**

TORONTO, SATURDAY, JUNE 4, 1870.

**THE "RECORDER"**

Will be issued daily till the close of Conference, and will contain ample reports of all the proceedings. Price 50 cents. Orders to be addressed to S. ROSE, Toronto.

**EXAMINATION OF CANDIDATES FOR THE MINISTRY.**

The principal part of the business transacted in the Conference yesterday afternoon was the final examination of the young men about to be received in full connexion and ordained. The examination, as usual, took a pretty ample range, and was conducted with the distinguished ability which usually characterizes the performances of the able President of the Conference. The young men gave, as they had already given to their respective Boards of Examiners and District Meetings, satisfactory proof of their knowledge of the doctrines and discipline of our Church; but it is only fair to them to say that the embarrassment inseparable from such an occasion often prevents some of the ablest young men from doing themselves anything like justice in their replies. Indeed so deeply have some of the most thoughtful of our ministers been impressed with this aspect of the subject that they entertain doubts in respect to the propriety of continuing these Conference examinations at all. It is alleged by such as hold this view that inasmuch as these brethren have already been subjected to a protracted and searching examination both by the Board of Examiners and also in the District Meeting each year during the four years of the probation, this last examination is a mere matter of form which might be safely dispensed with. But on the other hand it is argued by those who take the conservative side of the question that this is the only instance in which they come before the supreme court of the Church, and as the enquiry into their fitness for the work of the ministry commences in the classes, from which they went up to the Quarterly Official Meeting and thence to the District Meeting, fitness of things required that the inquiry should end with the Conference. Besides, it is felt that it is no time at present to even appear to relax the vigilance with which the admission of men into the ministry is watched, and doctrinal correctness of those who serve at the altar is guarded.

**CONFERENCE PREACHERS.**

A brief discussion ensued yesterday afternoon in the Conference, with regard to the importance of the ministers appointed to preach during the Conference filling their appointments without failure. It often happens that after the appointments are made and published, the preacher appointed declines to preach, and the Superintendent of the Circuit has much trouble in procuring a suitable supply; and the people are disappointed by not hearing the minister announced to preach. On the other side of the question, it was said that brethren from a distance, who had seldom any rest, or opportunity of hearing our prominent preachers, are compelled to go and preach in the country, while the preachers on these Circuits have the privilege of attending the Conference services. One brother, appointed to preach out of the city, said that for twenty-nine years he had never had a Sunday's rest; preaching almost invariably three times every Sabbath. Except in cases where some special cause justifies a minister in seeking to be relieved, every man should faithfully take the work assigned him by the Committee appointed by the Discipline to make the arrangements. A resolution was ultimately adopted expressing the obligation of each minister to fill his appointment according to the Conference plan, but limiting this obligation to the town or city where the Conference is held.

**DISAPPOINTMENT OF MIND.**—Laziness and unremitting continuance in company and public business, even if that business pertains to ecclesiastical or religious matters, will have a distracting and dissipating effect on the mind. In view of that, those who would keep their souls alive to God, should not add to these drawbacks by running unnecessarily into company. Nay, the Christian man will feel it his duty, under such circumstances, to seize on every opportunity for private meditation, Bible-reading and prayer. John Wesley and the founders of our Church showed their spiritual discernments and care in the following injunctions relative to spending of time during the Session of Conference, which we are sure the brethren will pardon us for re-producing here:—1. "While we are conversing, let us have an especial care to set God always before us. 2. In the intermediate hours, let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor." Judging from the unusual good temper and quietness with which business goes on, and the life and power in the public services, we would be inclined to believe the members present at this Conference are acting on these maxims.

At the last Quarterly Meeting of the Orillia Circuit, the Rev. R. Mark was cordially invited to return a third year.

**ERRATUM.**—By some unaccountable mistake of the printer in correcting, a transposition of twenty-one lines in yesterday's Recorder, at the end of the first column in the first page, in Mr. Carroll's article on the "FIRST YORK CONFERENCE," should have been placed after the twenty-first line from the head of the second column. By making this transposition the sense of the article will be found complete.

The great want of the Church and the world of the present day is a Spirit-baptized ministry. The chief desire is for an intellectual and popular ministry. The danger, both to ministers and teachers, is that the satisfying of this desire should be regarded as paramount, and supplying the want as subordinate. The only safety is in combining both. Let the one as well as the other be earnestly sought after. A ministry with a sanctified intellect, a heart filled with holy love, sustained by the prayers of a people full of faith and the Holy Ghost, will not fail to be successful.

In looking at the Text-books and the manifest requirements as to expenditure, both of time and labour, in order to be prepared to pass a satisfactory examination in the preliminary course of study, it strikes us that this course is far too heavy. But few young men engaged in secular business, as everyone proposing to enter our ministry is supposed to be, can command either the money to procure the books or time to study them. Moreover, their early education will not permit young men having a proper degree of self respect, to go before a Committee of grave ministers, thoroughly prepared to examine them in the various branches indicated in the preliminary course. We hope this will secure due attention during the present Session of Conference.

**THE METHODIST QUARTERLY REVIEW.**—The present is a favorable opportunity for subscribing to this excellent Review. Those who wish to keep up with the religious thought of the times would find it greatly to their advantage to read some first class Review. Our young ministers who take no theological review, would be benefitted ten times the value of the subscription money by taking it. The department of the Review under the editor's personal management—the Foreign, Religious and Literary Intelligence, and the Synopsis of the Quarterlies, and review of current literature, will be found very valuable. The low price \$2 50, and its general excellence make it the cheapest theological review we know of. We are surprised that so few of our ministers take it? Subscriptions will be received at the Book Room, or by the Revs. E. B. Harper, E. H. Dewart, or W. H. Withrow.

**CONFERENCE PROCEEDINGS.**

**THIRD DAY.**

**FRIDAY MORNING, JUNE 3rd.**

The President gave out the 46th hymn; and the Secretary read the 2nd chap. of the 1st epistle to Timothy; prayer was offered by the Rev. Wm. Price.

The minutes of the last session were read and adopted.

A very courteous letter was read from the Rev. John McCaul, LL.D., President of the Toronto University, offering free access to the members of Conference to the University buildings and grounds.

The official letter writers were instructed to return a suitable reply.

Moved by Rev. John Carroll, seconded by Rev. John Bredin, and resolved, That the Treasurer of the Educational Fund be instructed to pay no more claims to probationers, for expenses incurred in attending the examinations, and that the rule of Conference be enforced.

The following clerical members were reported from the several Districts:—Revs. A. Sutherland, W. W. Ross, W. Savage, A. Andrews, D. C. Clappison, G. T. Richardson, Geo. A. Mitchell, M. Swan, C. Bristol, J. Anderson, J. Woodworth, J. Goodwin, A. C. Wilson, J. A. Williams, J. Kline, J. Walton, E. S. Rupert, W. Magill, E. Rose, W. C. Washington, Joseph Kilgour, Geo. Meacham, Jno. Stewart, Wm. English.

The following additional names are among those who have travelled two years:—Thomas Hadden, Robert Lee, Benjamin Longley, Thomas Crosby.

**WHO HAVE TRAVELLED ONE YEAR?**

James Montgomery, Edward E. Taylor, Joseph Galloway, Isaac Tovell, Daniel W. Thompson, Wm. Thos. Turner, Coverdale Watson, Nathan Austin, Joseph Deacon, J. F. Wass, B. A., Francis C. Reynolds, William Mills, Wm. Henry Yelf, Henry M. Manning, Newton Hill, Wm. J. Yoff, Adolphus G. Knight, Edwin S. Washington, B. A., James Aude, David Winter, John C. Garret, B. B. Dundas, Wm. Blance, Robert F. Oliver, George C. Madden, Xavier Rivet.

The question was raised, whether the Chairman of a District had the power to send a young man home from his work, who had been appointed by the Conference to labor on a Circuit; and the ruling of the President was to the effect that no Chairman had such authority; and that, in cases where objection was made to a young man on the ground of deficient abilities, communication and counsel should be had with the President.

**WHO ARE RECOMMENDED TO BE RECEIVED ON TRIAL?**

James F. Metcalfe (to be employed under the direction of a Chairman), Wm. Johnston, James Allen, Henry Tuckley, George Ashwell Schram, William C. Bury, Thomas B. Reid, Edward Charlton, B. A., John Arthur Jewell, B. A., John W. Clipham, Robt. Reynolds, William Walsh, John Ferguson, John H. Rutan, Christopher Locker Thompson, Robert S. Hare, James Simpson, Thomas Johnson, John Todd, M. A. (to be employed under the direction of a Chairman).

**FRIDAY AFTERNOON, JUNE 3.**

The President announced the 30th hymn.

The Rev. Wm. S. Blackstock engaged in prayer. The minutes of the previous Session were read and adopted.

**THE EDUCATIONAL COMMITTEE.**

Dr. Ogden, A. W. Lander, Thos. Nixon, Richard Woodworth, Alfred Dredge, and Revs. Dr. Nelles,

Johns, Dr. Rice, G. R. Sanderson, and Wm. Pollard.

It was resolved, That the Report from the Committee on the Revision of Discipline be read without discussion on the morrow, at 9 o'clock a. m.

It was resolved, That in the judgment of this Conference, every brother appointed by the Committee authorized to make arrangements for the religious services connected with the Conference, is required to take his appointments, if within the bounds of the town in which the Conference is held, unless excused by the said Committee.

The Rev. A. Raynor, A. M., read the Report of the Examination of Candidates in the German department of the work.

The candidates for Ordination underwent a very searching and satisfactory examination by the President of Conference on Evangelical and Practical Theology; at the close of which, by a unanimous vote of the Conference, they were received into Full Connexion. The President addressed to them words of kind counsel and advice. During the examination, and indeed throughout the whole day, large numbers of the laity, both from the city and country, were interested, and we trust edified spectators.

Moved by Rev. S. Rose, seconded by Rev. C. Lovell, M. A.

Resolved—That in order to facilitate the business of Conference and to avoid delay in its organization, the Secretaries of Districts be prepared to list the names of candidates for Conference and forward it to the Secretary of Conference for use in the opening of the Conference, and in order to ascertain who are present.

**Names of Candidates for the Ministry continued.**—John Walton, Charles Edward McIntyre.

**WHO HAVE DIED?**

This solemn question never fails to awaken memories both sad and sacred. Its answer was fittingly prefaced by singing part of a hymn, and prayer by the Rev. Richard Jones. The District Records reported the death of Revs. James H. Bishop, Robert O'Connell, J. D. James, Fear, William G. Schofield, M. A., Cyrus E. Allison, Samuel Connor, William T. Hewitt, and Robert Watson Ferris, M. A.—eight in all. Most of them comparatively young men, in the midst of their work, and apparently promising a lengthened life of usefulness.

Obituary notices are to be presented to the Conference of these lamented brethren.

The Conference closed with the Benediction.

**RECEPTION OF CANDIDATES FOR THE MINISTRY.**

In the evening Adelaide Street Church was crowded long before the hour of service with an expectant audience. After singing the hymn the Rev. A. Sutherland read the 4th chapter of the Epistle to the Ephesians. The Rev. James Elliott then led the congregation in prayer.

The President of the Conference then briefly addressed the Conference and the audience. He spoke of the object of the great gathering of the evening, being according to the immemorial usage of the Church to extend a formal recognition to those who had fulfilled their period of trial with acceptance. After four years of labor, trial and struggle, they appeared on that occasion with the assurance of the Divine favor. This consciousness of the life of God within the soul he regarded as the great source of patient endurance, and the inspiration of all true Christian effort. He believed that the Christian would be born of the Sampson locks of her strength when she ceases to make personal conversion an essential qualification for the office of the ministry.

He felt that he spoke to a people who knew too well the personal religion was to tolerate the want of it in those who were to be the sowers of seed of God. He showed that no one is qualified to point others to the cross, who has not himself felt its healing power; nor to guide others in a way of which he himself is ignorant. He stated also, as an important fact in regard to the work of the Holy Spirit, that the Holy Spirit was not to be received into full connection by the Conference, that they came to them with the recommendation of those among whom they had exercised their early ministry; and that the Conference might then relate their Christian experience, and call to the work of the ministry.

**JOHN H. ROBINSON SAID.**—Mr. President, fathers and brethren, for some time past, with prayerful feelings and great anxiety, I have looked forward to this crisis of my life. I now feel the solemnity of this occasion, and to this period to meet the responsibility. Through the mercy of God I have been spared until this hour, and I have been converted to God, and have now the love of Christ in my heart. I am greatly indebted to pious parents. At the early age of 9 years I can distinctly remember being influenced by the Holy Spirit of God. The Sabbath School was made very beneficial to me; I cannot forget the lessons I learned there. I cannot distinctly remember when I first felt that I was a sinner—that I did need a change of heart. Had I then made known to the Church My feelings and wants, I might have been very far advanced in the way to heaven. Through the strivings of the Holy Spirit, I was led to seek the Saviour, and I remember that it was on the 30th day of September I was savedly converted to God. I am trying to keep a conscience void of offence toward God and man. My heart hungers and thirsts more and more after righteousness. I have a greater love to God and to his cause than ever. With respect to my call to the Christian ministry, I may say, previous to my conversion to God, I had felt that if I ever arrived at manhood I would preach the gospel; and when converted these convictions remained very powerfully upon me. I yielded to the conviction, and some of my brethren spoke to me about preaching the gospel. I was soon on the exhorter's list, and then on the local preacher's plan, and afterwards put into the ministry. I still love the work, and I am endeavoring to consecrate myself all to the service of God. All I possess of spiritual life I owe it to Wesleyan Methodism; and I believe that if it had not been for Methodism I would have been longer living in sin. I love the doctrines and the discipline of our Church, and I trust that I may be enabled to preach the doctrine as long as I live. My highest ambition is to be a faithful Methodist preacher.

**ALBERT WILSON SAID.** There are two facts in my Christian experience of which I have not and doubt, and whatever success Satan has had in other things, he has never had any success in this—my conversion to God and my call to the Christian ministry. It is important to begin aright, and I thank God that he has enabled me to make a correct beginning. As the early age of eleven years God spoke peace to my heart—it was on the 4th of April—I could never forget the fact. My first year after my conversion was one of great joy; I began at once to pray and wrestle with God. The two years succeeding I rather relaxed in my duty to God and to the Church, after which I determined that I would either serve God or not; and I was enabled to set apart a portion of each day in wrestling with God. My father's barn was my closet. I determined to obtain perfect holiness, and after years of struggle, the great blessing was bestowed upon me, and I thank God that I can say to-night that the blood of Jesus Christ cleanses me from all sin. I feel a peace so joy that I cannot describe to you. There are solemnities about this occasion which remind me of former times when I consecrated myself to God. I owe everything under God to my godly parents. The regularity and fidelity with which they kept up daily prayer, left many salutary blessings on my heart. It is said of the Duke of Wellington while at Eton, and witnessing some young students at play that he mentally fought the battle of Waterloo and gained the victory; and I can look back to the family altar, and say that there many of my battles were fought, and many of my victories won. It was there that my chains fell off, and my heart

was free, and that my sins were all forgiven. Let me say to you, my dear friends, not to neglect the salvation of your children. I can trace the hand of God all the way through my experience, and in my call to the ministry. I have found that the more of God's love I have in my heart the stronger are my convictions of duty. I feel that if I do not preach, woe is mine! I thank God for the measure of success that he has given me. I believe that there are souls now before the throne of the Lamb through my feeble instrumentality; to God be all the praise! I feel impressed that my success in the ministry depends largely on my holiness of heart. The highest ambition of my life is to lead sinners to the Lamb of God. I ask your prayers that this year's labor may be largely crowned with many conversions to God. May he grant me success.

**NATHANIEL SMITH SAID.**—In God's superintending providence I was brought early in life to this country. I will remember the morning that I was very powerfully convinced of my fallen condition, and for four months I sought the Lord sorrowing, but blessed be His holy name, he revealed himself to my troubled soul. I have passed from death unto life, and I thank God for the enjoyments which I share from time to time. I have always been afraid of running before I was sent; and I did not fully yield to the calls of God and of his Church until three Quarterly Meetings recommended me as a candidate for the Christian ministry. That which, in my ministerial experience, gives me most pleasure in contemplation is, that there are now some souls before the throne of God and of the Lamb, which were converted through my feeble instrumentality. I want only to the glory of God, and publish with my latest breath that "Christ Jesus came into the world to save sinners." Fathers and Brethren, will you aid me by your continued prayers and sympathies? May God bless me!

The President, in a few appropriate words, referring to the interest of the Church in mission work, introduced the Rev. Arthur Browning, who had spent eleven years of his life as a missionary in British Columbia. Mr. Browning spoke substantially as follows:

Fathers, brethren and Christian friends, Eleven years ago, on the altar of this Church, I was set apart to the work of a missionary of the Cross of Christ. I was sent out untried to a distant land, but kind Christian friends sent me forth with earnest sympathy and fervent prayer to God for my success. I have never entertained any doubt of my conversion, and I can well remember when sitting on my old grandfather's knee that he would often ask me if I would like to be a missionary. I grew up a very wild, thoughtless boy. I read all kinds of books, and I was full of vain notions, and their false notions, and strengthened myself against the truth. But while listening to a Local Preacher, and marking his godly spirit and example, I was convicted of sin. In 1854 I was converted to God, and have ever since enjoyed the favor of God, and of my brethren, who have always shown the greatest kindness. I was sent into the Mission field alone, yet Christ was with me. I remember after going out to British Columbia, Dr. Evans said to me, "You must go to Nanaimo and preach the gospel here." I went to Nanaimo, and found the people steeped in the deepest moral degradation. It was an oppressive feeling to realize that I was alone amid a community wholly given to drunkenness and every form of wickedness. Oppressed by a sense of loneliness, I went out upon the wharf, and beneath the darkness of night talked with God "as a man talks with his friend." My darkness was turned to light by the Divine presence, and I rejoiced over all my fears in the confident hope of success. A darker trial soon befell me. After some degree of success had crowned my labors, and the Hudson's Bay people had treated me kindly, an Indian was accused of theft, and was terribly and cruelly punished by the Company's servants. I was told that if I spoke in favor of the despised Indian my congregation would leave me and the Company would be scattered, but the Lord revived His work; sinners were converted, land obtained, a class was formed, and the blessed cause proceeded in spite of the wrath of man. It has been one of my greatest privileges, that in that far-off country, I have been permitted to preach and minister to Canadian boys, far from home and friends. Sometimes those who had neglected the greatest privileges at home, yielded and were saved. Once I was called to pray with a dying man. He died soon after, and I preached to the crowd by his grave. They asked me to preach in a gambling house, and after they consented to stop gambling, I did so. As I went on preaching, some Americans cheered me, for which I reproved them, but they afterward told me, that after not having heard the Gospel for fourteen years my words brought the memory of home and early religious privileges so vividly to mind, they could not repress their feelings. When I was going out to California people said it was vain to expect any spiritual results on the Pacific coast. But I went to preach for souls, and God showed his power in converting the most hardened sinners. The Gospel was mighty, through God, to save men there as well as here. During the last year of my stay there the number of converts was nearly doubled. A young man, from Canada, who had been brought up in Spiritualism, and despised Christ, became concerned about his soul, and asked what he must do to be saved? I told him to believe on Christ. He said he could not believe. I told him that he must believe. I knelt and prayed in agony of soul with him. He swooned away. But on coming to his first words were,

"All hail the power of Jesus name, Let angels prostrate fall; Bring forth their royal diadems, And crown him Lord of all."

I bring you then a good word from the Pacific Coast. They have the same Methodism out there that you have here. If the Americans have a great West, so have we. Let us win it for Christ, and give the extending population his gospel. I am glad to have the privilege of looking in your faces, after so long a sojourn in a distant land. I have come back with the purpose to work for Christ in Canada in the same spirit as in British Columbia.

**JOHN S. FISHER SAID.** as follows:—I feel grateful to Almighty God as I remember all the way in which the Lord has led me. At an early period of my life the Spirit of God impressed my mind with a sense of my need of salvation. One of my earliest recollections is that of being led by a kind mother to a Wesleyan Sabbath School. There I frequently felt the softening influences of the truth, but concealed my feelings. Yet I owe a debt of gratitude to the teachers of that school, which I desire to acknowledge to-night. Tho' far removed from them now, I feel that the seed sown was not unfruitful. I came with my parents to Canada in 1835, and at a camp meeting in the Peel Circuit, held the next year, was convicted of sin, and found peace through believing in Christ. After holding the office of class-leader and local preacher, I was convinced it was my duty to give myself to God's work fully, yet delayed to do so. Soon I fully surrendered myself to Christ's work, and when urged by some brethren in Hamilton to give myself to the work of the ministry, I yielded to their advice. I rejoice and thank God that I did so. Mightily I gave myself afresh to God. My heart exclaims,

"Take my soul and body's powers; Take my memory, mind and will!"

Rev. R. Jones; and by pouring out my soul to God for light the witness of my call to preach was renewed. On my various circuits I have had many trials, but also many tokens of success that have encouraged me to persevere in this holy work.

**ANSELM SCHUBERT** (German) had not, like the other brethren, been favored with a Christian parental training, having been brought up in the Jewish faith. Never heard of the "faithful saying." In the providence of God he came to this country, and was placed in two different localities where he heard the preaching of Bible-Christian ministers; and at length after various painful struggles which he detailed, he received the peace of God. He entered and remained in the Bible Christian Church, till he heard there was an opening in the Wesleyan Church among those speaking his native German. He went first to the Ottawa, then to Preston, St. George, and Paris. Next he was returned to the lower part of the country again, where God made him instrumental in the conversion and upbuilding of German souls. He professed great happiness in God, and in the work of God, in which he intended to spend his days. He spoke with great feeling and interested the sympathies of the congregation, whose prayers he besought.

**GEORGE CLARKE** was under great obligation to seven years' training in a Sabbath School. Twelve years ago, under the labors of Rev. S. Rose, in Dundas, he was converted to God. For some time he had it on his mind to offer himself for the ministry, but kept it to himself. Taking the advice of brethren, he began to preach, but was not satisfied with himself or his performances. Yet he was renewed and renewedly devoted himself to God and His work; and hoped to preach Christ to all, and cry in death,

"Behold, behold the Lamb!"

We are compelled to defer till Monday the publication of the addresses of Drs. Evans, Lindsay, and Jeffers.

**THE CHURCHES ON SUNDAY.**

**ADELAIDE STREET.**

The pulpit in the evening was occupied by the Rev. G. R. Sanderson, of Belleville, who took as his text PSALM XXVII. 4-6. We merely give the outlines of the Rev. Mr. Sanderson's very able discourse:

Desire is natural to man. It is as natural for him to desire as it is for him to breathe, to walk, or to love. The same mighty Power that placed the stars in the vaulted heavens, planted desires in the heart of man. But the objects of desire were the pure, the lovely, and the good. After these his desires instinctively and perpetually went out. But sin diverted the direction of the heart's desires, and they now stretch out to obtain the impure and the unworthy. Instead of the exalted, the low; instead of the elevating, the degrading; and instead of the satisfactory and substantial, the unsatisfying and unreal. The desires of each man are manifold; but in almost every case there is one which overshadows all others—a head and shoulders above its fellows—a giant amidst dwarfs. The all-absorbing desire of one man may be to view nature in her varied moods and aspects. It becomes his passion; and at the peril of life he would gain some Alpine peak where he might look upon nature arrayed in her robes of purity like a spotless virgin queen, yet in the rugged grandeur and cold sternness of an ancient despot. Or he would cross a continent and traverse mighty seas to stand beside a peerless cataract, and hear nature speak as no where else she lifts up her voice proclaiming the Majesty of God.

Another desires a profounder acquaintance with science, and would make new discoveries in fields unexplored, would mount to the heavens, on wings science has already furnished, and pass from star to star, measuring their magnitude, calculating their velocity, and like another Columbus, searching for some new undiscovered world. Or he would dive into the bowels of the earth and bring up some new theory with which to astonish mortals. A third's desire may be for honor. He would "seek the bubble reputation even at the cannon's mouth;" risk everything to gratify the desire of writing his name highest on the scroll of "immortal fame."

And yet another, alike indifferent to the aspects of nature, the discoveries of science, or the prize that honor yields, desires wealth. To attain it, he would sacrifice a too great, no endurance too severe. He would have gold: "A dust dug from the bowels of the earth, which from the fire comes out a shining thing, that fools admire and call a God."

And so the catalogue might be extended, embracing the commendable, the reprehensible, and others too puerile to be either the one or the other. Yet amidst the numerous desires agitating the heart of man, there is one, as superior to all others as the ancient Pharoah lifting its light on high, to be seen afar, was to the multitudes of lesser and lower lights around.

This lofty desire was in the heart of the Psalmist. "One thing have I desired of the Lord, that will I seek after: Desire and Search. He desired and sought the favor of God. This "one thing" is everything. Call it conversion, pardon, religion, or what you will. It is the salvation secured through faith in Jesus Christ: the "one thing needful" of which he himself spoke. It implies and comprehends everything to an immortal being.

As flowing from the possession of the favor of God, three conditions are distinctly specified: 1. DWELLING in the house of the Lord. "That I may dwell in the house of the Lord." (1.) The Sanctuary. This is God's house. "Here will I dwell, saith the Lord." The Psalmist would dwell with God, in God's own house. (2.) With God's people. (3.) Personally. Not as a transient visitor; but as a member of the family, and as such till life's course was run.

2. Beholding the beauty of the Lord. (1.) In his preached word. (2.) In his disclosed Providence. (3.) In his exhibited law. (4.) In his portrayed goodness. (5.) In his revealed holiness. The holiness of God is declared in the Bible to be his beauty. And it is exquisitely delightful to the child of God to behold, and to discover in the contemplation, new and increased cover in the holiness of his heavenly Father, till overpowered with the burden of his rapture, he, like the cherubim, bows adoringly, exclaiming, "Holy, holy, holy is the Lord God of Hosts, heaven and earth are full of the majesty of thy glory!"

But for an additional purpose would the child of God "behold the beauty of the Lord." It is an almost uniform law of nature, and of all morals, that we conform to that with which we are brought into close and long-continued contact. The little insect reposing upon the green leaf, partakes of the hue of the bed upon which it rests. The tiny bird, seeking its morning meal in the sweetened cup of the unfolding rose, is bathed with the golden beams of a glorious summer's sun; and bird and flower partake of the golden radiance generously cast upon both. The winds which, alike in purity and temperature, come forth from the treasure-house of Jehovah, are changed by that which they gather as they go. Sleeping over the cold frozen regions of the north, one current becomes deathly cold as it advances, till penetrating the very marrow of the traveller he cries, "Who can stand before his cold;" while another current

flushing intensifies, best, location over spirit, distant fragrance slowly within with a sense of the "Hic stratus" is destroyed, the depth of the state with the glory of glory as 3. Ang

Too many scholars pronouncing devout words of God. II. There are three 1. Ten Friends a necessary gathering destiny, birds of before the assail: a temporal though will be past: not find, not come 2. Peril of st lofty creature where for shaft carter perma the "breath." 3. Exe lifted up death's this in t defeated III. I (1) Joy w Was w I. Wou He alo the Alm with Gl May th He o ca may we with so bath lov own bu into G dominia

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