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VOL 1.

Original Contributions

For the Christian Watchman. LETTERS TO A YOUNG MINISTER. DEAR YOUNG BROTHER :--

and the hearers notice a wearisome sameness in

The sermon should also be analyzed. This is of far greater importance than eloquence in the sentences. Unless the thoughts advance in an

orderly and harmonious manner, no matter how

impressive or instructive some of them may

be, the attention of the hearer is distracted, and the effect produced is comparatively trivial. The

labor of preparation is greatly increased, and that labor to a great extent lost, unless the preacher

habitually arranges his ideas, marshalls each o..e in its proper place, and directs all to the end

in view. I would not recommend to you any par-

ticular form of arrangement. The old method was, first the introduction, then firstly, secondly,

and thirdly, finally an appeal to the saints and a

closing appeal to the sinners. This mode is now rather out of fashion. Let the nature of the

subject, and your own feelings in view of it con-

trol the arrangement of the discourse. Arrange

your sermon, so that the idea to be presented may exert its due influence upon the hearers.

In my last letter I gave you some general di-rections as to the manner in which you should discharge the duties which devolve upon you as a preacher of the gospel. I now proceed to give you some more explicit directions, and to point out what seem to me the most important qualities of a gospel sermon.

the New Baptist on the 10th day of procure an organ cure for said New As a general thing a sermon should be the ex-pansion of but one important thought. When ceived at any time several points of equal importance are presented in a discourse, the impression made upon the mind or the heart is comparatively feeble. It is not uncommon for a minister to select a text. which presents several ideas of great importance, Committee EDS, 1861 ived from London bbage Seedt, viz :-utet, Early Drun-tek Drumhead, Ma-, Blood Red. Sugar mpion of America, I Saroy, Drumhead unip & bbages. RETT & CO. hoot) King-street. each of which would do for the theme of a diacourse, and to treat of them all as fully as time will permit. It is sometimes thought that this mode of preaching is easier than to take a single subject, to amplify, adorn, and impress it upon the hearers, and certainly if one be disinclined to mental exertions, he can in this way for a brief period preach with very little trouble. But with what effect ? The sermon, or rather the group of little sermons is dry, uninstructive and nimpressive; the preacher has no opportunity for illustration or explanation, and little solid ground of appeal. The ultimate result is that he soon finds great difficulty in selecting subjects which he has not already repeatedly discussed,

all his utterances.

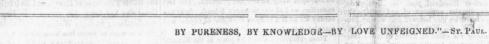
toot) King-street. IICINES. as of Drugs, Medi-will be opened im-velud d, viz :--Red ob Lozeuger; Saf-adbear, Musk Por-est Olive Oil, Car-ian Red. Marking eletis, etc., etc., etc. ALONEE. Germain Streets. Germain Streets. OODS. - Yellow nmon; Furniture varnish, &c. CHALONER, and Germain sts.

ing Store, STREET. via Portland :--THS, Sattara, and tings, Cassimers, r garments made to all and select the R. HUNTER.

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R. HUNTER. **Perfumery.** just accived by the nes." from London, ty, Medicines, Per-locales and Sauces, Celebrated Soaps, d Nail Braches...-erous to mention, and in the York end of North what and Late York and Late York Loaf, Flat Dutch Drumheads, R don Market an

Instead of spending your time in moulding sea-CHALONER. and Germain-sts. tences, labor to form a clear and natural analysis.



Christian

THAT AND AN AN AN AN AN AN AN

WEDNESDAY, JUNE 19, 1861. SAINT JOHN, NEW-BRUNSWICK,

ner, in simple and perspicious language is pro-fitable unto all, to the learned as well as to the illiterate. Never be argumentative, or ornate, love of each one of you all towards one another or elaborate, simply to please the more educated aboundeth, so that we boast of you among the portion of your congregation, and on the other churches of God, on account of your patient hand avoid the error of supposing that merely ex-temporaneous twaddle will instruct, influence, or

in any way benefit the unlearned. The greatest preachers are nutelligible to all: they can please and profit alike the scholar and the peasant, and they all have exhibited in a remarkable de-judgment by God, in which ye will be accounted gree, simplicity of style. Read any sermon, worthy of the kingdom of God for which ye which has outlived its author, and you will discover this as one of its most stricking qualities. The sermon should be also the sincere expression of your faith, afflict you, affliction back again; sion of the thoughts and feelings of the preacher. and also to you who are thus afflicted a glorious It is rare for an instance speaker to be effective. Those only seem to reach men's hearta who themselves feel the force of every word revealed, appearing from heaven, with attendant they utter. Rhetoric logic, even grammar may angels, as ministers of his power, and in a fire of be wanting, but the true expression of the soul dazzling and consuming flame, taking vengeance overleaps all barriers, and delivers its message. upon those who know, not God and who disbe-He who would kindle an emotion, or arouse a lieve the gospel of our Lord Jesus Christ. These passion must himself have a heart glowing with godless unbelievers shall then receive, as a just

passion must himself have a heart glowing with some important theme. Sincerity seams to be the quality in an address which penetrates the deep-est into the human soul, and which exerta the widest and most resistless influences. It is from this quality that true eloquence derives its amazing power. Especially is it necessary that the sermon should be the genuine expression of the mind and heart of the preacher. It should never contain ideas which harmonize rather with the creation of the order to find the series of the second coming is to beatow this reward. That the creation of great joy to his own the creation of the order to find the second to make the condition and prospect of those the creed, or the popular sentiment, than the conviction of the speaker. Neither should it ex-holy ones will be an occasion of glory to himseifpress a joy or a sorrow, a hope or a fear which On that day he shall be rendered more glorious is not actually experienced. Our hearts ought than ever in the eyes of the universe by the Is not actually experienced. Our nears aught that ever in the eyes of the universe by the always to be in such a state that the truths of the gospel could elicit corresponding emotion.— But as a matter of fact our hearts are not thus at all times susceptible to the various themes of the 'gospel. Yet when the Sunday comes through their faith. Ye also my brethren will come the verse illustrious and more adwhatever may be the state of heart you must cause him to be more illustrious and more adpreach, and you are expected to preach interest- mirable on that day by your salvation to perfect ng sermons. What is to be done ? Shall we holiness and blessedness, for our testimony Ing sermons. What is to be done r Shall we achieve a money so was believed. Shall we affect a love or a hate, a joy or asorrow, To the end that ye may be able on that great

a hope or a fear. No, at the risk of being dull and cold speak only over sin and death achieved through him, we the promptings of your heart. If you do not, you always pray concerning you, that God may make will be ere long surprised to find that your herers, can listen without the slightest emotion to a tion which ye have received, and that he also sermon which in itself presents a most important may with divine power, perfect every good desire theme in a style fitted to stir the heart. You after righteousness, and every operation of faith, have doubtless been astonished to find that some that thus the Lord Jesus Christ in every office powerful appeals, have been totally meffective, and attribute may be glorified by your holiness the pathetic parts have called forth no tears, the and salvation, and that thus ye also may be gloexpressions of joy no smiles. But what was your rified by the illustrious exhibition of his perfec-own state of feeling. Can you expect to infuse tions.

Philip and the Eunuch.

No. 1.

tween these two cities ; the most north orly, led

through Bethshemish, one farther to the South.

It is extremely probable that it was by this

proached he heard the Eunuch reading from the luxuriant vineyards in emerald green adorn us had gone to bed. However we began knocking prophecy of Isaish. He immediately addressed base, while the cone is tinged with a rich Syrian him, and inquired whether he knew the mean-ing of the passage which he was reading. The which crests the summit of the mountain. Nor Bunuch replied, how can I understand it unless I are the scenes more immediately in view with. have some to instruct me. He then invited out peculiar charms. Here are lofty hills clothed the Evangelist to enter the chariot and sit beside with the olive, and there hills more lofty still, him. The passage of scripture which he had whose bald leads ascends into the clouds. Here been reading was this :--" He was led like a are deep chasms, beautiful glens, rugged and sheep to the slaughter, and like as a lamb dumb before its shearer, so he opened not his mouth the Sorrentine shore, and loty hills apparently In his hamiliation, (just) judgment was taken away, but (the wickedness of) his generation, On arriving at Sorrento, we first proceeded to who shall declare? for his life is taken away from the earth."

he conferred, the kingdom which he had set up. five hundred years old.

could be administered. A few miles from Jeru- Ceres. salem were the three pools of Soloman, which in the days of Christ covered about three acres from the coast on which Naples is built, have

about twenty miles from Jerusalem. "This for the visitor nothing to behold but the shape-spot" says Samson, "has been fixed on by Dr. less foundations of those structures, or bits of Robinson, as the place where the Eunuch was marble, or colored mosaic intermingled with the sound in front of the fountain sands of the bay.

tures, and even now water sufficient to supply The walk from the promoutory on which these

own state of feeling. Can you expect to infuse in others what yon yourself do not possess? Let me here urge you to avoid anything like cant. There is a sort of religious dialect which has come down to us from our fathers. It was that is not posses of our God and the Lord Jesus Christ. A. B. C. water which gushed from the mountain side, ravines, over which little bridges have been exclaimed :---" Behold ! water, what doth hinder me to be baptized." http://water. what doth hinder lar cliff along the coast, and the rocks and hills For the Christian Watchman.

alatelman

"Of whom I pray then" inquired the Eunuch of Philip " does the prophet speak this, of him-self or some other man ?" In orderer Fiscina, stil perfect, is used as a reservoir. The arches were constructed so as to support a garden, on which now grow the lar-gest and finest orange trees to be found on the whole piano. The little temple of Venus, in a announced to him Jesus as the subject of their predictions. He probably told of the character and work of the Redeemer, the blessings which myrtle trees of great size, which are upward of

He would be likely to repeat the Saviour's But the bay shore is more attractive to the words "Except a man be born of water and of the spirit he cannot enter into the kingdom of Here we hire a boat to row us along the ancient Heaven." These words fell upon a se-constant to row show the substructions of several temples. On the came to a certain water, and the Eunuch con-vinced of the truth of the glad tidings to which he had listened, and anxious to comply with the will of the Master, exclaimed :- "See, here is did not explore its depths. The Temple of the water, what doth hinder me to be baptized? Syrens, was delved out of the solid cliff. Its We may here pause to enquire as to the loca- chambers and corridors are still to be seen. lity of this certain wat r. There were many Further along upon the shore, is the strand on places on this road where the rite of baptism which was formerly situated the Temple of

of ground. Further along is the valley of wells a few miles beyond is Abu Fid with an ancient considerable extent, and in the course of its reservoir some fifty feet squarc-a few miles fur-ther, we come to the suppo-ed site of Bethsur,

and of the structure behind it, is so broken up I none of the little piazzas of Sorrento is an and wavered with atones, that it is difficult to Egyptian statue of Osiris. Once it was one of determine what once was here. There is now a slightly depressed hollow, with a sandy or gravely bottom. It is hardly conceivable that in selves have greatly defaced it. We do not for-the days of Hered the fountain builder, this get to visit the house in which Tasso was born, most favourable spring should not have been uor to explore the broken chambers of the villa made to supply a pool in this land of such struc-

such a reservoir flows from the troughs, and seeks ruins are to be found, to the town, is one of the into the soil; as, according to Jerome's mention, most delightful in the world. We can imagine into the soil i as, according to even absorbed." nothing more exquisitely beautiful than the ever in his day, it seem to have been absorbed." Thus we find that on the road to Hebron there varying scene which is presented to the eye. nothing more exquisitely beautiful than the ever

mould,

glows,

indiscreminately at the doors of the houses, and in a few moments, half the windows in the street were opened and an amount of benediction was bestowed upon us, especially from the fairer portions of the Sorrentines, which we trust will never be realized. Our acquaintance with Italian was not sufficient to explain satisfac-torily our situation. At length we succeeded in getting a chamber, dark. damp, and naked, furnished only with three beds. Here we spent a wretched night, and from the dampness of the beds we caught the only cold which visited us during a sojourn of several months in Italy. If all the wishes which we expressed for the

REV. E. B. DEMILL, A. M., Editor

fit of the Hotel keeper have been realized, his habitation is by this time desolate. To add to our satisfaction our two fortunate companions, after a good night's sleep amount laughing at us most unmercifully. after a good night's sleep amused themselves by

NO. 25

Grumbling.

Some fifty years age, Earlham-the seat of the Gurneys-was the grand depot for literstare and benovelence. A young lady was invited by some of the females of the family to spend a day some of the females of the hamity to spend a very with them. During diamer, she entertained the party with several anecdotes, that illustrated the not very amiable disposition of an aunt with whom she lived. John Joseph Gurney—shrewd reflective, and benevolent—was a silent obreflective, and benevolent—was a silent ob-server of the young girl, and waited for the pause that precedes the separation of a party from a dinver-table to address her. "Friend," said he, · thou hast told us many things to the disadvan tage of thine aunt; canst thou not remember one solitary circumstance to tell us, in her favour before we selarate ?" The young lady was a type of bumanity—her memory failed her as to the good, and was only retentive of that which was evil-

It is common to us all to make the worst of everything; people seem to find a melancholy pleasura in exaggerating devil , where any exist, and creating them where they are not. To the worst of everything, in fact, belongs to our fallen nature ; and when the present is tolerably comfortable, it is almost universal the propensity to dive into the future, and anticipate a evil. The reverse of this-to make the best of everything-to try and turn upward the bright side, is the only way to creep through life with any degree of comfort. But go where we may -- to poor or rich, wise or foolish, ignorant or educated, old or young-what do we find? a fixed detsrmination to make the worst of everything ; to pull every feather and bit out of our nest, and by faultfinding and grumbling, make ourselves and other people as wretched as we can! Truly the heart knows its own bitterness,

and the poet wrote the trut's when he said-"Who has found a happy lot,

DS. ived from London, usual Spring sup-Seeds, which are kinds. For sale at S M. REED, 15 M. REED, **Store**, 21st Marx, 1880. by recont argivals Stemforth & Co.'s Cur Sawa, 2 cases Cur Sawa, 2 cases to Martin's do, are 16 pairs Black-cases of the state of t packages Shoe and ing a very general & BRASS GOODS Raw and Boiled andram's WHITE

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oms, is for sale at low-I STEVES, nce Wm.-street. CHALONER, and Germain-st

If one does not suit, try another, the mental dise thus afforded is excellent, and the resul to your hearers amply repays for the labor. I would here recommend you when you have begun the preparation of a sermon to finish it. "If at first you don't succeed try, try, try again."-Rather preach a poor sermon than form the ha-bit of retiring from a subject, when you find it encompassed with some difficulties, or when it may chance that at the time' your mind is not in working order. Let me also warn yon against the use of those volumes of skeletons are which sometimes to be found in the minister's library. In the first place in using these skeletons you are practicing a sort of imposition upon your hear-ers. Secondly, your own thoughts and feelings will not gracefully clothe those dry bones. All your earnestness and volubility cannot hide the sightless eveballs or the ghastly grin, or awaken the dry and bony forms to life. Your own mind must create not only the flesh, but the bones also else your sermon will be a mere skeleton, arrayed in the habiliments of the living. Finally if you use crutches you will limp for life. The arrangement of a sermon is its essence. He who can analyze a subject, will not lack for suitable

analyze a subject, will not nex for surable thought or expression. If you look away from your own mind for the arrangement of your sermon, you soon will become dependent on foreign aid, and instead of being a preacher of the gospel, will become a retailer of the crude and life-less, and may say yeah thoughts of others.

Your sermons should also be characterized by a transparant simplicity of expression. This will

not interfere with profundity, it alone renders profundity of any worth. It is in perfect har-

mony with eloquence. In fact eloquence is al-

ways simple, never elaborate, never obscure, never learned. We often err by adopting a la-

bored style of preaching, which we fancy will be

instructive and interesting to the more intellec-

tual portion of our hearers. Herein we greatly err. The truly intellectual, love transparency and

simplicity of style, besides, men of sense attend the house of God, not to have their minds cul-

tivated, or to enjoy an intellectual treat, but to hear the truths of the gospel unfolded in a natur-

al and simple manner, and the gospel is the pow-

er of God, to the Greek as well as to the barba-

rian. Those whom he regards as illiterate need to

have important ideas presented to their minds, and to have these ideas presented in such a shape

that the mind can follow them. If we present

to them a crude and rambling effusion, what is

the result ? They may not annoy you by criti-

cisms, they simply refuse to attend to your ha-

But a gospel theme, presented in an orderly man-

session of a high order of piety in him who uses it, and embodies the experience of men who loved religion with all their hearts, and for it were willing to live or die. This dialect is very frequently used by professors of religion whose piety is questionable, and ministers often err Philip the evangelist, with the Apostles Peter by making free use of it on every possible occaand John had established a Christian church in sion. If you thereby can best express the genu- Samaria. When they had accomplished their ine utterance of your heart-there is no objec- work in this city the Apostles returned to Jerution to the use of this phraseology-though salem. Meanwhile an angel of the Lord appearperhaps these religious feelings expressed in your ed to Philip and ordered him to go on a jour-own language would be better understood. But ney by a certain road which led from Jerusalem do not suppose that a mere dialect however to Gaza. scared, will interest your hearers, or atone for There seems to have been several roads be-

want of genuine emotion in youself. Episcopos.

For the Christian Watchman, PARAPHRASE.

last mentioned road that the Evangelist was or 2 THES. CHAP. 1. INTRODUCTION.—Paul though busily engaged dered to proceed. The direction of this road, at Corinth, not only in proclaiming the gospel, and the nature of the country through which it but also in laboring industriously at his trade, to procure a livlihood, did not forget the church at "Go towards the South into the way that goeth

Thessalonica. This church still retained its in- down from Jerusalem into Gaza, (a way) which nessational. Instantiation and relation is the second row row row which leads through a thirdly much affliction, yet since Paul had penned the peopled district ; in the language of Luke a demuch affliction, yet since Paul had penned the peopled district; in the language of Luke a de-first epistle to the brethren of Thessalonica, the enemy had been sowing tares in this hitherto ritiful field. Paul had kept himself acquainted with the spiritual condition of the church, and while it had been a source of pleasure and grati-tude to learn that their faith in Christ had not waned, nor their love for one another faltered, rusalem to Gaza by Hebron, Roland and the yet he had learned with sorrow that some had ancient Christian writers have shown, and what maintained erroneous notions respecting the is more, even now the usual route from Jerusa-second coming of Christ, and that this error had lem to Gaza is by Hebron. If the traveller at second coming of Christ, and that this error had lief to Gaza, for instance, hires horses and mules to In this second epistle the apostle expressed his gratitude to God for their steadfastness in the faith, and assures them that their present suffering is a convincing evidence of a great and eternal go by the more direct though rougher and more dancement rule." reward. He then proceeds to correct their error dangerous route."

in reference to the second coming of Christ, by assuring them that certain events yet unaccom-was proceeding by the road which had been assuring them that certain events yet unaccom-plished must transpire before that great day.---- pointed out 'o him. While on his way he saw before him a man in a chariot reading. He was of In conclusion he urges the church to withdraw fellowship from the idle and gossiping members Ethiopia, a chief officer of the Queen of Ethiopia whose conduct brought a reproach upon the cause. a prosylite to the Jewish religion. He had visited PARAPHRASE — Paul with Sylvanus and Tim-otheus to the church of the Thessalonians, which is in followship and seated in his chariot was is in fellowship with God our Father, and with reading aloud, from the prophecy of isaiah. the Lord Jesus Christ : Grace be unto you, and The Spirit, by an inward intimation, told Phi-

the state of the second state

cisms, they simply refuse to attend to your have the Lord Jesus Christ: Grace de unto you, and the Spirit, by an inward initial difficult of the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to sally the volcano appear so glorious as when viewed to the people to sally the volcano appear so gloriou hrist. We are under obligation to thank God continu-to obey and ran towards the chariot. As he ap-Flourishing towns

me to be baptized." To his request Philip said " if thou believest with all thine heart there is no hindrence to your observance of this rite." The Eunuch replied, "I believe that Jesus Christ is the Son of God."

Jod." The Eunuch at once ordered his chariot to stop beside the pool or fountain, that there and then he might comply with his Master's com-the long lines of orange trees laden with their mand, and solemnly dedicate himself to His sergolden fruit are the most plentiful and the most vice. They then-both Philip and the Eunuch, attractive.

went down into the water-the one to adminis-"The thriving bees confessed the fruitful te, the other to receive the holy ordinance. There in that solitude with no spectators but the The verdant apple ripens here to gold, invisible God, and the pagan servant or servants Here the blue fig with luscious juice o'erflews, through Elenthropolis, another and that the most Southerly, through Bethsur and Hebron. who looked wonderingly on, the humble evan-gelist baptized the Ethiopian prince into the faith With deepest red the the full pomegra nate of the new and persecuted religion. When the solemn ordinance had been administered the And silver olives flourish all the year. solemn ordinance and over administer of the water, And silver onvest for the Western gale, As soon as they had come up out of the water, Eternal breathes on fruit untaught to fail ; Philip in obedience to a sudden and miraculous Philp in oceaner to a state at once. This On apples apples, figs on figs arise, Each dropping pear another pear supplies ; intimation of the spirit departed as once. The on apples apples, ngs on ngs artes, ended the brief acquaintance which had resulted in the conversion and baptism of the Eunuch, The buds to harden and the fruit to grow." for he also proceeded on his way to his own country. Hownew and joycus were the feel-ings with which he continued his journey. His neglination harden and the fruit to grow." The climate of Sorrento is the most delightful in Italy, if not in all the world. The narrow neglinating hetween the Bay of Naples and Gulf ings with which he continued his journey. His mental perplexities had been removed, his sins had been forgiven, his disposition changed, his service of his Divine Redeemer and he was pre-pared to announce in the land of his birth or adoption the glad tidings which had infused such joy into his own soul.

> No. 9. SORRENTO.

No where is the beauty of the drive from Cas- of the mirabilia. When the afternoon had slipdesmare to Sorrento, along the margin of the ped away—all but two of the party from econo-magnificent bay of Naples to be exceeded. mical motives, dined at an eating house. Our Here is a broad expanse of waters, gleaming in the sunlight, the diversified coasts teeming with villages and towns, or enriched by fertile plains, we returned to the Hotel in high spirits. But or hills covered, with the vine or the silvery green to our infinite disgust, we were informed that olive. The most striking and attractive feature in the scene is Vesuvius—which from this point of view displays all its vastness. Never does

tiful.

cious perfumes -- the trees are evergreen, and the

fruit always in season-while every natural ob-

ject on which the eye rests is exquisitely beau-

Without a cross therein ?"

But we speak now of the general tone of dis-content that pervades all classes of society, and that proves so plainly the depth of the fall.

It is a world in ruins, and the " foundations of the earth are out of course." But there are a few whose temperament is to make the best of everything; and in a family, or society, what blessings they bring. What a comfort is the wife, son, or sister, or friend or daughter, whose disposition, cheerful and even, throws round the detail of daily life the sunlight of a mind ready to make the best of everything ! How different the domestic circle where members, male or female, are ever on the watch to make the worst of everything. Now readers, we advise you not to think of anyone but yourself in these remarks; and egotism, in this case, may prove very healthful to diseased practice.

But who only can make the best of every-thing ? None but God's people. Of them we read, " All things work together for good to them who love God, to them who are the called according to His purpose." They may wine under many a galling cross, they may weey many a secret tear, they may cry to God day and night because of the enemy, but it is all working to-gether for goed : and sooner or later, they shall see it all worked for the best-the very best. "They shall see," as Dr. Hawker used to say, "they had the fittest cross, the fittest body, the fittest yoke-fellow ; and so be enabled to praise the Lord for all." We have often noticed that it is those who are the heaviest loaded that complain least. Great weights are not matters for conversation, but for thought; and those who feel most, and have the most cause to feel, are invariably silent about their sufferings.

Grumbling is a plant of luxuriant growth, springing from an unamiable temper in some and in others only an unmeaning habit. Im-Yet alas we did not find Sorrento to be a Paradise. On arriving at the town we left our vali-ses at the hotel and then sallied forth in search personal points are generally the matter of universal grumbling, such as health, basiness, weather, infirmites, and things of that sort- But the wedge soon widen a space, and whole house holds take out a patent to grumble at everything till, like the American weed calld the shoe strings," the fibres get so strong, that they defy the plough, unless the share be sharpened every yard.

Dear reader, if you feel yourself guilty, it is a good sign; the sword of the Spirit cuts and cures; and at the feet of a lowly, cross-bearing Christ, His people are made to hate their sins, prize His full salvation, and learn to amend their ways.

joy into his own soul. X. Y. Z. For the Christian Watchman RECOLLECTIONS OF NAPLES.