Jeachers' Department.

Sabbath School Scripture Lessons.

JULY 6th, 1856. Subject. - RAISING OF LAZARUS.

For Repeating. For Reading. John xi. 1-4. John xi. 17-37.

JULY 13th, 1856.

Subject. - THE RAISING OF LAZARUS. For Reading. For Repeating. John xi. 38-57. John xi. 25-27.

Miscellaneous.

Mr. Spurgeon in Bristol. [From the Bristol Journal.]

What the Jenny Lind furore was in the musical world, the Spurgeon-mania seems to be in the Calvinistic one; for wherever the young declamatist goes, people crush to hear him, with a suffocating elbowing, almost fighting vehemence, amusing enough if you happen to be sufficiently high to overlook the crowd, but very choking and alarming if you should yourself be in the midst of the melee. The latter was my case on Tuesday evening last, and I write with ribs sored and wrists bruised, in my efforts to reach Broadmend Rooms, but only too hankful that I ever got out again with

A placard announced that this Nonconformist prodigy was to be heard and seen on Tuesday evening at these rooms, and that a sixpenny ticket would admit the holder until a quarter to seven, and that after that no money was to be taken at the doors. 'Furnishing myself with the card, I got to Broadmead twenty minutes before seven, but not only was the long passage leading up to the place of assembly crammed and packed with people, but the crowd overflowed Broadmead right across to

I elbowed and pushed into the passage, and came to a dead lock before I had got five yards up it, and quite despaired of getting further, when I looked at the forest of heads far extending before me. I was not two minutes, however, in this fix, before I heard voices crying out behind me, "Make way for Mr. Spurgeon : good people, let Mr. Spurgeon pass." But Mr. Spurgeon could not pass, at least for a long time, and it was laughable enough to think that, while thousands were crushing forward to get within sight and sound of the preacher, the preacher was himself crushing, might and main behind them, unable to make his way through his own admirers. Before I could obtain a sight of the orator, I sould hear him in the rear crying out, in a strong Sheffield brogue, "Oh, Mr. Inskip, Mr. Inskip, we shall never be able to make our way; if it gets no better in front, I would rather go back-I would, indeed, Mr. Inskip."

"Come on, sir, come on, sir," said Mr. laskip, and panting and elbowing his way, the latter now pushed into sight, having behind him a young smooth-faced, good-tempered, rather mechanical-looking man, in black clothes and white necktie of comely soft features, like one whose physical comforts had not, of late years at least, been neglected. My gracious me, thought I, is this the well-conditioned common-place looking, yet confident young man, he that has been turning the world upside

to see and hear? have nothing to do with the charge for admission." "Your best plan, sir," suggested another, "is, since neither you nor we can get in, to begin preaching at this end, and let the ticket-holders come out to you, as you can't get to them." Mr. Spurgeon appeared to fall in with this idea. "I have no objection," he

open air close by, where I could preach" are simply sins in different gradations of ma- number; so it is with great sins. Many small One advised the steps of the Arcade, and an- turity. Take an example: a clerk in a count- gains make up wealth, and form a fortune; other the Hay market, and I believe he would ing-house has acquired sufficient confidence and multitudes of sinners grow rich in iniquity. willingly have gone to either, but that his with his employers to put it in his power to friends in front, fearing they would lose him abscond with money. On a fixed day he takes the day of wrath, by what you term little sins altogether, called out to the police to throw his flight, with £5000 in his pocket. Another The soul of the sinner must have some repose. open the door of the rooms, and remove the clerk in the same house thinks proper to be The ocean does not always rage, nor the wind barricade in front, which was instantly done; satisfied with smaller gains, and, on a dimin- always blow! but the water and the air are aland then, with a roar and a rush, and a tumult | ished scale, carries on a system of secret plun- | ways in being. The drunkard is not always like a burst of waters through an upraised flood- der. He is always robbing his master, but he intoxicated; it comes in fits upon him. Small gate, the crowd, men and women, swept in, in is studious of concealment. A third clerk is impetuous eddies, banked up in the long pas- more abstinent: it suits his purpose occasionsage leading to the rooms, women crying out ally to take sometimes a sovereign, more freting against the wall on one side, and now from Broadmead as fast as they flowed out of equally devoid of principle? it into the rooms.

No sooner did I enter the door than I saw hely law. Mr. Spurgeon in front of the platform, so speedy was his translation, and some Dissenting minister was giving out the hymn, while the chronic scuffle was continued at the doors. It was a strange and striking scene indeed at that moment: the people who were piled up to the roof of that vast but low building might be counted by thousands, and the oppressive heat imparted on all sides something like a sense of suffocation. On the walls of the immense room, which for the nonce was converted into a Calvinistic chapel, were placards of as varied and motley a nature as are the purposes for which the place is applied multitudinous. "Whosoever shall keep the whole law, and One broadside announced that this was the depot for Mr. Spurgeon's sermons, while close by another in blue ink informed the public that "George Buckland was coming," and would 'give his entertainment" on such an evening. So full were the ground-floor, galleries, &c., that some clung to the wooden piers, and one, more enterprising than the rest, hung conspicuously on to the iron funnel of a stove which ran up in the ceiling. Minor incidents were occuring to heighten the effect, as here and there a woman went off into fits, or the ear caught the sound of policemen struggling with a refractory public at the portals.

The great majority of those who packed the place where operatives: and once they got in, no people could behave themselves better; a fixed interest, an almost riged curiosity to hear the "young phenomenon," was on every feature, and when the hymn was given out, all appeared to join in it; not only the crowds in the room but those at the door caught the strain, which they in turn communicated to those behind them, and thus down the whole length of that long passage, crammed with people, like a vast wave of sound rolled the vocal swell, until the "common metre" was carried back into Broadmead itself.

Guilt and Danger of "Little Sins."

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Can

The figurative style of this composition everywhere such that evangelical principles are of easy application to it. If the prayer of the Bride, in the language before us, be understood as addressed to the Bridegroom, the meaning is obvious. It is a supplication for strength to renounce and resist the first, the smallest approaches of sin. It is a prayer to a down, and whom thousands get half smothered superior, not an exhortation to an equal, nor a command to an interior. Take us the foxes. "Mr. Spurgeon, Mr. Spurgeon," cried out a Take them for us. Take us the little foxes. tall mechanic, when the preacher and his pion- Cut off the hateful brood while young and eer, Mr. Inskip, came to a decided fix in front feeble, before they acquire cunning of spirit of me, "this is too bad; this is a wrong prin- and speed of foot. The Christian's wisdom is ciple, charging sixpence! For myself, I would to maintain a regular warfare with incipient rather give a shilling any day than have half sins : over these, by grace, he is a master. the money forced from me." "It is not my Young boughs are easily bent, and more easily fault," answered the juvenile Whitfield, who, cut than elder ones. Nor is this a needless being unable to get further, had no objection work. Little as these foxes are, they are capato canvass the question while the police were ble of spoiling the vines. "Our vines have trying to rive upon a passage for him through tender grapes." The Church of God, in a the people in front; "It is not my fault; I healthful state has a tender conscience. Tender consciences are boundless blessings. tender conscience is the only safeguard of the human heart. Let us look at

I. LITTLE SINS IN THEIR GUILT AND AG GRAVATIONS.

In strict speech no sin is little; and sin transgression. must not be looked at only in its effects on the

said, "is there any convenient place in the society of this world. Greater and smaller sins duction of circumstances necessarily few i in distress, and men clamouring in anger. quently a few shillings. Supposing all these eases cut off only a part of mankind, and that For my own part, I gave myself up passively facts to be disclosed on the same day, and the to the current, and was swept along, now drif- culprits brought before the bar of justice, what Let us next look at would be the judgement of the master or any against the other. Though the room was in- honest man respecting them? Though they stantly filled, the long passage leading to it was differed in the manner and the amount of their tion: but little relieved, the people flowing into it depredations, would they not be deemed all

1. Little sins are a heinous violation of God's

The only thing to be looked to here is the authority of the Lawgiver. He has said, "Thou shalt not kill;" "Thou shalt not steal;" "Though shalt not bear false witness." These injunctions are absolute and general, in the highest degree. The stealth of a turnip from your neighbour's garden is as much a contempt of the authority of the Lawgiver as the murder of a magistrate. In this view all sins of the evil of sin is, contempt of the Divine authority. Such is the view of Inspiration vet offend in one point, he is guilty of all."

2. Little sins indicate even a greater contempt for the Divine authority than great sins.

The measure of provocation is a most important element in the consideration of an offence. Stealth from mere covetousness is one thing; stealth to supply want of famishing nature is another. The stall-fed youth, who demolishes a fence in mere wantonness of mischief, and the friendless orphan, who breaks through a hedge to reach roots or fruits, that he may satisfy his craving appetite, are not to be viewed in the same light. "Men do The destroyer of souls always drills his victims not despise a thief, if he steal to satisfy his by little sins, and thus prepares them for larsoul when he is hungry," Prov. vi. 30.

Look at the first test of man's obedience. was a small thing to take of the fruit of the tree of life, say some. Well, was it not a small thing to leave it undone? These small sins, therefore, show the greater contempt of the authority that forbids them.

Try the thing on a different principle. You desire a friend-one who has made frequent and lotty professions of friendship for you-on a great emergency, to advance you £500 on your own security. He declines to do so. Granting his ability, he may see what appears to him sound reasons for so doing. He sees that to give it you would only be to put back a day which, in the existing state of your affairs, must soon come; and to injure himself, without materially or permanently benefiting you. He may do all this without the least abatement of friendship to you. He sees that a time will come when he can step in to much better purpose. You may not lose confidence in his friendship under the circumstances. The very magnitude of your demand is his protection. But suppose that you are destitute of daily food, and that you implore the veriest trifle to keep soul and body together, till your energies be more put in motion for the support of your household; and for this your friend refuses to advance you a sixpence! Would you not feel that the small denial was a much stronger proof of the hypocrisy of his friendship than the greater denial? Would you not reason thus,-If it be a small favour to withhold, it is a small favour to confer; and its being nevertheless withheld proves that man to be at heart no friend of mine?

guilt; whence it is obvious that multitudes state, and character. who commit only what they call the small sins are the greatest sinners. Satan's chief inducements are pleasure and profit; but where there is neither, what can prompt sin but the love of sinning?

3. Little sins constitute the sum of human

and treasure up to themselves wrath against sins, then, fill up the space between one great sin and another. No man deals only in great sins-in wholesale transgression! Sharp dispart small compared with the remainder

II. LITTLE SINS IN THEIR TENDENCIES. One thing here deserves special considera-

1. Little sins open a passage into the heart of

man for the greatest sins.

The little chief that creeps in at the window, and who alone may be capable of little mischief, may yet open the door for others that stand without, who may rob the mansion, and murder the inmates! The tendency of every seed, cast into the earth, is to the maturity of the vegetable that grows from it. Sin is a progress onward to hell! The Apostle James sets forth the matter in a clear but dreadful light: " Every man is tempted when he is drawn away by his own lust and enticed; then when are equal although in their effects on society lust hath conceived, it bringeth forth sin; and they greatly vary. The very essence, then, sin, when it is finished, bringeth forth death." This is the sinner's progress to perdition where

> "Fix'd is their everlasting state: Could they repent, 'tis then too late Justice stands guarding mercy's door. And God's long-suffering is no more!"

The reason of this may be found in the fact that human corruption is of a growing and thriving nature. Small sins, like furze, will grow without the aid of culture, and cover the whole soul. By little and little the heart will get brimfull of iniquity, and, sooner or later, from the fulness of the heart the mouth will speak; and when once iniquity is so far matured as to speak out at noon-day, without a blush, the whole man will soon become its servant. Experience speaks loud on this point. ger crimes! The moment any man comes to look on any sin as little, he is undone! Comparing sin with sin, and not with the law, he is certain to fall into the abyss!

2. There is a bottomless deceit in small sins, which hastens the sinner onward to perdition.

"Failings"-" infirmities" you call them. No; presumptions! rebellions! That is their proper name. "Who can' understand his errors? Cleanse thou me from secret suis." Ships may be sunk by sands as well as by milstones. Men shrink at the thought of murder, blasphemy, and the like, but are unconcerned about idle words, petty oaths, small thiefts, and commodious lies! It matters little, however, whether eternal fire be kindled by one flaming brand, or by many sparks. Let us look at

III. LITTLE SINS AS A TEST OF CHARACTER. The allowance and approbation of the least sin is a certain and infallible sign of rottenness and hypocrisy of heart. The Lord Jesus came to deliver us from sin. and destroy the works of the devil. His blood cleanseth from all sin. No man, be his seeming attainments what they may, has ever yet attained to a true state of mind, who does not, with the Psalmist hate even vain thoughts, Psa. cxix. 6. "Then shall I not be ashamed, when I have respect unto all thy commandments." To respect some, and not others, is present hypocrisy, and will be shame and confusion at last. The commission of the greatest sins may consist with the truth of grace, but the approbation of the least is not consistent with it. Be assured that if you hate every false way, if you delight in the law of the Lord after the inward man, this single touchstone reaches to the inmost soul. Wilfulness and wantonness are measures of It is a most sure, an infalliable test of heart,

REMARKS.

1. You may first learn the awful condition of those who rest on their freedom from gross sins, and reject the atonement of Christ.

You may rely upon it that this is a most fatal delusion. It is destroying many on all sides. Are you steadily resisting all sin? Great events, like great men, are the pro- Are you more concerned to be good than to

seem good? I your heart is r 2. You here oming daily to their hourly Little sins, which they I humble our se on account o them to the t prayer, praise thing. Let u an Advocate righteous! light of no sin

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