LITTLE SINS.

"Dead flies cause the cintment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour."—Eccles; x. l. WHAT are little sins? Surely a Christian ought to consider all sin as an offence are doing; and surely you will find time against a holy God, and therefore the term too precious to be either squandered, or little can never be applied to it. The dis- frittered, or idled away. While idleness tinction made by the Romish church of must be thus guarded against, both in its deadly and venial sins is unauthorized, spirit and its results, indolence, in its vawe believe, by the scruptures; yet we all rious shapes, must also be considered as look lightly, even tenderly, upon some an insidious foe. If the idle need to be fault, as we would fain call it: we all in- roused to redeem the time from trifling cline to claim indulgence for some failing, and frittering occupation, the indolent too under the plea, "Is it not a little one!"

faults and sins helps to blind us to the real little forms of indolence that we must nature of many little evil ways, and pre- watch, remembering how encroaching it vents our admitting that what has the es- is, and how surely it grows from bad to sence of sin in it is sin, be it in ever so worse. Slovenly habits and ways of acsmall a degree. Faults we may have besides; and these should likewise be striven against, for they are very apt to grow into sins; and, even at the best, when they are what is called "allowable faults," why should we cherish them and annoy others with what a slight degree of watchfulness and resistance would enable us to conquer altogether? For instance, under this head of taults, how strict, and properly so, are those who have the care of young people in checking all faulty habits, rude manners, careless ways, waste of time by trifling, inattention to what is said to them, slovenliness, and all the many little faults of manner that offend against the rules of courtesy! Yet we who are grown up, and are aware that many of these faults are to be found in ourselves, too often ex- tion; which will not be denied, and is incuse ourselves by alleging that we mean nothing wrong, that it is but our way, that it is merely a bad manner, and so on; as if we could not, or should not, strive against and conquer faults in ourselves which we mental indolence do not always go togeexpect children to watch over and subdue. Were we in the habit of tracing our little sins up to their source, we must feel convinced that they originate in these sinful propensities, which, it followed out to their fullest extent, we admit to be exceeding sinful. Some of these little sins may not be the seeds of greater: too often, however, it is so; and, because we think we can stop in time, because we think it does no one harm but ourselves, ought we, dare we, to indulge any habit or feeling which even we admit would, by a little excess, become sin?

I suspect, also, that we are apt to deceive ourselves as to the facility with which we can conquer these little sins. If it were so easy, our indulgence of them would be the more culpatle; but the daily and hourly watch against them, the steady resistance to the pleading from within of "just this once," " is it not a little one? is no easy task, and, in some respects, is a harder one than those greater occasions of temptation, when we guard ourselves by putting on the whole a mour of God, that

we may be able to stand in the evil day. What should come first in our catalogue? There is one sin or fault, call it what you will, of which we all admit we are guilty, against which we have all made many te different ways, and with so many excuses for its indulgence, that it may in most people be called their besetting sin, I mean procrastination; and who dare say, My hands are clean, I never procrastinate? When some sad result has followed from our habit of procrastinating, or when we feel but it was sheer indulgence and dislike of duty that caused us to put off doing is; but, in daily little matters, such as answering letters, settling small accounts, executing little plans for the good or even the amuse ment of others, which of us feels as we ought-that we are indulging a fault the t, if carried just a little further, will bring confusion and discomfort into all ou: worldly affairs, and which too often ends in causing us, Felix-like, to delay till a more convenient season the concerns of our immortal souls? Method in the arrangement of our time, so that each hour brings its own duty, would help us much having so little to do that we can "do it

against this sin; for it often arises from any time;" and this is generally found to be no time. The busy rarely procrastinate: it is the idle and indolent who do so; and there is no more effectual way of rooting out the parent sins of idleness and indolence than by a daily, hourly struggle against procrastinating in little things. Whenever any one is heard to complain of want of time, we generally find such person is guilty of procrastination, as well as of idleness. The hardest-working men complain the least of this; and all, or almost all, who have distinguished themselves by industry, and by the wonderful amount of labour they have got through. men like Scott, Southey, and Chalmers, must have done their work when they had it to do, and not merely when they felt inclined to do it. Resolve, then, that, when you have anything, however small, to do, you will do it now, or at the very first time the idle or indolent wish to procrastinate, Idleness is a fault we all conothers, to be occupied; but what is the re-" a quiet and dull frittering away of time," in constant idle reading, or sauntering over some useless piece of work, is surely not "redeeming the time;" and yet how many days and hours are thus unprofitably wasted, and neither ourselves or others

fix hours for your different occupations; do with your might whatsoever your hand findeth to do; and carefully, conscientiously, ascertain which of your employments is not worth all this care; have a motive, a reason for all you do, and frequently examine yourselves as to what you often need to be roused to the dury of do-I fear this distinction which we make of ing anything at all. But it is against the indolence: it is not because we know no better, but because " we canna be fashed "

that we allow ourselves in many a little slovenly way, and indulge ourselves in a lazy manner of doing what we have to do. Sloth and love of ease are too often looked upon as little sins, and indulged in and excused accordingly; but, besides that, they are decidedly opposed to the spirit of self-denial inculcated in scripture: how seldom do they stop short, satisfied with mall indulgences! If we begin by conulting our love of ease, our dislike to trou. ble, our slothful desires in trifles, what s curity have we that we shall not end in that self-indulgence, which is regardless of aught but its own comfort and gratificasatiable in its demands, and which, when indulged, makes a woman more useless, in mind and body, than almost any other of our so-called little sins. Bodily and ther; but both must be guarded against; and perhaps the temptation to the latter is stronger in women than the former. How ew women feel it as in to neglect the cultivation of their mind. Any book or subject that requires the exertion of thought is set aside, because they cannot be troubled with it; and this mental indolence, this dislike of mental exertion, increases and craves indulgence quite as much as bodily indolence does, till at last the mind ment and excitement, or sinks into rusty, us! useless apathy. I have seen a plan recommended, as a check upon what may be called busy idleness, which might bring some to consider whether they might not ndeed make a better use of their time than frittering it away in trifling occupaions, and perpetual visiting or sauntering. It is to keep a faithful record even for one week of all that has been done, summing

up the hours thus spent, and honestly and eriously seeing what has been the result ourselves and others. If, along with his, we would, like Jonathan Edwards, resolve "to observe after what manner we et when in a hurry, and to act as much so at other times as we can, without prejudice to the business," a stop would be put to much idle trifling, and we should learn to put more value on our time than ciently that we owe it as a duty to ourunions, and which visits us in so many we do. Among the various forms of selfndulgence is one which is apt to assume, like many of our little sins, an appearance of virtue: I refer to a dislike of finding fault even when it is our duty. I all w that it is disagreeable, that it is difficult, that it requires both temper and tact, and hat a perpetual fault-finder is a nuisance not easily borne; but still it is sometimes a duty; and where, through what is called anything, we do feel how wrong this habit "taking things easy," this duty is neglectd, domestic discomfort, if not more serious consequences, is sure to follow. How ften do we hear it said with an air of omplacency, "I wish now I had spoken before, and not allowed matters to go to this length; but I so dislike always finding fault!" These complaints chiefly reier o servants and domestic concerns; while I believe we ought rather seriously to reproach-ourselves for neglect of duty in this matter, and resolve, henceforward to obey

he apostle's command: "He that ruleth

let him do it with diligence." Do not find

fault unnecessarily, or when irritated; but

do not pass by faults or faulty ways of do-

ing work, merely because you dislike to

Then there are the tribe of faults that come under the head of thoughtlessness; daily and hourly the source of little neglects, little debts, little unkindnesses, which we never see in their true characters, simply because we never think about them at all. They are, however, all transgress. ions of the law of love, and, as such, are fittle sins to be watched and striven against. If we would but remember that all though:lessness of others is selfishness; if we could but feel it as a reproach, not as a palliative, to have to say, " I never thought of it;" surely we would strive to think, to remember little services at the right time : to avoid the thoughtless word or jest that may pain another; to put ourselves sometimes to the slight inconvenience of going set apart for that branch of duty; and re- out of our way to pay a visit; and to be member that in steadily striving against punctual and prompt in paying small debts. Carlessness in expenditure, and idle waste, you are strengthening your character, and are as frequently caused by thoughtlessimproving your habits in more than one ness as by wilful extravagance; but the result is the same; and who, that has ever demn in the young, and too often indulge seen the distress and discomfort arising in without remorse ourselves. There is a from not thinking on these subjects, will busy idleness, which sometimes blinds us deny the duty of steadily guarding against to its nature; we seem, to ourselves and sins of thoughtlessness at their commencement? To be inconsiderate of others is sult of it all? What Hannah Moore calls universally allowed to be a most unamiable trait; but I fear it is one of which all whether it be in unprofitable small talk, or thoughtless persons are more or less guilty; it will be apt to end in the more determined form of self-seeking, and neglect of others altogether.

Can I class bad temper among little benefitted! All women who have much sins? I think not; but who is it, then, leisure are liable to this fault; and, be- that, go almost where we may, we meet sides its own sinfulness, for surely waste with little manifestations of this hydra, of time is a sin, it encourages a weak, un- which seem to be yielded to without shame, energetic frame of mind, and is apt to pro- and excused as of little consequence? It duce either apathetic content in trifling is true that, except in childhood, we rarely occupation, or a restless desire of excite- meet with violent fits of passion, or determent and amusement, to help on the weary mined attacks of the sulks; for, even where time these trifles cannot kill, Those who religious principle does not suppress such

waste of time: make duties for yourselves; absurd manifestations of displeasure. But there are ways and means of letting others feel that we are out of humour, and of indulging and betraying temper, that we are apt to think too lightly of, and to class among our little sins, if indeed we class them among sins at all. One frequent excase is that our manner is bad: but is our manner bad when we are in a good humour? Does the presence of a stranger at these times cause an alteration in the said bad manner to gentleness and courtesy? It it is merely a bad manner, surely that is under our own control, and may be more easily amended than the deepersented evil from which in reality it springs. No one would judge harshly those who. from ill health, or worrying and anxious care, are betrayed into irritability; though those who are thus situated ought to watch and strive against yielding to it. But the consideration of the duty of bearing with the tempers and caprices of others, and of making allowances for them, is not the question at present: my wish is rather to warn and arouse those who are hardly conscious, it may be, of how annoying their little indulgences of temper are to others. Who does not know the symptoms of this disease in others-the cold averted look, the monosyllabic dry reply. the utter want of interest shown in what you are saying or doing? or, worse still, the short snappish voice and manner, the sullen gloom, the determination not to smile or be pleased, the air of being a martyr, or of having suffered some deep affiction, the talking at but not to the offender, the quiet speer, the affected wonder at something you or your friends have done, the mock humility, the desire to be neglect-Who has not seen, grieved over, or smiled at, such manifestations of the evil spirit within another, yet perhaps gone and done likewise, aye, and justified her. self, saying, "We do well to be angry?" One reason why bad temper is not felt to be sinful, perhaps, is that it is frequently disguised under some other name, and excused to our own hearts as even an amiable weakness. A fit of regular snappish irritability perhaps can hardly be thus disguised, though we may try to excuse it as impossible to help being angry;" but for the more silent and sutten indulgences how often do we plead hurt feelings, or that we are too sensitive, are often misunderstood, or that we only wished to awaken others will submit to no control but that of amuse- to a sense of how ill they had behaved to The next little sin I would refer to is

"slighting and breaking resolutions." These resolutions may be made on small and trifling matters; the thing resolved on may be of little consequence; but is the habit not a fatal one to our moral welfare? and, alas? too often so to our eternal peace. "Vow, and defer not to pay thy vow," is a solemn warning on this point; and we may well feel overwhelmed with guilt in the sight of God, when we recollect the many solemn resolutions and vows we have forgotten and broken. Weak as we feel ourselves te be, in these more im portant points we are more apt to seek strength from on high to enable us to be faithful to our God; but do we feel suffi-It would go far to help us to acquire resolution of character, and to strengthen us against self-indulgence, were we faithfully to adhere to our resolutions, spite of the pleadings of indolence, carelessness, inditference, and love of ease. Observe, I say, taithfully, not obstinately; for the sin I am speaking of has reference only to good resolutions, not to any little matters that may concern others, or our own pleasure or convenience merely, and where resolution to carry out an intention becomes obstinacy and self-will. We do not consider this breaking of little resolves a sin, and we excuse ourselves by pleading forgetfulness, that it matters little, that we cannot be always on the watch, or that we resolved in a moment of excitement, and do not now care much about it. All true, but sad proofs of our unfaithful spirit, by every such indulgence of which we harden our hearts, and are in danger of finding that "he that is unfaithful in little is unfaithful also in much." Did we keep a list of our small resolutions, and at the end of a month mark how many had been fulfilled, how many needlessly procrastinated, and how many more remained unfulfilled, it may be forgotten, surely we should be humbled, and aroused to strive against this foe by every means in our power, not on account of the items done or left undone, but on account of the danger to our own souls by indulging it. Much of this unfaithfulness in known duty arises from our want of earnestness. We do not really care much about what we thus neglect. And there is another sin also arising out of this lukewarm spirit, that I would warn my readers against. It is, laughing at sin, either in ourselves or others; putting off with a joke what should be deeply felt; treating as light, and sometimes as amusing, what is displeasing to God, and what, in our more serious moments, we feel a cause of deep humbling and sorrow. O surely this is not a little sin! It cannot be so to make light of that abominable thing which he hates, who is "of purer eyes than to support of the sure of the support of the sure of the sur earnestness. We do not really care much behold iniquity." Then let us guard supprising cure of a bad breast, nervous

der the excuse that it is only at little sins we laugh, let us remember,-"Twas but a little 3in this morn that entered in, And lo, at eventide the world is drowned."

mock at sin;" and surely they only; and,

if we feel inclined to shield ourselves un-

No WRITER, but Sir Walter Scott, made the limning of crimes beautiful, and yet withheld from that beauty the power of posal, with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them, should guard resolutely against | vent indulgence in such degrading and | with perhaps no definite duty to occupy them.

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a box of the l'ills, and before that was all used, symptoms of amendment appeared. By persevering with the medicines for a short time longer, according to the directions, and strictly adhering to your rules as to diet. &c. she was perfectly cured, and now enjoys the best of health.

I remain dues the ed, and now er joys medical truly.
I remain, dear Sir, yours truly.
(Siened) J. NOBLE.

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ELAS IN THE LEG AFTER MEDICAL AID HAD FAILED.

Copy of a Letter from Mrs Eizabeth Yeates, or the Post Office, Aldwick Road, near Bognor, Sussex datea Jan. 12th, 1853.

To Professor Holloway,—Sir.—I suffered for a considerable period from a severe attack of Erysipelas, which at leurth settled in my leg and resisted all medical treatment. My sufferings were very great, and I quite despaired of any permanent amendment, when I was advised to have recourse to your Olimment and Pills. I did so without delay, and am happy to say the result was eminently successful, for they effected, a radical cure of my leg and resisted me to the enjoyment of health. I shall ever speak wish the utmost confidence of your medicines, and have recommended them to others in this neighbourhood similarly afflected, who derived equal benefit.

I am. Sir, your obliged and faithful servant, I am. Sir, your obliged and faithful servant.

I am. Sir, your obliged and faithful servant,
(Signed) ELIZABETH YEATES. A DREADFULLY DISEASED ANCLE CURED AFTER BEING GIVEN UP BY THE FACULTY AT MALTA AND PORTSMOUTH HOSPITALS.

The following important communication has been forwarded to Professor Holloway for publication by Mr. B. Dixon, Chemist. King-street, Norwich:—

against it in its smaller manifestations, as well as in its more daring form. "Be ye not mockers, lest your bands be made strong," may be applied to those who, either from a desire not to be found in the wrong, or from the ill-natured habit of finding amusement in the faults of others, make a jest of their own and their neighbours' failings, turn into ridicule what they should silently grieve over, and thus harden their hearts against any loving endeavours to set them right, and against all tenderness of conscience as to their own sins and shortcomings. "Fools make a mock at sin;" and surely they only; and, mock at sin;" and surely they only; and, the fills should be used conjointly with the Ointment and Pills should be used conjointly with the Ointment and Pills should be used conjointly with the Ointment and Pills should be used conjointly with the Ointment and Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills should be used conjointly with the Ointment of the Pills of the Pills should be used conjointly with the Ointment of the Pills of

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HENRY ROWSELL. Church Depository, King Street, Toronto. March 15th, 1854.

Trinity College, Toronto.

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venteenth, year.

The subjects of examination may be learnt by application to the Provost of Trinity College, who will also furnish any other information re-

ONE WELLINGTON SCHOLARSHIP of the annual value of £50 currency, tenable for two years, and one BURNSIDE SCHOLARSH P of £30, tenable for three years, will be awarded to students con-mencing their College course in October next, according to the result of the yearly Examination the following June.

TRINITY COLLEGE, } Feb. 24, 1854.

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Lincolnshire.

To Professor Holloway — D ar Sir.—Mrs. Sarah Dixon of Liquoronond-street, Boston, has this day deposed before me, that for a considerable period she was severely afflicted with "crofulous Sores and Uccers in her orms, feet, legs, and other parts of her body; and although the first of medical advice was obtained at the cost of a large sum of m ney. he obt-ined no abatement of suffering but gradually grew worse. Being recommended by a friend to try your Ointment she procured a small pot, and a box of the Pills, and before that was all used, symptoms of amendment appeared. By persevering with the medimake throughout the States and Canadas. Their or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

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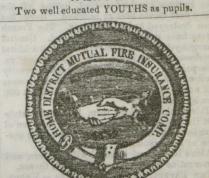
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