

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, FEB. 21, 1842.

Amongst the many practices which retard the progress of religion in the soul, and prevent the more constant exemplification of those graces which are the fruit of the Spirit, and without which it is impossible to possess a measure for that heavenly inheritance which is promised only to those who "prove faithful unto death,"—we know of none more generally prevalent than those of evil-speaking and slander. By the indulgence of these practices, confidence is daily betrayed, character is assailed, friendships are violated, and that sacred bond of unity which should especially bind together the professed followers of the Saviour, is cruelly severed asunder. We would not be understood to say that professors of religion are more addicted to these practices than those who make no such profession. By no means. But, inasmuch as by the consistent walk of the professed disciples of Christ, an important and salutary influence may be produced upon the minds of those who have not as yet "fled for refuge to the hope set before them," we feel it to be our duty to guard the professor of religion, more particularly, against the indulgence of any unlovely or inconsistent practice.

Of all characters in society, the slanderer is generally allowed to be the most dangerous, and the most likely to produce sad and mischievous consequences. "His tongue," says the great Massillon, in alluding to the character of a slanderer, "is a devouring fire, which consumes its fuel as the good grain equally as on the chaff—on the pasture as on the sacred; which, wherever it passes, leaves only desolation and ruin; dig even into the bowels of the earth; turns into vile ashes what only a moment before he appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures, and strives to dim the splendour of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity, which has no command over itself or words, and often sacrifices both fortune and comfort to the impudence of an amusing conversation; a deliberate barbarity, which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society—spreads dissension through cities and countries—disunites the strictest friendships—is the source of hatred and revenge—fills wherever it enters with disturbances and confusion—everywhere is an enemy to peace, comfort, and Christian good breeding. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ! Ah! the Church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently fast their eyes with the blood and death of these unfortunate slaves, or form an harmless recreation of so inhuman a pleasure; but

these renew more detestable shows: for they bring upon the stage—not infamous wretches devoted to death—but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons who have devoted themselves to God."

It is a humiliating fact, that this evil greatly abounds in our day. Much watchfulness is required to guard against it—otherwise it will insinuate itself even into the social circle, and produce the most mischievous consequences. Principles of charity should invariably be adhered to, when we have occasion to speak of an absent person, and the golden rule should be constantly kept in remembrance.

We have been highly gratified at perusing, from time to time, most cheering accounts of the extraordinary success which has attended the Temperance effort in almost every part of Europe and America, but especially amongst seamen; and we have noticed with pleasure, that the use of intoxicating drinks has been wholly abandoned by the crews of a considerable number of vessels belonging to the seaport towns of Great Britain and Ireland, as well as of the neighbouring States.

But, however much we value the exertions and achievements of the Temperance cause, as producing an important moral change in the character and conduct of this interesting class of our fellow-men; we cannot hide from ourselves the solemn fact, that it is possible to be strictly temperate, so far as intoxicating liquor is concerned, and, at the same time, be in the gall of bitterness and in the bonds of iniquity, as regards the state of the heart in the sight of God. Hence arises the necessity of employing other means for the purpose of instructing them in "the things belonging to their peace," and directing their attention to the vast importance and absolute necessity of personal piety.

A small temporary building was erected, in this city, in 1837, for the special use of seamen and emigrants—which, we regret to say, has not, up to the present, been replaced by a more substantial building. The subject has never, we believe, been sufficiently pressed upon the attention of the public; but we sincerely hope, that, as Montreal is annually increasing in commercial prosperity, and a large amount of shipping may consequently be expected in our harbour in the ensuing season, the religious public may be induced to take the matter immediately into serious consideration, and heartily assist in furnishing to seamen and emigrants the means of religious instruction during their temporary residence amongst us.

By the unwearyed and praiseworthy exertions of the Rev. T. Osgood, a large number of poor children has been for some time receiving a gratuitous scriptural education, in the building above alluded to, on the weekdays; and on the Sabbath it has, we believe, been occupied for religious services.

Should a suitable building be erected adjacent to the harbour, and the Ministers of the Gospel, of different denominations, resident in the city, co-operate in sustaining a regular course of religious services, (as is the case in London, and other seaport towns,)—the most inestimable benefits would doubtless accrue to seamen and emigrants, who must otherwise remain destitute of that religious instruction which we ourselves so highly prize.

We understand that the Lieut. Governor, in his anxiety to promote the cause of total abstinence from intoxicating drinks amongst the Indians, intends to have silver medals struck off, to be presented to them after they shall have kept the pledge for twelve months. We understand also, that it has been suggested to

His Excellency to make a general presentation of the medals to the tee-totalers in the Province.—*St. Johns (N. B.) Mirror.*

FIRST ORDINATION OF MISSIONARIES IN THE WESLEYAN CENTENARY HALL, LONDON.

On the evening of Wednesday, 10th November, the Large Upper Room at the Centenary Hall and Mission House, Bishopsgate-street, was crowded to excess to witness the ordination of several Missionaries. The service was to have commenced at half-past six o'clock, but some delay was occasioned, in consequence of the crowded state of the Hall, and of the entrances leading to it.

The Rev. Robert Lyon, of Boulogne, the Rev. Samuel Symonds, appointed to Macarthy's Island, on the River Gambia, Western Africa, the Rev. Samuel Annear and Thomas Raston, appointed to Sierra Leone, the Rev. Wm. Allen, for Cape Coast, and the Rev. John Brown, for St. Kitt's, having been introduced; the services were commenced by the Rev. Elijah Hoole, and the Rev. Thomas Martin. The candidates for ordination then proceeded individually to give a statement of the convictions of duty and sacred obligation under which they presented themselves for the more formal appointment to the ministerial office, and for the recognition of their fathers and brethren in the ministry. They bore a satisfactory testimony to the power of divine grace in their conversion to God, and in their call to preach the Gospel; they expressed their readiness to obey the call of divine Providence to carry the doctrine of salvation by faith in Christ to the uttermost parts of the earth. The Ordination Service was then conducted by the Rev. Dr. Bunting, and the questions which it embodies were satisfactorily answered by the candidates, being in substance similar to those which were proposed to them in their previous and more private examinations. Several of the senior Ministers present, having taken part in the solemnity of the laying on of hands, the General Instructions of the Committee were presented to each candidate.

The Rev. Thomas Jackson gave an appropriate Charge to the newly-ordained Ministers, on the general duties of their office; and the Rev. John Beecham addressed some important instructions, more especially to those Missionaries who were about to proceed to Western Africa. * * * Mr. Jackson closed the solemn and delightful services of the evening by prayer.—*Watchman.*

PRESBYTERIAN CHURCH IN IRELAND.—It is said that the Presbyterian Mission schools in Ireland have been attended, during the last year, by 5407 Scholars, all Roman Catholics, and these not children, but all above fifteen, and several hundreds of them adults, from fifty to seventy years of age.—*Zion's Herald.*

[FOR THE CHRISTIAN MIRROR.]

"I WAS AN HUNGRED, AND YE GAVE ME NO MEAT."

THE human heart, in its natural or unconverted state, is supremely selfish; and until man is brought under the renewing influence of the grace of God, Self is the idol he worships.

To supply his temporal wants, both real and imaginary, every nerve is strained, and all the powers of body and mind are held in continual requisition. We see him rising early, and late taking rest, and oft the bread of carefulness is eaten, in his endeavours to add house to house, and field to field; and should the sun of prosperity gild his steps, and his fondest hopes of earthly greatness be realised—instead of proving a blessing to those around him, too often the language of his heart, in effect, is, "This I will do, I will pull down my barns, and build greater. Soul, thou hast much goods laid up for many years—take thine ease, eat, drink, and be merry."

But it is matter for devout gratitude, that a glorious Revelation has been conferred upon man, the design and tendency of which is to correct the principles of man's heart, and to destroy this debasing spirit of selfishness. "Thou shalt love thy neighbour as thyself," is one of the two great commandments on which, said