

the ladies of Scotland. Very encouraging proofs of this have already been afforded by the meetings lately held at Glasgow and Aberdeen, on each of which occasions the objects of the Association in Edinburgh were fully approved of, and resolutions passed for the furtherance of this branch of the India Mission. We earnestly hope that the example thus shown will be speedily imitated by the ladies in the other towns of Scotland.—*Church of Scotland Home and Foreign Missionary Record.*

A Queen's letter has been published, authorizing and "expressly requiring" sermons in all the churches, and collections afterwards from house to house by the churchwardens and overseers, in aid of the funds of the National Society for the Education of the Poor in the principles of the Church of England.

The Honourable Colonel Wellesley, brother of the Duke of Wellington, has become a preacher of the new sect, entitled the Plymouth Brethren.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, APRIL 11, 1844.

MAN, KNOW THYSELF! is an injunction which powerfully demands the attention of every intelligent and accountable being, and should be engraven on the tablet of every human heart. It is, nevertheless, worthy of remark, that, important as this knowledge is almost universally admitted to be, there is perhaps no duty more generally neglected, than SELF-EXAMINATION. No sooner is the importance of it brought home to the conscience of an individual, than the enemy of souls, taking advantage of the innate depravity and pride of the human heart, raises a formidable barrier between man and his own "naked deformity," in order that he might prevent him from seeing his state and danger, and that thus he might the more certainly secure his eternal ruin. How prone is man to look narrowly into the motives and conduct of his fellow-man, and sit in judgment upon them, forgetting that, whilst he is seeking for a mote in the eye of his brother, a beam may be in his own eye. "Thou hypocrite," says our divine Lord, "first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye."

Seeing that our days are but as an hand-breadth, how careful should we be to ascertain our real condition before God, and seek for that preparation without which we cannot be admitted into his kingdom. To-morrow is not ours—the present moment is all that we can call our own. Life—brief, changeable as it is, is given as to prepare for a world to come and life everlasting; and its shortness will be no excuse for us in the great and terrible day of the Lord, when the Archangel shall plant one foot on the sea, and the other on the land, and swear that time shall be no longer.

We gladly give publicity to the following communication. The subject is one of deep interest. The claims of the Ministers of the Gospel on the people among whom they labour, for that support which is necessary for the temporal comfort and maintenance of themselves and families, are undeniable,—inasmuch as, in addition to the peculiar and

personal obligations by which those claims press themselves upon our attention, they are also sanctioned by the great Head of the Church; and, consequently, it is binding upon every individual member, to the utmost of the ability wherewith God hath blessed him, cheerfully and liberally to provide for their support.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—It is surprising to me, how many professors of religion act towards their ministers, in remunerating them for their labours. The inconsistency of such persons is manifest in the frivolous excuses that are raised against supporting the Gospel amongst them. The great Apostle of the Gentiles offers several arguments to consideration for exciting Christians to the duty of liberality and Christian beneficence in general, and towards the ministers of the word in particular; and the first of them is taken from God's omniscience, who takes notice of all the petty and pitiful pretences, pleas, and excuses, which men make why they cannot be so kind as they should be to the ministers of Jesus Christ. Alas! their own wants are many—but it is their lusts that make them so; their burdens are great upon them, and they must provide and take care for themselves. But, says the Apostle, though you may, with these lying pretences, cheat yourselves, and mock your ministers; yet God is not, will not, cannot, be mocked; there is no juggling with God, nor deceiving of his eye. Man never deceives himself so much as when he thinks to deceive God in the least. Man may be mocked and deceived by man, but God can never be mocked by man. St. Paul compares charity and Christian bounty to seed sown, and assures us, that the crop we reap shall be answerable, both in quality and kind, and also in measure and degree, to the seed sown. Whatsoever a man soweth that shall he also reap; he that soweth to the flesh, that is plainly, he that spends his substance upon his lusts, seeking no more than the gratification of his sensual desires, shall reap corruption, that is, a perishing satisfaction only at present, and eternal perdition afterwards; but he that sows to the spirit—he that improves his estate for God, for the support of the Gospel, for the sustenance of his members—shall of the spirit reap life everlasting; the spirit of him that raised up Jesus from the dead will also raise us up at the great day; and reward our present parting with the things of this world, which we cannot keep, with eternal life, which we shall never lose.

I remain, dear Sir,

Yours, &c.,

C. S.

St. Sylvester, April 1, 1844.

We have much pleasure in directing the attention of our juvenile readers to the following article, from the pen of an old and highly esteemed correspondent.

[FOR THE CHRISTIAN MIRROR.]

THE PSALMS.

FATHER! you said the Passafins were very beautiful?

I did, my child—so beautiful and so full of excellence are they, as far to surpass all that has been written by uninspired man from the beginning of the world. They are the words of God himself, a portion of his blessed book—the Bible. Like every other portion of Scripture, they are full of comfort and consolation, and distinguished by containing the most blessed promises to those who fear the Lord and walk in his ways. Turn

to the very first Psalm—what inestimable treasures do these few verses contain!—The Psalm begins with promised blessings; we are to be blessed if we walk not "in the counsel of the ungodly." And is its counsel likely to promote our happiness in this world, or our blessedness in the world to come? Oh! no—the counsel of the ungodly tends to misery and destruction. God says the care of the soul is the one thing needful; but man—ungodly man—would have you put aside altogether the care of the soul, and devote your thoughts entirely to the care of the body—to what you shall eat, and what you shall drink, and what you shall put on. Their counsel is, to seek happiness in the follies and vain pursuits of this perishing world: the theatre—the ball room—the race course,—these are their temples.—But they are not content that you should forget God. Oh! no. You must not only slight him, but if you follow their counsel, you must break God's commandments—you must desecrate his holy Sabbath—and openly oppose his sacred will. Such is the love of God the ungodly man would instil into you;—but what can we say of his love to man? Though he loves not God, whom he has not seen; does he love his neighbour, whom he has seen? Judge yourself, my child, when I tell you, that for some trifling offence, some light word, some silly jest, he will endeavour to take his brother's life. Yes! my child—will appoint a meeting with him, that he may imbrue his hands in blood. And he will cause you to do the same. Such is the counsel that our Almighty Parent warns us to avoid; and in avoiding it, has promised us the highest blessings. And what else are you to avoid so as to obtain the blessings?—Now, if the counsel of sinners only leads to wickedness, their society must be dangerous; for you could not associate yourself with them, without hearing their opinions; and so depraved are we all naturally, that it is unsafe to listen even, to what is wrong.

The first verse, then, of this beautiful Psalm tells you what the man who is blessed is to avoid; which is followed in the second verse, by what he delights in. "But his delight is in the law of the Lord, and in his law doth he meditate day and night." How different is this law to the counsel of the ungodly!—The law of the Lord, my child, is comprehended in one word, and that word is LOVE—Love to God, and love to man. For if you love God, you will endeavour to keep all his commandments; and if you love your neighbour as yourself, which is what God tells you to do, you will evidence those feelings towards him, which are well-pleasing to your Father in Heaven; who not only tells you what to do, but will give you the power to do it, if you ask him. For, saith David, "It is God that girdeth me with strength, and maketh my way perfect." And what will be your reward, or, more properly speaking, what will God bestow on you if you endeavour to do all this? My dear child, if you, as you grow up, endeavour to resemble more and more "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;" you shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; your leaf shall not wither, and whatsoever you do shall prosper.

My child, keep this beautiful picture, these glorious promises, constantly before you. Trust in the Lord with all thine heart; and as the path of the just is as the shining light, that shineth more and more unto the perfect day"—so will thine be.

J. D. M'D.

Ile-aux-noix, March 10, 1844.