

The Ecclesiastical and Missionary Record.

obstacles thrown in the way of Christian Mission, and the support given directly as well as indirectly to idolatry. We had marked, for extract, several passages in this as well as in the other parts of the sermon, but our space obliges us to omit them. We content ourselves with the following extract from the last division of the sermon, in which he speaks of repentance.

"Let us see, then, that we weep over our sins, national and personal, when alone with God in our closets, and when surrounding with our families the domestic altar; as well as when convened with our Christian brethren, on a day like this, in the sanctuary of God. And let the tears that we shed in all the three places, be tears of contrition on account of *sin itself*, and not merely on account of its consequences. Ah, it would require a large bottle to hold all the tears of *natural affection* that have been shed over the Indian mutiny. Would one of the same dimensions be required to contain those of *penitential sorrow*? The two may with all propriety be mingled; for religion does not eradicate or suppress, it only regulates and elevates our natural feelings; but tears purely of the former description are not the tribute that such a day as this calls for; they do not constitute "the fast that God hath chosen," and that we profess now to be keeping. Let this be the confession of our hearts—"Against thee, thee only have we sinned, and done evil in thy sight." Let the true reason of our sorrow be expressed in these words—"rivers of water run down mine eyes, because they keep not thy law." And feeling that we cannot weep enough over our own sins, and those of our people as formerly enumerated, let us make Jeremiah's lamentation our own—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

AN AWAKENING CALL TO SAINTS AND SINNERS.
A New Year's Sermon preached in the Presbyterian Church of Acton, on Sabbath 3rd January, by Rev. J. McLaughlin. Toronto: Printed at Cleland's Printing Office.

This is an earnest and impressive address, a good deal in the warm and rousing style of Baxter, the circulation of which may do much good. The text is Romans xiii, 11. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." The principal part of the Sermon is taken up with the consideration and the enforcing of the truths stated in the text, to arouse us from carnal ease and security, and to keep us alive to our spiritual and eternal interests. In the conclusion of the Sermon he alludes to the corresponding conduct which is required of Christians, as founded on those great truths. We heartily recommend the Sermon, and trust that it will be largely circulated. We subjoin a paragraph as a specimen of the Sermon:—

"But 2ndly, here is another motive employed for the same purpose—or rather it is the same truth dressed in another garb and illustrated by a significant metaphor. "The night is far spent, the day is at hand. Here we think, the great Apostle stands as it were on the verge of time, and by the eye of faith, contemplates the superlative glory and brightness of that Eternity which is about to dawn upon him, and like Moses on Mount Pisgah, he surveys the land of promise—the heavenly inheritance. He finds himself on the borders of that sunny and happy land, and finds that he has but to travel a few short steps, and then he will go over Jordan, and possess the land for an everlasting inheritance and under these realizing views and impressions of the world to come, he gets up and trims his lamp, and urges his fellow christians by the same consideration, to

be up without delay, and to trim their lamps too, for behold the Bridegroom cometh, and the night is far spent. Night is sometime used in Scripture to denote death, or the season of rest from present labour, so our Lord saith "I must work the work of Him that sent me while it is day, the night cometh in which no man can work." Sometimes it signifies an unconverted state,—the season of ignorance and ungodliness, Eph. v. 8. "for ye were sometimes darkness, but now are ye light in the Lord." 1 Thess. v. 5. "we are not of the night nor of darkness." In other places, as in our text, it signifies the present life—the present state of believers, as compared to the future, hence is said of the new Jerusalem, "there shall be no night there," that is, no ignorance—no unbelief—no deception—no mistakes and no wanderings—no sorrow nor sufferings, nothing in short, of the imperfections and infirmities which attach to the christian while sojourning here on earth. To the people of God, the present state may be truly called night, in comparison to the future glory. It is night by reason of remaining ignorance and unbelief. Here we know but in part, and believe in part, we see through a glass darkly—it is a night, and sometimes a dark and stormy night, by reason of severe afflictions and divers temptation. Here we are exposed to many trials—many dangers—many enemies: Here we are liable to mistakes and misconceptions—we are apt to go astray on the right hand and on the left—we are compassed about with manifold imperfections, infirmities and short-comings, in every duty, and every condition. But this Night will not always last—it is now far spent, and the day is at hand. The remaining darkness shall soon vanish; the morning Star shall soon appear; the Heavenly Day shall soon dawn and the shadows flee away. Ah yes Brethren, the day is at hand! the day of translation from this vale of tears into the glorious rest above—and of dismission from this earthly tabernacle into the house which is eternal in the heavens.

THE CANADA DIRECTORY, for 1857-58. Montreal: J. Lovell.

We should have sooner noticed this goodly and most useful volume. It certainly reflects the highest credit on all concerned in getting it up. Not only have the compilers done their duty most creditably, the typography is also excellent, and altogether the publication cannot fail to give to strangers a far higher opinion of Canada, and of its varied resources and capabilities, than they possessed before. So far as we have examined the work, it contains far fewer errors than might have been expected in a work of the same kind, and of the same extent. It contains a complete Directory for all the large towns in the Province;—a description of over 3000 cities, towns, and villages; lists of the clergy, Banks, Newspapers, &c., &c. Nor should we omit to mention a very excellent map, specially prepared for the work by Thos. C. Keefer Esquire. This is really a most useful work, and we are not surprised to notice the high encomiums which it has drawn forth, not only in this country, but in Britain. We earnestly hope that the enterprise of Mr. Lovell may be rightly appreciated by the community.

THE YOUNG MEN'S MAGAZINE: For November, 1857. New York: 348 Broadway. Boston: A. Williams & Co. London: D. F. Oakley, Paternoster Row.

We have received several numbers of this magazine, and have read the articles with general pleasure and satisfaction. We regard the appearance of the magazine as an indication of some of the benefits arising from those associations which have, of late years been

formed among the young men of the leading cities. Much will doubtless be done by such associations to elevate the intellectual taste of young men, and produce not only readers, but writers also. The Magazine itself is really most respectable. The number before us contains a number of articles, both interesting and instructive. We cordially commend the periodical to young men, as one which is calculated to be entertaining and useful.

THE FOUNTAIN: A Monthly Journal, devoted to Temperance, Literature, and Intelligence. Toronto: W. J. Kelly, Publisher and Proprietor.

This Monthly Publication is specially devoted to the advocacy of the cause of Temperance. It is well got up, and we heartily recommend it to the patronage of our Temperance friends throughout the country.

STUDENTS' MISSIONARY SOCIETY.

Binbrook, per John Eadie, Student.....	\$10.00
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Sunnidale.....	\$11.50
Nettawasaga Station.....	3.00
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Per James Greenfield, Student, collected as follows:—	
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A friend in Glengary.....	2.00
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Per Archibald Stewart, Student, collected as follows:—	
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JAMES GREENFIELD, Treasurer.

KNOX COLLEGE MUSEUM.

Per Mr. F. Robertson, Gainsboro'—Specimen of Rock Crystal from California, U. S.
From James Bain Esq., Toronto,—A Coin of Queen Elizabeth.

MONEYS RECEIVED AT THIS OFFICE UP TO 20th FEBRUARY, 1858.

KNOX'S COLLEGE.	
Gananogue.....	\$10.00
Kingston, Brock Street.....	22.00
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Darlington, Front.....	\$32.00
do Rear.....	8.00-40.00
Knox's Church Hamilton, in addition to \$200 formerly paid.....	90.00
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Red River, Kildonan.....	51.00
do. Little Britain.....	25.20
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St. Gabriel St., Montreal Sabbath School	7.00
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McNab St. Hamilton, exclusive of \$40 from I. Buchanan Esq., M. P. P.....	187.00
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FOREIGN MISSION.	
Ashburn \$4 Utica \$3.....	7.00
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Cartwright.....	\$6.58
Ballyduff.....	1.35-7.98
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Knox's Church, Boston, Mass.....	18.00

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