

Convenor of our Presbytery's Home Mission Com. in the Nov. No. of the *Record*—while foreign though kindred claims should not be neglected. Where missionary associations are already in existence in connection with congregations, the missionary meetings may become an appropriate anniversary season, when reports could be submitted, officers appointed, &c.

It is earnestly recommended that special pains be taken to avoid mistakes in the making of appointments, and disappointments in fulfilling them.

ROBERT F. BURNS,

Convenor of Com. on Missionary Meetings.

St. Catharines,

Dec. 5th, 1855.

THE SABBATH: SIMULTANEOUS PREACHING.

The third Sabbath in January (Sabbath 20th) has been again appointed by the Synod as the day for simultaneous preaching on the subject of the Sabbath, in all settled charges and mission stations within its bounds. For several years this day has been thus appropriated as well by ourselves as by many beyond our own church; and the influence exerted has been salutary. At no previous period in the history of the Sabbath cause was it more necessary to lift a firm and faithful testimony. The efforts of its friends hitherto have been too spasmodic—too little sustained. Some imminent crisis has brought them up in full force to the help of the Lord against the mighty. But a reaction has followed. Worn out by the extra exertion, they have sunk back into a state of lethargy. During these intervals of inactivity the routed enemy have rallied and got their battered engineering in order to renew the attack. A few years ago it seemed as if by the noble phalanx of working men they had been driven from the field. But their blunted and broken weapons they have endeavored to re-form and re-furbish, and, with all deceivableness of unrighteousness, to brandish them anew. Exploded fallacies are being revived. Arguments that have been refused scores of times are being renewed. Plausible ones that were thought to have got their death-wound long ago, are rising again. In the old country the opponents of the Sabbath shew symptoms of renovated life. The musical performances introduced lately under Government auspices into Kensington Gardens—the uproarious gatherings in Hyde Park—the attempt to throw open the Crystal Palace and British Museum—and to secure the repeal of the Acts limiting the liquor traffic on Sabbath—and especially the league recently organized with the express view of getting all public places of amusement opened—all these are ominous signs. They speak to us as well as to the friends of the Sabbath on the other side of the Atlantic. We have special dangers of our own—dangers arising from the influence of a rampant Priesthood—from the sad lack of principle amongst our public men—and the increasing number of public works, by which our latent resources are being so rapidly developed. Soon will the question have to be decided *whether in fact we are to have a Sabbath at all*. In another brief article we will endeavour to indicate what practical measures, in present circumstances, ought to be adopted. Meanwhile we have only to express the earnest hope that the Synodical appointment as to simultaneous preaching on Sabbath 20th, may be generally carried out. In cases where pastors have had repeated opportunities of bringing the subject under the notice of their people, it might be advisable to effect an exchange with neighbouring brethren that the subject may receive all the advantage which variety of illustration can give it.

ROBERT F. BURNS,

Convenor, Synod's Sabbath Com.

OPENING OF THE NEW CHURCH AT CORUNNA.

The New Free Church in Corunna was opened on Sabbath, the 2nd day of November. The opening services were conducted by the Rev. W. R. Sutherland, of Ekfrid, who preached in the forenoon, and the Rev. D. Walker, of Sarnia, who preached in the evening. At both services the church was well filled with very attentive and respectable audiences, and the collections taken up were quite liberal. A goodly number of the people of Sarnia and Bear Creek attended, encouraging the good cause by their presence and contributions.

The church is a frame building, which, when completed inside, will be very commodious. It is built in the village of Corunna, which is situated on the bank of the River St. Clair, about eight miles south from Sarnia, and three miles north from the pleasant village of Mountzown. It is one of the most beautiful situations in all the West. The River St. Clair, being the chief outlet of the immense trade of the Upper Lakes, and thus navigated by numerous vessels of all kinds, by day and night, during the summer season—the land being on both sides of the River, considerably elevated, and cheered with many fast-rising villages—make the scenery in these Western parts—very entertaining. I hope that in the course of a few years, more Free Churches will be built on the beautiful banks of the River St. Clair.

The congregation of Corunna, consisting of about twenty families, is not very large. It is intended, in the meantime, to form but a part of a pastoral charge, in connection with the congregation of Bear Creek, whose church is about ten miles distant. Our congregation at the Creek, consisting of about sixty families, among whom are many excellent, intelligent people, will, in connection with Corunna, form a very important charge, which, united, are fully prepared to call and maintain a minister, whenever it pleases the Lord to send to them their own pastor.

—Com.

[FOR THE RECORD]

OPENING OF SPRINGVILLE CHURCH.

WITH A RECIPE FOR ERECTING CHURCHES.

On the gravel road between Port Hope and Peterboro', and about six miles from the latter town, stands a little village, long known to local fame by the name of Paul Helm's Tavern; but this enterprising little place, following the example of some of its betters, has recently ignored its paternal title, and now rejoices in the very appropriate and euphonious name of Springville. Here, on the South Monaghan side of the road, the congregation under the pastoral care of the Rev. W. Blain, have just completed a new church which was opened on Sabbath the 2nd of this month. It is a very creditable and exemplary structure, and therefore worthy of being "recorded."

It is a substantial brick edifice, 60 feet in length, and 40 in width. The windows, (12 in number—4 on each side, and 2 on each end) have pointed or Gothic arches, with simple tracery corresponding. At the front, rise four buttresses, terminating in foliated pinnacles of wood. Two of the buttresses, more elevated than the others, are placed one on each side of the door—the others respectively at the corners of the building. These are, doubtless, "intended a double debt to pay"—namely, to be ornamental and to strengthen the building in supporting a gallery, which will some day be needed and built, and the foundations of the pillars of which have already been laid beneath the floor of the church. The door is tastefully paneled and painted. On entering, one is not ushered immediately into the body of the church, but into, what may be called, the vestibule; on the left side of which there is a decent

sized chamber, which pays the triple debt of session-house, vestry, and retiring room—a great convenience in a great many churches. Two doors lead from the vestibule into the main building. The pews are in the comfortable modern style, and are made to accommodate nearly 400 sitters. There is a platform for missionary and other meetings;—a preacher's desk in the good old fashion;—a pulpit and sounding-board, both beautifully simple and complete, except that the pulpit has yet to be trimmed, and the sounding-board, or canopy, has yet to be surmounted by an ornament, which, I am told, is likely to be the emblem of our church—the burning bush.

The estimated value of the building and site is a thousand pounds. The actual cost of the structure, however, is eight hundred pounds. Now the question naturally arises, how has a small congregation, whose average attendance on Sabbath is two hundred hearers, been able to raise such a handsome country church? Has a rich man left them a legacy; or some wonderfully wealthy and zealous man or men made them a gift? Not at all. Perhaps the Springville congregation have gone a begging to other congregations and denominations around them; or sent their pastor on a tour of mendicancy to our big towns and cities, and over to the United States? Not at all. Peterboro' who owes them a debt of gratitude, gave them about £60; that is, as yet, the extent of external aid. But perhaps the church of Springville is over head and ears in debt? Not at all; they are not more than ankle-deep in it. They have already paid five hundred pounds, and by next March they will be due only one hundred and fifty. Well, they must be a very wealthy people! Not more so than the neighbouring congregations in the country. How have they managed, then, to raise so much in so short a time? The answer to that question is a valuable recipe for raising churches, and here it is: *they generously helped themselves out of their own coffers*; for they wisely thought that none had a better right to do so. They put pen to paper, and subscribed from five to thirty-five pounds each; and then unanimously paid it when it became due. It needs not the gift of a prophet to predict that if these subscribers are asked in their dying hour, "Lack ye anything in consequence of building the Springville church?" they will all say, "We lack nothing." Nay, perhaps when they are just about leaving their well stocked farms, and well-provided-for families, and well-finished homesteads, and the soul is getting glimpses of the glorious temple above, the mind may revert to the earthly temple below, even with regret that a few pounds more had not been expended on it to supply it with a tower, a spire, and a bell. God forbid we should say this in disparagement. Springville has done nobly in comparison with other places—and God will not be "unfaithful in rewarding their work of faith, and labour of love."

The day of opening was a dull, drizzly, wet day outside; so that many from a distance were prevented from coming who purposed being present. Yet, there was a congregation, in the forenoon, of about 500 hearers—several having come from Peterboro' and the surrounding country. Indeed, no more could have been accommodated. The Rev. Wm. J. Mackenzie, of Baltimore, conducted the opening services, and preached a sermon from the text, Exod. xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee." About 400 people assembled again in the afternoon, a large number, considering the inclemency of the weather. The Rev. Jno. Smith, of Bowmanville, now conducted the services, and preached a solemn and most impressive discourse from the text, Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Let us all remember Springville in our thanksgivings and prayers to God. May the King of