

terior of the Church is very well arranged, and at the same time neat and commodious, which reflects credit on the congregation, by whose voluntary contributions it was erected. The Church, which is capable of seating over two hundred persons, was crowded to the door. Much interest was manifested in the business of the evening, and everything was done "decently and in order." The Rev. Mr. Hudson, Pastor of the congregation, occupied the chair, and we observed on the platform, the Rev. Messrs. Reid, Gregg, Rogers, and Chesnut. After the blessing was pronounced, the creature comforts were handed round in great abundance, and we speak from experience, when we say, that the cakes which were of home manufacture, were excellent, and they appeared to be relished by all present. Several good speeches were delivered, and the Choir, under the able direction of Mr. N. Jones, and assisted by Mr. S. M. Washburn, and three excellent Female singers from Belleville, sang several pieces of music, to the satisfaction of the assembly. The company departed about 10 o'clock, all highly gratified with the evening's entertainment, which reflected great credit on the managers and members of the congregation.—*Hastings Chronicle.*

PROGRESS OF THE CHURCH.

SETTLEMENT OF A MINISTER AT MADOC

The Presbyterians residing in the township of Madoc, having given a harmonious and cordial call to the Rev. J. W. Chesnut, the Presbytery of Kingston met there on Thursday, 10th March, for the purpose of ordaining Mr. Chesnut, and inducting him as pastor of that congregation.—The day appointed was exceedingly propitious, and everything connected with the occasion was cheering and encouraging. As the church is not quite finished, the services were conducted in the commodious court house in the village of Hastings, the more modern name of Madoc Mills.—The congregation was large and attentive, and took a very marked interest in the proceedings of the day. The Rev. Andrew Hudson preached and presided. Rev. W. Gregg gave an explanation and defence of Presbyterian ordination, and Messrs. W. Reid and J. Rogers severally addressed the newly ordained minister and the congregation. After the conclusion of the services, Mr. Chesnut received a very cordial welcome from his people.

Madoc is a station of very great influence.—It is situated about twenty-eight miles north from Belleville, in the centre of a region fast rising into importance. The township is pretty fully settled, and contains in great abundance iron ore of a very productive nature; the smelting of which may, at some future day, afford employment to many persons, and give additional importance to the locality. The Presbytery of Kingston have had missionaries labouring in Madoc, more or less, for the last five or six years. But they now rejoice in being able to plant a settled ministry there, and they cherish the confident hope that the faithful and devoted labours of Mr. Chesnut may, through the blessing of the Great Head of the Church, be the means of much spiritual good to the inhabitants of Madoc, and the surrounding region.

A MEMBER OF THE PRESBYTERY OF KINGSTON.

PRESBYTERY OF COBOURG.

The Presbytery of Cobourg met in Cartwright on the 16th February, for the Induction of the Rev. R. Bort, as minister of the united congregations of Cartwright and Manvers. The attendance was very large. The new church, though a spacious building, was crowded to excess with a respectably-dressed audience. The services of the day were commenced by the Rev. D. McAlcise, who preached an excellent ser-

mon from Eph. v. 27—"That he might present it a glorious church," &c. The Rev. Mr. Andrews asked the congregation to signify their adherence to their call, which they did unanimously. The usual questions were then put to Mr. Bort, and answered satisfactorily, and he was set apart by prayer to the pastorate of the congregation. Mr. Smith of Grafton then addressed the minister, and Mr. Douglass the people, on their respective duties. Mr. Bort, we believe, is the first Presbyterian minister ever settled in Cartwright and Manvers; and we fondly hope and pray that the union formed, may be auspicious and lasting, and that through his instrumentality a glorious Church may be built up here, with lively stones upon the foundation laid in Zion.

This is the second settlement made by the Presbytery of Cobourg, since last Synod, and both congregations the result of the labours of the Home Mission, within two years. The Church is thus lengthening her cords, gathering in the outcasts of Israel, and placing over them the ministers of their own choice. Let us fervently pray that the Great Shepherd will take the whole Church under his immediate care, and pour out his spirit, until the desert shall be made to rejoice and blossom as the rose.

[FOR THE RECORD.]

PROGRESS AT NORWOOD.

Progress seems the order of the day. In science, in art, in civilization, and, we rejoice to say, in religion also, there are evidences of progression. In science bringing to light new worlds that roll afar, exploring and explaining the hidden mysteries of creation, elucidating and classifying, and applying to the amelioration of the condition of mankind, the wondrous laws of the Great First Cause, the God of Creation and Providence. In art, which is science practically developed, levelling mountains, crossing oceans, despite the power of opposing wind and tide, making the lightning our servant to convey our thoughts to our friends, though a thousand miles away, extending commerce, increasing comforts, and favoring and fostering all the appliances of civilization and of life.—In all these progression is remarkable beyond all precedent. But to what mighty power do we owe all these advantages? To philosophy or political reform? No. All these and much more we owe to the GOSPEL. The Gospel is the great civilizer and harmonizer, as well as Christianizer. Nowhere in the world does science flourish, and the arts progress, and civilization spread, where the Gospel is not known, or where known it is despised, or overlaid by the traditions of men. In the Bible is contained, as fruits in the germ, all that is true in philosophy, grand in science, or noble in civilization. In that one book, the Bible, there is more of mystery solved, of truth explained and applied to practice, of moral dignity and grandeur, sublimity of conception, and beauty of expression, than in all other books beside. Wherever its truths are known and felt, there is invariably a correspondent improvement in the thoughts, feelings and conduct of the people—this truth we see exemplified every where, and at all times, in the history of man. We see it demonstrated throughout christendom, in those nations that make the Gospel the rule of life—in those societies which hold the truth as it is in Jesus, as well as in the individuals composing them. We see it manifested in various ways—in the purer conversation, in the holier life—in the enlarged liberality of a Christian heart, full and flowing over with gratitude to God and love to man.

We have been led to these thoughts from our own recent doings in Norwood, where we have a gratifying specimen of that Christian improvement, of which we have been speaking. We see it in the large hearted liberality of the people,

contributing for the completion of their handsome church—in the amount of our missionary collection, our first one, which was greater than in some of our old established and wealthy neighbouring congregations—in paying up the salary of the minister for the full year, when only half had become due—(a pattern worth imitating);—in the many presents of the good things of this life, as well as of the word of life, exemplified in the gift of a splendid copy of *Dr. Adam Clarke's Commentary on the Scriptures*, from the ladies of the Warsaw Station; and from all parts presents of the less valuable, but still indispensable bread that perisheth. Their pastor has already, in the short time he has been among them, received from the people, in addition to his salary, tokens of the kindness of the people, to the value of £25, and that too from a congregation which not long since had no location, and no name as a mission station in the records of the Church.

How great then must be the dereliction in duty of those long established, large and wealthy congregations, who allow their ministers to all-but starve, on the ill-paidittance which they so reluctantly give, does it not prove that mammon is their god, which they prefer to hoard up for themselves, or spend on their lusts, that portion which they owe to God, who condescends to account what is done to his servants as done to himself?

O when will the Church generally act on the precepts of her Divine Master, buckle on the panoply of the Gospel for the conquest of a world? never, until her obligations to those who serve at her altars at home be more deeply felt, and more fully acknowledged, will she do any thing as she ought to do for a world lying in wickedness. Whilst there are here and there some who feel and do their duty in this matter, the great majority are woefully indifferent. What is there surprising in the fact, that so few young men of talent are found willing, at the present day, to enter on the work of the ministry, when they see three-fourths at least, of the most self-denying, hard working, and faithful men, on the face of the earth, dragging out a life of anxiety and poverty, often in want of even the common necessaries of life. This great evil must be remedied, most assuredly, before the Christian ministry occupy the position which it ought.—We speak not thus because of ourselves—of that we have no reason to complain, but every reason to be thankful—but for our brethren, some of whom we know have suffered, yea, suffered deeply, from being wrongfully deprived by the veriest dishonesty, of that salary for which they labored so much and so well, and on which so much depended. Were it a matter of necessity—were the people poor and struggling as once they were, it might be borne—but now, and in places long settled, with large, well cleared and fertile farms, and fine houses, and numerous congregations, the thing is a disgrace to the Christian name. We speak not now of individual cases, although we are not sure that such culpability should be screened from the gaze and reprobation of the church at large. We hope to see the time when the Church shall

"Give not as the world bestows,  
With promise false and vain;  
Nor cares, nor fears, shall wound the heart  
In which his words remain"

D. M. McA.

NORWOOD, March 16, 1853.

[FOR THE RECORD.]

LONDON IN 1853.

This is an age of progress. Places which, within the memory of man, presented an unbroken mass of forest, undisturbed save by the swift footsteps of the Red man, are fast rising to be important towns and cities. In London, at present, you see in one direction, a load of