

solemnly set apart by prayer and the laying on of hands, for the work of the holy Ministry, the Rev. Dr. delivered an affectionate charge to both pastor and people, as to their relative duties to one another, inculcating on the one prayerful, earnest and unwearied zeal in the discharge of his office, enforcing, in an especial manner, the duty of a personal application of the truths brought before the people from the pulpit—not searching the Scriptures for the sake of his flock, and overlooking his own necessities, but remembering that, if he would seek earnestly to labor to win souls to Christ, he must first himself have obtained a saving faith in our Great High Priest; on the other a cordial co-operation with their Minister in every labor, so lightening his burdens, bearing with his weakness, remembering that he was of like passions with themselves, and not only encouraging him by their regularly assembling themselves in public, but also assisting him by private prayer.

The young pastor was cordially welcomed by his new flock, among whom he has been laboring with great acceptance, for a short time, as Missionary.

In connection with the charge at Melbourne, Mr. Sievwright regularly officiates, on alternate Sabbaths, at Windsor and Brompton Gore, with occasional week-day services at other places. In the three stations Bible Classes and Sabbath-schools have been well attended, and promise to be of great service to the young. Altogether, the prospects held out by this settlement appear to be of the most cheering kind.—*Id.*

INTERESTING EXTRACTS.

The Bible

A nation would indeed be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to the senate, authority and direction for the magistrate. It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with a sentence. It sets the husband as lord of the household, and the wife as mistress of the table—tells *him* how to rule, and *her* how to manage. It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor and the servants to obey, and promises the blessing and protection of the ALMIGHTY, to all that walk by its rules. It gives directions for weddings and for burials. It promises food and raiment, and limits the use of both. It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and in whom his widow is to trust—and promises a father to the former, and husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first-born, and shows how the younger branches shall be left. It defends the

right of all, and reveals vengeance to every defaulter, over-reacher and oppressor. It is the *first* book, the *best* book, and the *oldest* book in the world. It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction ever was enjoyed. It contains the best laws and the most profound mysteries that ever were penned—it brings the best tidings, and affords the best of comfort to the inquiring and the disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to Him, and sets aside all other gods, and describes the vanity of them, and of all that trust in such—in short, it is a book of laws to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth that detects all lies and confutes all errors, and a book of life that shows the way from everlasting death. It is the most compendious book in the world; the most authentic and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the accomplished mechanic and the profound artist. It teaches the best rhetoric, and exercises every power of the most skillful arithmetician: puzzles the wisest and ast, and exercises the nicest critic. It corrects the vain philosopher, and confutes the unwise astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws—a perfect body of divinity—an unequalled narrative—a book of lives—a book of travels and a book of voyages. It is the best covenant that ever was agreed on—the best deed that ever was sealed—the best evidence that ever was produced—the best will that ever was made, and the best testament that ever was sealed. To understand it is to be wise indeed: to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling book and the learned man's master-piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the swift and the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner and the prevalent. And that which crowns all is, that the AUTHOR is without partiality, and without hypocrisy, "IN WHOM THERE IS NO VARIABleness OR SHADOW OF TURNING."

Reader, value your Bible.—*Anglo Saxon.*

Sabbath Observance.

The question of Sabbath labour in our large iron works has often been mooted. It is a question of the gravest importance. To the earnest Christian it gives not a little pain, to see in many parts of Scotland the great furnace of fire blazing on the Sabbath evening. Its mighty roar like the rushing of a great wind—

its heat and power like the helching of a volcano, grieve the soul of the people of God, as one dark figure after another is seen cast out into relief by the flame. Most public works are now closed on the Sabbath, but we believe that the iron furnaces still blaze and burn without the seventh day's rest. To those who are engaged in this business we recommend the study of the following extract—"It was attempted some few years back to induce the iron masters of Staffordshire to close their iron furnaces on Saturday nights, in order to give opportunity for a better observance of the Lord's day among their labourers, a certain number of whom were always engaged in systematic Sabbath breaking. A public meeting was called—much was urged on both sides—it was pronounced impracticable to stop the blast furnaces—though some few expressed their willingness to make the attempt. A meeting to hear the result was again called at the end of two years. The clergy pressed the duty of keeping the Lord's day, and were again met by many objectors on account of the impossibility. The meeting was nearly breaking up in despair, when the manly form of the individual whose character I am recording, rose slowly up. The room was in a moment hushed. Each party was eager to know which side he would take. Nor were they long in doubt. He looked at the chairman, then round the room, and gravely, I may say solemnly, uttered—"He who has said, I am the Lord thy God—has also said, Remember the Sabbath day to keep it holy; and shall men dare to say against Him, and to Him, it cannot be done? I call fact to witness that it can be done. I call fact to witness that it can be done. For two years past my furnaces have not once blazed in desecration of the Lord's day; and I solemnly declare that I am a gainer by my obedience, and that I have worked more iron, and that I have realized more money in those two years than in any two years besides in my whole career. Gentlemen, it can be done. Fellow-Christians, God says it shall be done; and with this testimony, where is the man who will not do it? The earnestness, the sincerity, the right, the obedience to God, which was on his side for the time prevailed; his firmness for God's command, his evidence that God honours them who honour Him, was for the time successful; and that meeting broke up with the unanimous resolution that with them and their men 'the Sabbath should be kept holy'."—We quote this extract because it is practical—because it may do good—because God may put it into the heart of some one, influential in such quarters, to commence a movement among iron masters for the hallowing of the Sabbath. We pray that He may do so, and that this paragraph, like a seed dropped by the bird in passing, may bring forth a precious return many days hence.

MISCELLANEOUS.

The Marchioness of Londonderry and Her Colliers.

On Saturday last the men and boys employed in the extensive colliery works of the Marchioness of Londonderry, to the number of nearly three thousand, were entertained at dinner by her Ladyship in a large wooden structure erected for the occasion in the grounds of Seaham Hall, one of her Ladyships seats. Beef and mutton and plum-pudding, with bread, and plenty of good beer, furnished the staple of the supply at all the