

P O E T R Y.

From the London Christian Observer.

"LEARN OF ME."—Matt. xi. 29.

LEARN of me, the Saviour said;
 "I am meek in mind and heart,
 Like a lamb to slaughter led.—
 Peace and blessing I impart
 Oh, ye weary, ye shall rest,
 And from bondage shall be free,
 When, with mild, submissive breast,
 Ye will come, and learn of me.

Learn of me, when foes conspire,
 And oppression's hand is strong:
 When thy soul may be on fire
 To avenge the threaten'd wrong.
 I have borne the rage of men;
 Guiltless, I was bruised for thee;
 I returned not wrath again,
 I was lowly; learn of me.

Learn of me, when doubts intrude
 In thy breast, and murmur there;
 When thou seek'st to shun the food
 Which my Father may prepare.
 I have drunk a cup of woe,
 That his will, not mine, might be;
 Ye must thus each wish forego,
 And obedience learn of me.

Learn of me on earth to dwell
 With thy hopes and home on high;
 Every earthly treasure sell,
 And the pearl of promise buy.
 Then the crown thou shalt attain;
 Where I am, thou too shalt be;
 King and priest in heaven shalt reign,
 Endless praises learn of me.

From the Fredericton Royal Gazette, July 20.

We have authority to state that replies have been received from the Rev. Dr. Buckland, Professor of Geology in the University of Oxford, and from Dr. Thompson, Professor of Chemistry at Glasgow, to the letters of enquiry some time since addressed to those distinguished gentlemen, respecting a Lecturer in Natural and Experimental Philosophy for King's College, Fredericton.

In consequence of an expected vacancy in the Professorship of Mathematics and Natural Philosophy, a resolution was lately adopted by the College Council, requiring in the gentleman who might be appointed to fill such vacancy a thorough competency to give instruction in Experimental Philosophy: a resolution was at the same time passed, requiring any gentleman who might be appointed to the Lectureship to be equally well versed in Mineralogy and Geology.

On Saturday a deputation from the Students of our College, waited upon the Rev. Dr. M'Cawley, and requested his acceptance of a Silver Cup, as a mark of well merited esteem, on his removal to the Sister University. The Cup is of very beautiful workmanship; within a wreath of flowers is placed an appropriate Latin inscription, and over this the College Arms in relieve. We understand it had been the intention of the Students to have presented it publicly on the Encœnia, but in consequence of some delay the order was not executed before the commencement of the Vacation, when they had all returned to their respective homes. We have been favored with a copy of their address, as also of the Rev. Dr's. reply, which we here subjoin.

King's College, Fredericton, July 16, 1836.

Reverend Sir,

In the name of the Alumni of this University, we beg leave to present you with a Silver Cup, on your retiring from the Chair of the Mathematical Professor.

Gratitude for the kind services which you have always been disposed to render us, and an exalted respect for the consistency of conduct which you have invariably displayed in the discharge of your duties as a Professor, demand on this occasion something more than a mere complimentary address.

Accept our best congratulations on your advancement to the high situation of President of the University at Windsor; and, be assured, that with our Alma Mater your name will ever be gratefully associated.

We have the honor to subscribe ourselves with the greatest respect

JOHN S. SHORE, A. B.

GEORGE LEE, JUN. A. B.

On behalf of the other Alumni.

Rev. George M'Cawley, D. D.

King's College, Fredericton, July 16, 1836.

Gentlemen,

The very gratifying tribute of regard which you have presented to me, in the name of the Alumni of King's College on my retiring from my Professorships has been much enhanced by your affectionate address.

The gratitude and respect which you express for the manner in which I have discharged the duties of my office cannot but afford me much satisfaction; while the congratulations which you offer on my removal to the Sister University engage my best thanks.

Be assured that I shall never forget the kindly emotions of this day; and in withdrawing from you to another Province I shall not fail to entertain the confident hope that you will advance through life adorning your several professions with the fruits of cultivated minds, matured talents, and all the virtues of the Christian character.

Believe me to be, with cordial regard, your sincere friend,

GEORGE M'CAWLEY.

MESSRS. JOHN S. SHORE, and

GEORGE LEE, JUN. A. B.

Committee of the Alumni.

MISTAKES IN THE RELIGIOUS WORLD.

There is too much bustle and noise in our religious enterprises. Too much challenging and provoking and fighting the world. The greater union and co-operation manifest now among the enemies of religion is, I believe, to a considerable extent, owing to this very cause. And I do expect that they will be goaded on, until they find that in every trial of strength they have an overwhelming majority. Perhaps the discovery is already made, and the enemies of righteousness are willing enough to come out to the encounter. If so we may live to see bad days for the Church. It will require no cunning, no effort, to divide the Christian host. That work is done already. And there is nothing now to be done, but to conquer the sections in detail.

The great fault, it seems to me, in this day is, that Christians instead of going steadily and zealously forward to promote true religion, and then relying on its influences to make every thing work well, are endeavouring to conquer the men of the world by force. The effort is not so much to convert them by the means prescribed in the Gospel, as to overpower them. The weapons of their warfare are often carnal.

I must believe that, in many cases, there has been a provoking of opposition where there was no necessity for it. I fear that this is very often done by ministers of the Gospel. They often act as though they thought, that it was a part of ministerial honesty to speak the truth in the most offensive form. And hence, many are thrown off from religion to a returnless distance. For my own part, I am more and more convinced, that in building up the Church, more is to be accomplished by the gentleness of Christ, than by all other methods. If you beat even a Christian in argument, unless at the same time you win him by love, he will be more apt to go farther from you, than to come over to your side. I have lately thought that in all our seminaries, we wanted special instructions for students on the duties of Christian prudence.—Dr. Rice.

LORD'S DAY SOCIETY.

This Society is of recent origin, and was formed for the purpose of promoting a better observance of the Lord's day. Its annual meeting was held on Friday, April 29, at Exeter Hall. The Bishop of London presided, and in an address at the opening of the meeting, stated that it was one of the peculiar honors of Protestantism that it led to the promotion of the observance of the Sabbath; while all systems of error led to its neglect; and there was no true religion without the observance of that day, or at any rate that true religion did not flourish, but on the contrary soon disappeared from any community in which the Sabbath is neglected. The Bishop repelled with becoming indignation the charge brought a-

gainst the Bishops of the Established Church,—if I mistake not in the house of Commons,—of travelling about, on the Sabbath, in their coaches, and of thus preventing their servants and coachmen from attending Church, or having necessary cessation from labor. He declared that he did not believe there is a Prelate in England who uses his carriage on the Sabbath except to go to a considerable distance to preach, and that he himself never rode to Church except when the distance was too great to allow him to walk.

Addresses were made at this meeting by Sir Oswald Mosley, M. P., Rev. Dr. Dealtry, Wm. Roberts, Esq., Rev. Geo. Cubitt, the Bishop of Chester, Rev. C. Benson, John Hardy, Esq. M. P., Rev. Mr. Stewart, and Sir Andrew Agnew, M. P. This Society has been the means of awakening many Christians to efforts in behalf of the Lord's day. It has published and circulated several small works, which treat of the importance, divine appointment and proper observance of the Sabbath.—*Christian Witness*.

SUNDAY SCHOOL SOCIETY.

The first annual meeting which occurred was that of the Sunday School Society, which was held on Wednesday evening, April 27th. It was of the nature of a jubilee celebration, this being the 50th year since its organization. The meeting took place in Exeter Hall. Thomas Wilson president. Addresses were made by the Rev. Messrs. Haselgrane, Harry, Thompson, Professor Hoppus of the London University, W. T. Lloyd, Mr. Wilson, J. Thompson, &c. Mr. Gutteridge, an old man, the only survivor of those who had assisted 50 years ago, at the formation of the Society, was present, and also addressed the meeting. Mr. Lloyd stated that during the existence of the pay-system the number of scholars in Sunday schools did not rise to more than 250,000; now it exceeds a million and a half in England and Wales, who are instructed by 150,000 teachers, whose combined salaries, at the rate of one shilling each per Sabbath, would amount to 390,000 pounds sterling every year. This sum may, in a sense, be said to be contributed by the teachers of England and Wales to promote the best interests of the rising generation. Besides this, they also contribute most liberally of their substance to advance the same noble cause. One of the speakers stated that a lecturer on infidelity had lately attempted to hold meetings in Manchester, but had found few persons who were willing to attend. He was therefore compelled to abandon the undertaking, and started to his infidel friends, that "he could do nothing in Manchester because of those cursed Sunday Schools."—*Ibid*.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The General Meeting of this society was held on the 17th of May, the Bishop of Chester in the chair. He stated to the meeting, on taking the chair, that from his own official situation he had had opportunities of knowing that the success which had attended the operations of the society, was of a most cheering description. In large manufacturing towns, instead of places of worship deserted, and the haunts of dissipation and vice crowded, those haunts were neglected and the places of worship had become too small, thus proving the truth of what some had dared to affirm, that those habitations of vice and dissipation were a great cause of separating men from their God, and if those barriers could but be broken down, it would greatly assist in turning a moral into a spiritual change. And not only had that spiritual change been effected to a far greater degree than could have been hoped, but habits of morality, of decency, of frugality, of industry, had been induced. If it was not true that temperance was religion, it certainly was true that intemperance was irreligion.—*Ibid*.

If you are disposed to sit down at Christ's feet, He will teach you by his word and spirit.—*Doddridge*.

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