extended, so as to meet the necessities of the e people, if the people would set about it. lear.) Let those gentlemen, the promoters and their own schools-(hear, hear)-les em go and get what they could upon the terms oposed by the Government. (Cheers.) Let em show the country that their schools are orthy of so much confidence as to entitle them be adopted universally; if they could show tter schools, cheaper schools, and that they ve a better education, in all respects, the as given by those in operation, they might we some chance of persuading the inhabitant submit to have the county rate augment me five-pence in the pound, to make the stem universal. (Cheering.) But it was reer too much for a number of speculative emen--(" No, no")--to come to him, who was ready supporting his own schools, already pay. ig his own share of the taxes, his proportion of hat government gave to other sects it was ther too much for a number of speculative entlemen to come to him and say, "Pay 5d in ie pound in your county rate, in order to car out a new experiment in school-teaching."-Cheers.). He said a number of gentlemen-or he should be glad indeed to reduce the pronoters of the system to any one definite sect; nd it seemed to him that very circumstance caled their fate—that they could not so classify hem in the present state of public opinion, rould make an end of the matter; for so far rom their scheme being likely to receive great r acceptance than the system upon which the ountry was now proceeding, he asked who rould be likely to patronise it, who would be ikely to take it up? (Hear.) It might be es y to get up a public meeting, and to find occaional supporters of projects of this kind, but la hem look at the religious bodies into which the ealm was divided. (Hear.) Would the Estaolished Church take it up? (" No, no.") La he National Society answer. (Hear, hear.)-He was no member of the Established Church although he claimed to regard her with a friend y feeling, and to have something like a flial tenderness for her, as he thought any man who alled himself a child of John Wesley ought to have; but, he said, the Established Church had lone itself infinite henour in the last ten years, by the liberality which it had displayed, by the sacrifices which the clergy had made-("No. no," and cheering) -- by the diligent oversight of the general system of of the National Society, not merely in London, but in the parishes of the country, by the marked progress among the rural and manufacturing and mining die triets-(" No. no") - achieved at a large amount of pecuniary contribution, and a wasting labour on the part of the clergy; and by this, in the last ten years, the Established Church had done itself infinite honour--(cheering -and had greatly strengthened what claims it possessed before to the gratitude of the country. the Methodists ask it? (A cry of " Question from the side.) This was the question; be wild the gentleman who cried " Question" he didnet know what the question was. (Hear.) To question was, should this petition be adopted @ (Mr. Osborn's) amendment: be was speak ing upon the question and arguing against the petition, and for the amendment-hear -be was arguing that the system proposed in the petition was not likely to be a successful system; that it would not be a system acceptable to the country, and if the country did not take it up, it was of no use-hear, and again he mid, Will the Wesleyans take it up? (Loud cries of "No, no."; He answered-No. Would the Congregational Board take it up? were they not already pledged to religious education?-Hear, hear. Had not the Congregational Board within the last few months formed a feed on the express ground, first, that education must be religious, and secondly, that being religions the state ought not to pay for it, and thirdly that if the state ought not to pay for it the comgregationalists ought and would? (Hear.) He asked if that was not the plain English of the congregational fund, and whether in the face of the fact of the congregationalists having set on foot and originated such a subscription it likely they would take up a plan which said there should be no religion taught in the school? (Cheers) The supposition was absurd. Individual congregationalists, like some respected friends he saw around him, might patronize it but the Congregational Board could never stultify itself as to take up this scheme. (Hear.)

Would the Roman Catholics? ("No.") They

could not. The church of Rome, much as be

gloried in separation from it, had set us a per-tern in the diligence and constancy with which

she inculcated her own peculiar religious tea-

ets on the youth committed to ber care. (Hear.)

He said it was a vain hope that the Roman Ca-

tholics would take it up. Would the Jews?-

(Hear.) They too were a pattern to us, in the

ddigence with which they taught their youth.

Who would take up the scheme except the Lat-

cashire School Association? (Loud lau, hte?

and cheering.) He was really sorry to find

friends of his in a situation so unenviable-

(hear, and aughter) - and with that remark he passed on to the list observation which he wished to orier to the attention of the meeting. He

hold the Lancashire School Association respon-

able for this scheme; and though he did not and in the perition what he did find elsewhere. A in their pamphlet, a recognition of the use of d. the Scripture extracts, he rather wondered at the absence of it. Was it because these gen dementhrew overload the Sorig ture entracts? Why did they not have in their petition what they had in the panphlet? He hoped he putting a question which should be thought to dive too deep into the cabinet conneils of the requisitionies; but he could not help patting the question to himself. He found in the pamphlet, a recognition of a principle which he took to be fraught with mischief, which he dared in no way to be an accessory of, and which he wondered the gentlemen who got up the petition did not remember, or remembered to comparaavely little purpose, had been experimented upon before, twice before, and had proved a failure. They had the Scripture extracts in the case of the British and Foreign School Society, which gave the to considerable discussion: had they proved universally acceptable to the supporters of the society, had it not been found in practice, that the masters made the schools. and the mas er could teach anything he thought proper with the extracts,— (hear.)—or without them; and had it not been found that, now the whole Bible could be got for ten-pence, and be Messed God for it, it was hardly worth while on the score of economy, to teach from the extracts (Applause.) Then they had the extracts of the national commissioners in Ireland: had that been a surces "il experiment? Had gentlemen so completely forgotten the history of the last ten vens. He asked, were gentlemen atraid to go on with a system involving the use dextracts? or had they learned wisdom from experience, and were now agreed to sink the extracts altogs her? He should like to know which of the alternatives the escociation adopted; his argument was not complete without it. -Land a Watchman, Apr 111th, 1849.

FAMILY CIRCLE.

A Child over the Falls.

Two or three weeks since, a party of little shildren were playing by the brink of the Niagara river. There was a boat partly drawn up on the shore, and the children, in their play, were jumpling in and out of it, when it suddenly slipped out 1 to the ways, bearing one little boy with it towards the fearning rapids.

It was the Sabbath, and the churches were just coming out, when the alarm was given that dishonest king." a child was going over the falls. The poor mother of the hote new reached the shore among the first, and saw her durling child deifting out into the rapids. A good swimmer might then have saved him, but the only man near her ing along the shore, be coching these near to wave her child. But nothing could be done; it was a hopeless case. A thrift of horror ran through the crowd, as the boat struck a rock and was upset, and the little fellow was seen no more antil his body was picked up twenty miles be-

After hearing an account of this sad event, which came from one who witnessed it, I saw, in my mond's eye, another scene, far more sad and terrible, and which should couse in our bearts a deeper and more intense interest than did this scene at Nagara.

I see hundreds of immortal beings drifting down the rapids of time, towards the fe arful precipice over which they will plunge into cternity. Heedless of approaching danger they are burried on, till suddenly they strike an unseen preacher of the gospek. rock, disappear, and are seen no more. There is a time when they right be saved, if friends were to put forth all their effects; but these who stand by seem not to see the danger, and raise not the warning voice. O, how strange, how maccountable is this apathy. If Colv danger was to be seen as plainly as was that of the child drifting towards the chearact, what efforts would be made, what shrinks, what prayers, what warnings to them, what cries to God for deliver-

If, my young friend, you have not given your heart to the Saviour, if you are not in reality a Christian, even though all may seem smooth and pleasant around you, you are surely and certainly drifting on, and will soon be in the fearful rapids. But remember, that you are not yet beyond the reach of safety. There is a strong or, an exceedingly minute resisting particle. am stretched out, upon which you may seize and be drawn from those waves and your feet firmly placed on the "Pock of ages." There, to alone you will be safet the Lillows

umcen rock, and disap-ght forever.—. Imerican

The Wrath to Come.

An arreligious young man heard Mr. Whitefield wahout interest, until the premater suddenshould not be considered as exceeding the limits by paused, then burst rate a flood of sears, lifted of fair discussion; he hoped he should not be up his bands and eyes, and exclaimed, "O, my ly paused, then burst rate a flood of tents, lifted hearers! the wrath to come!" " These words, said the young man, "sunk deep into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went-The wrath to come! The wrath to come! The result was, that the young man soon after made a public profession of religion, and became an eminent preacher.

Revenze.

"When I was a small boy," said Dr. Southey, here was a black boy in the neighbourhood by the name of Jim Dick. Myself and a number of ny playfellows were one evening collected togeher at our usual sports, and began tormenting the poor coloured boy, by calling him " black amoor," "nigger," and other degrading epithets The poor fellow appeared to be excessively grieved at our conduct, and soon left us. We oon after made an appointment to go skitting n the neighbourhood, and on the day of appointment I had the misfortune to break nev skates, and I could not go without borrowing a eair of Jim Dick. I went to him and asked him for them. "Oyes, John, you may have them and welcome," was the answer. When I went to return them, I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes said to me, "John, den't ever call me blackamoor again," and immediately left the room These words pierced my heart, and I harst into tears, and from that time resolved not to abuse a poor black in future."

The Beggar and the Guinea.

A beggarasking Dr. Smollet for a shilling, by mistake he gave him a guinea. The poor fellow perceiving it, hobbled after him to return the money; mon which Smollet returned it to him with a second oninea as a reward for his homesty exclaiming, "What a lodging honesty has taken I would rather be that man than a

. Matriment.

Children.

--{Adams.

Truthful Words.

The words of a door-keeper at a play-house. This is the way to the pit," were so impressive to a youth who heard him, as not only to be the means of his withdrawing from such unprofitable places, but to lead ultimately to his becoming a

GENERAL MISCELLANY. -----

Questions and Answers on Mechanics.

Why are certain truths termed physical ! Because they explain the greater part of the thenomena of nature, the term physical being derived from the Greek word signifying nature; an appellation distinguishing them from chemieal truths, which regard particular substances and from vital truths, which have relation only to living bodies .- Arnott.

Why is an atom so called?

Because of its origin from a Greek word signifying that which cannot be further divided ;

Why is the term attraction used ?

may dash and foam around you, but they can joined into masses, t not towards all other masses him who rests his hopes thereon. O sock that as, when any body presses or falls towards the tive to notice a few proportioned to the most statemek in time, for the dreadful arguing or instance in the most state in the dreadful arguing or instance in the most state in the state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in time, for the dreadful arguing or instance in the most state in mek in time, for the dreadful precipies is just great may of the earth, or when the tides on the Chronicle article. Among them may be noted clusive and grathy inc. to our people, that believe you, and you know not at what moment earth rise towards the moon. before you, and you know not at what moment! earth rise towards the moon.

Why is the term repulsion used?

and they total to separate with torce proportioned to their proximity; as, when heated water

Way is the term inertia used?

Because it denotes that the areas, in regard to motion, have about them what may be figuratively called a stubbornness, tending always to words constitute a slort lesson. Pity he had not keep them in their existing state, whatever it studied it. But religious principle must not be quire motion, nor lose motion, nor bend their course in motion, but in exact accordance to some force applied.

This, and the three preceding definitions, are derived from the Synopsis of Dr. Arnott's valuable Elements of Physics, Part I. third edit, have his renders inferthat editorials are not to 1828; the author pertinently observing, that "a person comprehending fully the import of these four words, al. m. attraction, repulsion, could suspect the Editor of that Journal of inertia, may predict or anticipate correctly, want of courtesy? Let it rest upon " a writer." very many of the facts and phenomena which the extended experience of a life can display to 8. Its consistency. An expression of opinion

Emblematic Properties of Flowers.

The fair lily is an image of holy innocence; the surpled rose, a figure of heartfelt love; faith is represented to use in the blue passion flower; ope beams forth from the evergreen; peace from the olive branch; immortality from the irafrom the clive branch; immortality from the man equitable claim for public aid in support of is mortelle; the cares of life are represented by the equitable claim for public aid in support of is mortelle; the cares of the exciting the tree radius, educational establishments. No insult in this! rosemary; the victory of the spirit by the palm; modesty by the blue fragrant violet; compassion. by the peony; friendship by the ivy; tenderness forget-me-nov; German honesty and of equal justice upon which he acted? fidelity by the oak leaf; unassunangness by the sent members will doubtless hesitate before they corn-flower (the cavane;) and the auriculas, consent to come down to his level. how friendly they look upon us with their 4. Its policy and factics. He is the patron child-like eves." Even the dispositions of the and advocate, par execulence, of Dalhonsie Col human soul are expressed by flowers. Thus lege. He is ready to resent any arraingment silent grief is postraved by the weeping willow; of its educational system, and to visit with Legis saciness by the angelica; shuddering by the as lative vengenace the parties who shall deny its pen; melanchely by the cypress; desire of meet- immaculateness. You had said nothing about ng again by the star-wort; the night-swelling it. It is probable that it would be left to pursue rosket is a figure of life, as it stands on the fron- an undisturbed career, provided equal justice tiers between light and darkness. Thus nature, is done to equally deserving institutions. But by these flowers, seems to betoken her loving he drags it before the public, asserting its capasympathy with us and whom hath she not often bility to give instruction to all, and thus invites more consoled than heartless and voiceless man discussion as to its comparative merits. Is he unwere able to do? - Dublin Review.

. Newspapers and Politics.

Ur Arnold was engaged for a time in publishing a newspaper. Writing to his associate, he

"I wish to distinguish the Register from other papers by two things: that politics should hold When a young tradesman in Holland or Ger- in it first that place which they should do in a many goes a courting, the first question the well regulated mind; that is, as was one field of could not swim, and before others came he was young woman asks of him is, " Are you able to duty, but by no means the most important one, beyond the reach of aid. The little fellow stood pay the charges?" That is to say in English, and that, with respect to this field, our duty up in the bold and stretched his arms towards are you able to keep a wife when you have got should rather be to soothe than to excite, rather his mother, calling, "Manma, mamma, take me; her? What a world of misery it would pre-I want to come to you, mamma;" while the poor featile mether ray screaming and shriek-stick to the wisdom of that question! to excite the people to political reform: my object is moral and intellectual reform, which will be sure enough to work out political reform in The education of our children is never out of the best way; and my writing on polities would my mind. Train them to virtue, habituate them; have for its end, not the forwarding any political to industry, activity and spirit. Make them con- measure, but the so parifying, enlightening, sider every vice as shameful and unmanly. Fire sobering, and in one word, Christian ain; nows, them with ambition to be useful. Make them notions, and feelings on political natters, that disdain to be destitute of any useful knowledge. from the improved tree may come hereafter a letter fruit.

are often profound and commenced, it . Here doing nobly. Before it was commenced, it are sentiments worthy of being studied by all was said we should get no scholars, or not a the conductors of the public press, and there are sufficient number to make it an object worth some in the profession we know who are aiming, our effort. We commenced however, as as did Dr Arnold, to infine health into the bods than the reign of faction or party.

end - N. F. Obserner.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper

Freedom of the Press.

style of y ofe reply to the arte hof The Chean- to each of the Rev. Mr. Arthur in the Hes-Because the atoms of which the visible unity style of your reply to the arrest of the commendation of the style of a transfer of the first time since, delighted our time time masses, that towards all other mass. The alvocate of a good cause needs not lose his falcads much. The matter-of-fact state-

of British citizenship that every man is free w Because, under certain known circumstances, express, within constitutional limits, his senti as of heat diffused among the particles, their ments on public questions, by speech or in mutual attraction is commercial of resisted, writing. Of this right the Channele Editor bredy avails himself. But his commes are shall out with profuse liberality if my one ven bursts into steam, or when ganpowder explodes. Tures to dissent from his opinio's. He is an advocate for unity! He is no sectarion! He cordiany intes all creeds-except his own.

2. Its politeness. The Scriptures con ain a apolic I to such pairely secular matters as newspaper writing. It would contravene the prime article of his creed. Hence he impertinently ascribes the authorship of your editorial article to some other writer than yourself. Is not this he imputed to editors. Thus he evades the

on a public question by The Westeyen is an insult to the Logislature—a breach of its privileges, meriting summary punishment. But The Chrinicle may intimate that the majority of the Legislature are devoid of upright principlethat under the influence of privace pique against "a writer" in The Woslevan, they will perpetrate an act of gross injustice to the whole Weslevan community by rejecting its undeniably And this Chronicle Editor was once a member of the Legislature. Were these the principles

aware that much may be said on both sides, if the arena te opened and entered? Is he unaware that " of!" cannot receive instruction there until all are convinced that the religious element can be safely dispensed with in the education of youth? He may not believe the fact which mone others have the means of knowing, that there are some thousands of the Nova Scotia population who will never assent to the proscription of the Bible,—who will never consent to be directly or indirectly taxed to support a College on an unreligious basis, if other Institutions for which they have unalterable conscientious preferences are left dependent on their own resources. The Covernors of Dalhouse College will be likely to just intimate to the that his services are not required at present.

WATCHMAN. Feb'v. 4th. 1850.

The Editor of The Wesleyan. weeks of the second

For the Weeleyan. Shelburne Circuit.

REV. AND DEAR SIR, -- Our congregations on this Circuit are good, attentive, and Dr. Arnold was a great man, and his views generally serious. Our Subbath School is as did Dr. Acnold, to infuse health into the body such as we obtained the Books from you, politic, and to promote the common good rather with seventeen scholars, and although rough There is need of such men now. The times and stormy as the weather has been, the iemand that men who have the truth, should number has increased, so that now we have stand up for it loldly, and it will conquer in the twenty-seven, with a probability of i crease. Mr. James Johnson is the Superintendent. she promises to be useful in that capacity. I am with them myself once a fortnight, and it is truly refreshing to go among them. To Gul be all the praise! -- We have put some repairs on our Chapel in Shelburne Town. Original Matter is periodically requested for this Paper son our Chapel in Shelburge Town, such as, Local intelligence allowers on the Shelburge of the introduction, rise, and progress of Methodism in Circuits, Revivals, and remark the Conversions on the strong the control of the periodic of the strong of the strong of the strong time characters—there ting uncoding—descriptions of notices scenery. Papers on my prominent testing of assistance, will be thankfully received. Articles, as a general rule should be short and pulsy, as a judicious variety in each number is the secret of news paper popularity and uses one s. laho take it, and therefore know how to prize it, say that they have never seen so DEAR Shy - The terbendance and temperate good as "Paper." That very excellent