THE MIRROR



## Colchester County Advertiser

sATURDAY, APRIL 4, 1858. business notice. Having engaged the eervices of Mrr. Irax
Baird as General Agent for the Mirror, and
manage all busineses connected with the puld
 usiness, addreseed to Ieanc Baird, Box 65 , Posi Ofice, will receive due atenion, ane take not
Subseribers and friends will please tale no
and govern themselves acerdingly.

$$
\begin{aligned}
& \text { In one of nur recent numbers we allud } \\
& \text { othat excellent institution the Young YTe }
\end{aligned}
$$

$$
\begin{aligned}
& \text { to that excellent institution the Young sten? } \\
& \text { Christian Association, coneneced with dis } \\
& \text { cussion as a means of seffimprovement }
\end{aligned}
$$

cussion as a means of self-improvement.
"Reading makes a iuil mana," says a great
author, but speaking makes a ready man: author, but speaking makes a ready man
and many of our istinguished orators have
had thei first training for the more spacious
$\qquad$
ing clubs have an unfavourable aspect
They are too apt to encourage vague deciam
ation, and to oward their applause rather t.
texterous management of an argument tha
to its substance, to pany ton litrle regard the to
he insorable logic of facts; hence insteai of encouraging reading, thiey induce young
Ten to rean a litte in order to spread
the few facts they so acquire orer a good ther the connecting liak for the facts which
are to prove their arguments- ssertiou
withont proof, which as the adage says is
no argumetht is one defect, and reasoning
in a circle is the other to which we all no very p
Wh
often ! often leads to a palpable begging
question which in the hean of debate
to escape notice. Then to escape notice. Then agnain the ehoice of
subjects for disussion is not ensy, the title
of the Assocition might perhaps lead som of the Associtation might perhaps lead son
to thinin that religious subjeets should hai to bear in mind the distinction that exists,
one rery necessary, and shortly to be det one very necessary, and shortly to be defi
ned. between reilious dscussion and religi-
ous exercises : very little of any of the fri ous exercises: very little of any of the frat
we should judge to be expedient as muct
of the latter as you plense as of the latter as you please as often as the
temper or ferror of the meeting feels hoanest-
ly inclined for, nay a minority should rather will in favour of such a proposition,
an earnest desire to study sacred things anion with others; to interchange goo
thonghts should never meet a check in such
nassembly, but an interchange of doubts, are there, we submit out of cleare. It is
not in the moment of debate, in the lurr of ar gument or in the midst of an exci
crowd that such diffeultiess are solved.
This is indeed excluding $a$ wide field, This is indeed excluding a wide field,
somelow other no great questios of present day, or inded of the past, whethe
history,
organitical economy, politics or socian organization but has its religious aspect
and thit is precisely the side of the for
which one or other of the combatauts will which one or other of the combatauts will
choose for attack : partly because the diffichose for attack: partly because the diffil
colties of that side have not heen well
weighed, and partly it is to be feared from a certian g glibness men have, from being
familiarized with a form of words and with certain ideas which they hurl like weapo in argument, onten without charity io io their
their significance, withourd their signincance, whone che in their use
application of due reverenbeltess religios
Indendently of this soubtien The great question of the days, underlyin every other-the whole world is yearoing
after certajity while wallowing in doubt. When political sobjects lead to religions liscussion great caution is needed in hand
ling them. and the same wrth scientifi topics but here we are safe if we remembe
that the so called antagonism of science that the so called antagonism of science
religion exists only in man's minds not i
either science or religion. Science deal with facts, and necesssary conclusions draw
from them; men generalise on these an
find their gencal inations contradict som


