

The Freeman's Press

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VII. No. 16.

HALIFAX, N. S., THURSDAY, APRIL 19, 1855.

Whole No. 301.

A Parent's Prayer.

BY REV. J. WITTINGTON. At this hushed hour, when all my children sleep...

or charge with falsity its historical statements; that we are content ourselves with saying, "Take away your arguments—reason is all very well for your worldly matters, suits your secular philosophy, and does not disturb the arts and sciences, but the Bible don't want it, and can be believed without it, asks not for its support, and will not condescend to receive its defence. I have often listened to language like this from the lips of many of whom I felt sure that their belief had a better resting-place than their words implied.

But there are other religionists far further from compliance with the apostolic injunction of giving a reason for the hope that is in them. There is the child of superstition, who buries his understanding under the leaden press of infallible human authority, and relieves himself from the care of thinking by letting others think for him.

He declares his method to be economic as well as wise. He has found, he says, an unerring authority, and can, therefore, with peace and with full security, place implicit reliance in all its injunctions, take all its interpretations without the trouble of examination, and abide unflinchingly in what it promises—Popes or councils, or the two combined, save him all trouble of study, and he will see his reason may be in the other affairs of life, it has no service to render for the good of his soul. Well, we won't let us in the laugh of the atheist, or speak scornfully of a delusion whose consequences are so tremendous for satire to tomfoolery, as is the case, our faith is assailed by the contumely of the unbeliever on one side, and our right of private judgment ridiculed by the Romanist on the other, we are called by duty to mankind, as well as by loyalty to our principles, to speak plainly to both.

But there is yet another argument by which the rights of reason are to be vindicated, and the duty of employing it in religion enforced. God made the mind free. There are loose associations, and the intellect is not to be fettered by religious intolerance, or altogether stopped by the gag of despotism. But although subject throughout the world, except in a few favoured spots to these cruelties and disabilities, it is no where, that is in any land, that is in any age, that it is not free, that it is not independent, that it is not self-sustaining, that it is not self-acting.

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There is a power in the human mind, which, when properly cultivated, is capable of attaining to a knowledge of the truth. This power is not innate, but is acquired through education and the influence of a good teacher. It is this power which enables us to understand the principles of religion, and to apply them to our own lives.

It is the duty of every parent to provide for the education of their children, and to ensure that they are exposed to the influence of a good teacher. It is also the duty of every parent to ensure that their children are properly instructed in the principles of religion, and that they are able to apply these principles to their own lives.

Mysteries.

The world is full of mysteries. The chamber in which the infant opens its eyes is a universe of mysteries. The father's voice the mother's smile, reveal to it slowly the mysterious world of the affections. The child solves many of these mysteries; but as the circle of knowledge is enlarged, its vision is always bound by the veil of mystery.

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Commercial Integrity.

"It's a business transaction," said a Christian the other day, as he undertook to palliate an instance of deception which was under discussion. A person had been guilty of what a plain unsophisticated man would pronounce fraud. He had sold one thing, and then delivered in place of it a substitute, which he termed a bargain.

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Reason and Faith.

A Lecture delivered before the Young Men's Christian Association of Halifax, on Tuesday Evening, March 27th. BY J. W. MARRIOTT, Esq.

Although what I have said can hardly be condemned as superficial, it is yet quite true that I have but taken up the leads of arguments which are many, however, carrying them out to a more satisfactory length is not given to us tonight, as we have yet to consider the extravagant claims that are sometimes urged on behalf of faith. So before we leave the unbeliever here—if there are any who are ready to rise up against the truth of the faith far above its just pretensions, and a habit not only of accepting doctrines without enquiry, but of continuing the very office of reason when its services are tendered for the acquisition of religious truth. There is, and it is that as much as anything makes the sceptic so suspicious towards the religion we acknowledge and love. He sees a man cling with devotion to a hope which however substantial he can give no reason for entertaining. And this great mischief follows, that the hope itself is derided by the infidel, while he should rather deride the man who took that hope to his heart without tracing its origin or testing its solidity.

Here sometimes among our Protestant Christians we are with the heaviest seriousness assured that reason is altogether inapplicable to the word of God, and that if wicked men will waste their ingenuity in detecting apparent inconsistencies there, or invade for the purpose of destroying its heavenly truths,

tributed to the most eminent among men have paid to the sublimity of its language and doctrine, and the transparency of its truth. But it says that we are to believe it, not because greater intellects than ours have given in their attestation to its divine authority, but because God has provided each of us with a reason, faith and conscience, to judge the matter for ourselves. No man can be our deputy for examining the word of God. If all that we are to do is to believe that which we are told to believe, I should not be exasperated in disbelieving it. Universal perversion would be no justification for mine. So if all the world were to pronounce its truth—if from every tongue besides my own there were to arise in unceasing chorus the cry, "Believe that," it would still require the independent assent of my own conscience, founded on my own examination of its claims, or else my faith would be little better than a leeches. They hold their error in the sympathy of numbers. They believe a thing because others believe it. But I have faith because I have seen it, not because they have seen it. I did not believe that, because I have not seen it, but because I have believed that, because I have seen it.

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Poetry

The Snow-Shower

By WILLIAM CULLEN BRYANT. Stand here by my side and turn I pray, On the lake below thy gentle eye...

horrors of my situation; but I forgot my suffering, in order to seek succor for a man whom I saw dying...

Do You take the Papers?

One of our exchanges has a good story about a man who never took a paper, but depended upon the neighbors for the news...

Miscellaneous

Thunder Storm on the Alps—Death of a Switzer

Instances are not wanting of thunder clouds having traversed with impetuosity while the falling lightning was in process of elaboration...

Family of the Deceased Czar

The Emperor Nicholas leaves behind him the following family:—His wife, the Empress Alexandra Fedorovna...

Finances of Europe

The following statement of the financial condition of the powers engaged in the present war will be studied with careful interest...

Milton—His Rank as a Man

Milton stands in the front rank of the human race, among the great in mind and principles and achievement...

Farmers' Prospects for 1855

What are the prospects of the farmers for the coming year, as to the probable crops and prices? In our opinion, good in both respects...

Wesleyan Book-Room

All the works contained in the following catalogue may be procured in the most qualified manner...

exact in his domestic relations, and asked from his wife and children. He may have thought too little of the intellectual worth of women...

HOLLOWAY'S PILLS

EXTRAORDINARY CURE OF ASTHMA BY AN OLD MEDICAL SEVENTY FIVE YEARS OF AGE. Copy of a Letter from Mr. Thomas Weston...

British Influence and Power

Though the territorial objects which have sometimes been pointed out as the prizes for which we are contending would not, in our opinion, justify a prolongation of hostilities...

increased from 78,000 quarters to 1,400,000 in 1853. Austria is in a worse condition than either of the three Governments before named...

REMARKABLE CURE OF DROPSY

COPY OF A LETTER FROM ANTHONY SMITH, Esq., Halifax, Nova Scotia, dated 20th Aug. 1854.

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THE DIRECTORS OF THE COLONIAL LIFE ASSURANCE COMPANY. THE FIRST INVESTMENT AND DIVISION OF PROFITS...

THE DIRECTORS OF THE COLONIAL LIFE ASSURANCE COMPANY

THE FIRST INVESTMENT AND DIVISION OF PROFITS. THE SECOND INVESTMENT AND DIVISION OF PROFITS...

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