

exhibited and explained, in order to its exposure and removal. If, when the first-mentioned persons, say, that religion, or the gospel, is sufficient to effect the required moral and social change and improvement, they meant, that this remedy of religion, included in it, an entire abandonment of the use of all intoxicating liquors, their opponents would, at once agree with them, and all difference on the subject would come to an end. But this is not at all what they mean. They mean to say, and do say, that the religion or gospel which they intend, and which they insist is the genuine christian religion, contained in the New Testament Scriptures, allows the moderate, but habitual use of such liquors, so that intoxication is avoided; and that divine grace is quite sufficient to restrain from that evil result. On the other hand, we, who advocate and support the total abstinence cause, even on the very lowest ground, contend, that the religion of the Bible requires, according to its express precepts, that all who profess it, should,—“for sake the foolish, and go in the way of understanding,”—should “watch and pray,”—should “walk circumspectly, not as fools but as wise”;—should deny themselves “all worldly lusts”; and abstain from them, as being strangers and pilgrims here;—should “crucify the flesh with its affections and lusts”; should abstain, even “from the appearance of the evil”;—should “look not on every man on his own things, but every man also on the things of others”; should not “put a stumbling block in the way of another”; and that whether they “eat or drink,” or *whatsoever they do*, they should “do all to the glory of God.” We, who are abstainers, can and do, sincerely utter the petition which our Lord himself taught us,—“Lead us not into temptation.” We think, that, according to the Bible, all who profess christianity, are but stewards, as to their time, their powers and faculties of mind and body, their worldly property, their example, their influence, and as to all their other possessions and means; and are bound to use and employ them all, in every mode and form in their power, and in the best possible manner, for the promotion of the glory of God, and the genuine and permanent good of their fellow beings. We further assert, that neither as to health, the performance of labour, or duty, or in any other respect, is there the least necessity for any person whatever, to use intoxicating liquor of any description, as an ordinary or common beverage. This position we are warranted in holding, from its truth having now been fully tested and proved, through nearly twenty years past, by the experience of hundreds of thousands; or even several millions of persons in all, in different countries; and following all the various occupations of life, in all climates of the earth, and under, nearly all possible circumstances. The multitudes of these who have spoken out upon the subject, declare precisely to the same effect, that entire abstinence, so far from being of any injury, has been greatly beneficial to them, in body and mind; in their employments and pecuniary circumstances; and, indeed, as to all their concerns and interests, both regarding this life and the next. Those religious professors who stand apart from us, must, and, indeed, now, do most fully admit the truth of this position. We further assert, that the use of intoxicating liquor, as a common beverage, is ensnaring and dangerous; is a way of temptation, in which, even religious persons, are liable to fall into intemperance and sin. All of our opponents, as for the present I must call them, who are in any degree candid, will readily admit this, but they will also, immediately say, though most inconsistently, that divine grace is sufficient to keep religious persons from falling into sin. We appeal again to facts and experience, and assert that divine grace has not done it; but that hundreds of thousands, yea, even millions in all of religious professors, through a course of ages, members of evangelical churches, including scores and hundreds of ministers and office bearers, who, there is every reason to believe, were once as truly converted and as spiritual persons as any of their brethren, have, by using those liquors habitually, become drunkards and sots, and degraded characters; and vast numbers of them ruined both for time and eternity. Such instances, we say, both of ministers and members, and not a very few,

but large numbers of them in all, are yearly occurring, in nearly every one even of the most evangelical churches of the United Kingdom, as well as elsewhere. As to all of these persons, then, it is perfectly evident, that the practice of drinking intoxicating liquor, has been one of danger, temptation and evil. But, some of our opponents in the church, will say, it is true it has been a way of temptation to those who have thus fallen, but it not so to us. What is this but reckless presumption. To all such, the divine warning most forcibly applies,—“let him that thinketh he standeth, take heed lest he fall.”

But the religious friends of the reform, further assert, that the drinking of intoxicating liquor, not being at all requisite for health, or nourishment, or the performance of any occupation or duty, but being merely the indulgence of a sensual or fleshly appetite; and there being, of course, more or less of expense attending that indulgence, this altogether unnecessary expense, is a culpable waste of the property committed by divine Providence, merely to the trust of such persons. They scripturally assert, that all persons in a religious view, are but stewards of all property, and other means for good which come into their possession; and that by thus squandering away a portion of such property, to no good purpose, independent of the invariably injurious effects of its application in this way, they are, in the most evident manner, unfaithful stewards of the goods of Him they call Master, who says that “the world is mine and the fulness thereof”; and who has declared, that we are all stewards as to our worldly possessions; that we shall have to give an account of our stewardship, and that, “he that is unjust in the least, is unjust also in much” and has also said;—“if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.” Again, the friends of the reform aver, that the drinking of intoxicating liquor at all, is a wrong or evil practice, by way of example to others; more, especially is it wrong in religious professors, whose example, as to any improper act, or course of conduct, is, generally speaking, so much more influential and injurious than that of other persons. We further assert, that it is the duty of all such professors, to let the light of their good example, shine before others; that they are to deny themselves even in lawful things, for the good of others; and not to do anything whereby their brethren may stumble, or be offended, or be led into temptation, be made weak, or be caused to offend; and that, when in the language of scripture, they thus “sin against the brethren,” they “sin against Christ.”

On these three grounds, therefore, most especially; first,—of needlessly and presumptuously going in a way of temptation, contrary to express precepts, and their daily petition;—next,—of wasting or unfaithfully appropriating their master’s goods, committed to their trust, as stewards, to be used for valuable, or good purposes alone; and, lastly,—of exhibiting an injurious example to others, all professors of religion, who drink intoxicating liquor, of any description, as an ordinary beverage, are plainly and directly violating christian duty, or, in other words, are committing sin. This is the unavoidable or inevitable conclusion, as even a child of 10 or 12 years, instructed in a Sabbath school, will at once perceive, on hearing the facts and the precepts. How can it be otherwise? Those drinking professors know the precepts to watchfulness and avoidance of temptation, to self-denial and abstinence from fleshly lusts, or merely sensual gratifications; they know and admit, also, as the abundant proofs compel them to do, that the use of intoxicating drink, is a way of temptation and danger; they know, also, as already explained, that there is no necessity for using them; and yet, with all this perfect knowledge on the subject, they willfully continue to use them. What less can all this possibly be denominated, than a violation of christian duty, in regard to those express precepts to watchfulness, avoidance of temptation, and the other sacred injunctions just mentioned. The conclusion is, also, as perfectly plain, in regard to the other points,—of waste of property, and pernicious example, if they are brought to the test of the express declarations and precepts of the same infallible authority. The religion,

therefore, of such drinking professors, is not, so far as this subject is concerned, the christian religion, as contained in the divine revelation; and, therefore, when they say, that *divine grace*, or *this religion which they profess*, will keep them from falling into intemperance, though using intoxicating drinks, they *misrepresent* the genuine christian religion, and speak untruly also; for this *unscriptural* religion of theirs, has not always kept those who professed it from falling by intemperance, but hundreds, and hundreds of thousands have so fallen, by following the tempting and dangerous practice. On the whole, therefore, the friends of total abstinence are fully and scripturally warranted in saying, that divine grace, if really possessed, or in other words, religion thus *misunderstood* will not prevent its professors from being drawn into the sin of intemperance, and being thereby involved in other evils and offences; and is *not*, therefore, and *never can be*, an adequate or sufficient remedy, or preventive, as regards the moral and social evils and afflictions of the drinking practice. A religion, thus misunderstood, and acted upon, has not, in any past age, been found sufficient, in a vast multitude of instances, to restrain from intemperance; and avert those social evils, and, therefore, there is not the least reason to suppose that it will do so now, or in any future period.—Not to mention anything on the subject, as to former ages and other countries, it may be remarked, as to only the last century, and to the United Kingdom, alone, that within that period, down to the present day, means and ministrations for diffusing religious truth and instruction, among the people generally, have been more numerous and actively employed, than during any former time; and yet, down to the commencement of the abstinence reform, drunkenness had been increasing, and even, still prevails to an awful extent;—that crime, in general, and other moral and social evils, through the use of intoxicating liquors, have been still increasing; and that intemperance as, already particularly shown, has continued to prevail to a very considerable proportionate extent, even among ministers and members in all the churches, including those of the most evangelical description. If the religion of the professors opposed to us, and which permits the limited, but ordinary or habitual use of intoxicating drink, is, as they say, a sufficient preventive of drunkenness, how has it happened, or what is the reason, that it has never accomplished that good result, in any age or country, or in any church whatever. They know, as well as we do, that this religion of theirs, has never prevented the sin of intemperance; and we positively aver, on scriptural authority, that it never will prevent it, because, it is not the “pure and undefiled religion” or *genuine* christianity of the *holy* scriptures. This last, if truly imbibed, and faithfully carried out in the practice, would, of course, prevent all drunkenness, or intemperance in the church, because, as we contend, it does not, for the reasons already given, and others which might be mentioned, allow of *any use* of intoxicating liquor as a *beverage*; and, therefore, if so understood, and universally acted out, total abstinence societies, would, merely as to the church be not at all requisite.

As to the preventive or remedy of the former merely temperance pledge, it is quite sufficient barely to remark, that it was tried for a course of years; and now, all will admit, that it was found quite insufficient to prevent intemperance, or, scarcely, indeed, to diminish it to any considerable extent.

For the Wesleyan.
Mental Science.
NO. XI.

THE EXISTENCE OF THE HUMAN MIND.

The possibility of the existence of the human mind will be admitted by all in the Being of a God. A Being, whose power is unlimited, and whose wisdom is infinite, can, with as much ease, create mind as matter. If it required the exertion of Omnipotent power to create matter, it only required the exertion of infinite power to create mind. Both were within the reach of possibility, and the same power that produced the one could produce the other. If the wisdom and power of God were requisite to form the human body, the same wisdom and power were only necessary to form the human soul. He who could create a material organized body, could create an immaterial spiritual soul. He

who could impart, to mere physical organization, animal life, could impart, to a simple spiritual substance, intellectual life. The one was as possible as the other. All that was required in either case, was the determination of the Divine Being.

That this determination should be carried into effect, in the creation of the human mind, appears not only possible, but, on the lowest calculation, highly probable. That God should create an intelligent being, to govern the world, is no more than we might reasonably expect. In surveying animated nature, or living material organization, we behold a series of beings, rising one above another, from almost lifeless matter up to man. The Divine Being appears to be pleased with regular gradations. This seems obvious from both the animal and vegetable kingdoms. Among vegetables we find some so little superior to inorganic matter, that it is with great difficulty they can be distinguished from it; but vegetation rises, in regular progression, from that which resembles mere lifeless matter to the majestic Banian tree; under whose shady branches, thousands may find room for ample repose. The animal creation also rises, with the same regularity, from extremely minute animalcula, generally invisible to the unassisted sight, to polypes, vermin, and insects; and from them to fishes, birds, beasts, and men. But we are informed of another race of beings, termed angels, who, perhaps, rise in gradual gradation, from the lowest angelic intelligence, to the highest order of created beings. From the regular gradations manifested in material nature, we have reason to suppose that the same gradual progression exists between the highest earthly existence, and the highest heavenly intelligence. This, however, cannot possibly be the case unless man be possessed of a soul. Without the human mind there would be a fearful chasm between angels and the highest earthly existence. We have no reason to suppose that such a chasm exists in the whole of creation. Were we to argue from the analogy of nature we must come to a perfectly opposite conclusion. From what nature unfolds to us, of the works of God, we must believe that no such chasm exists in creation. Hence, it would seem, that the human mind is necessary to form a link between angels and the highest order of irrational creation; or to form a chain from the lowest to the highest order of created beings. It is, then, upon this supposition, to say the least, highly probable, if not amounting to a certainty, that the human soul exists! Locke, one of the great masters of reason, says: “Finding in all parts of creation that fall under human observation, that there is a gradual connexion of one with another, without any great or discernable gaps between, in all that great variety of things we see in the world, which are so closely linked together, that in the several ranks of beings it is not easy to discover the bounds betwixt them; we have reason to be persuaded that by such gentle steps things ascend upwards in degrees of perfection. Observing, I say, such gradual and gentle descents downwards in those parts of the creation that are beneath man, the rule of analogy may make it probable, that it is so also in things above us and our observation; and that there are several ranks of intelligent beings, excelling us in several degrees of perfection, ascending upwards towards the infinite perfection of the Creator, by gentle steps and differences, that are every one at no great distance from the next to it.” This sort of probability, which is the best conduct of rational experiments, leads us from the analogy of nature, to infer the existence of the human soul.

There is but one thing, in the created universe, essentially, or truly worthy of infinite greatness; and that is *mind*,—intelligent, reflecting, accountable, immortal mind! And can we suppose that Infinite Wisdom would create such a world as ours, with its great variety of animal and vegetable tribes, and not place in it a being capable of contemplating his works,—of admiring their nature, structure, beauty, and utility,—and of being led from nature up to nature’s God? The supposition appears to us absurd,—if not a direct reflection on the wisdom of the Most High. Mind is the only medium through which the Divine Being manifests his glory. Without mind the glory of God could neither be discovered nor appreciated. Animals may be happy in their own native sphere; but they cannot duly estimate variegated nature, or the animal creation, so as to discover the glory of God. Matter does not investigate matter. Worlds do not admire worlds. Systems do not comprehend the beauty and harmony of systems. Stars do not confess the loveliness of stars. Atoms do not reflect on atoms. Vegetables do not contemplate their fellow vegetables. But mind is the medium through which the glories of the Divine Being are fully revealed. And is not this mind in man?

Mind is the only capacity for the Divine enjoyments. Without mind they could not be comprehended, estimated, or enjoyed; but mind can take cognizance of those enjoyments which the Divine Being has prepared for mental beings; can appreciate their utility, necessity and importance; and is capable of feeling their sacred influence, and of being the happy recipients of them. Such is the capability of the human mind.

The only subject of *novice*, in the performance of the Divine will is, *mind*. Atoms have to