

Literary.

Mental Science.
NO. VII.

This science, therefore, instructs us to cultivate these virtues which constitute the true happiness of man. By virtues we understand the perfect opposite of vices, or vicious practices; and by the cultivation of the former we obtain true happiness. Vice tends to dis-sipation, misery and wretchedness; sometimes destroys health, and frequently induces a premature grave: fills the mind with guilt and condemnation, which are the complete antipodes of peace; annihilates the true happiness of man; vitiates his mental powers, cramps them in their growth and energy, and consequently debases and degrades them; prevents man from answering the noble end of human existence; and exposes him to the displeasure and wrath of his Maker, who will be to the "wicked a consuming fire." But virtue, when properly attended to, leads to uprightness, justice, health and comfort; often prolongs life to a good old age; delivers the mind from guilt, misery, condemnation and remorse; invigorates the intellectual powers, and renders acuteness to that inward monitor, by which we judge of the character of our own actions; enables man to accomplish the grand design of his existence, redemption and talents; to live a sober, righteous and godly life; saves him from the wrath of a sin-avenging God, "who will render to every man according as his works shall be"; and thus constitutes the true happiness of man. Mental science then is designed to preserve the mind from everything which would render it vicious, impair its capabilities, deprive it of true happiness, or prevent it from accomplishing the original purpose of its Great Author in its creation.

This science is essentially requisite to the proper conduct of education. Man is not an irrational animal, guided in his actions by natural instinct, given in lieu of rationality; but he is a spiritual and rational being, capable of thought, perception, judgment, reason, disposition and action. He is not to be governed by instinct, but by reason. Man must be measured and instructed as a being possessed of a soul; for the "soul's the standard of the man." What could be more absurd than to presume to similarly educate both man and brutes? The idea is preposterous, and the attempt would lead to ridicule and disappointment. To educate man, as if he were an irrational animal, or to instruct a brute, as though rational, would be perfectly absurd and impossible. Man must be instructed as man,—as a spiritual being destined to exist in both time and eternity; and it is only that education which has reference to the present and the future,—to this world and that which is to come,—that is suitable for a rational and accountable being. Mental science, therefore, teaches us that to rightly educate an immortal spirit, it must have an especial relation to both worlds,—to the visible and the invisible; and the quantum imparted, in relation to either, should be in proportion to their magnitude. If time is of more importance than eternity, mental science would require the education of the mind more in relation to the present than the future; but if eternity, and eternal realities, are of infinitely greater consequence than the things of time, it is only that education, which has a secondary respect to time, with a primary or especial reference to eternity, that can be in accordance with the requirements of man, and this noble science. The primary claim will, doubtless, be readily recognized by all those who believe in, and properly distinguish between matter and mind, time and eternity!

Mental science is the foundation of every just theory of religion and morals. How vague, mysterious, unphilosophical, and absurd, must appear every theory, of either religion or morals, which has not for its basis the science of mind. The materialist may boldly assert that the human soul is "nothing but matter"; and that the faculty of thinking merely results from certain physical organization. The sceptics of the eighteenth century, may declare to us that "death is an eternal sleep"; and blaspheming infidels may deny the existence of God, angels or spirits. These are the different branches into which infidelity shoots—the distinct parts of one great whole. But it is of little consequence whether it assumes the false philosophy of materialism, or the scepticism and blasphemy of atheism, the identity of its nature is not thereby changed. And what have been the religion and morals of these rejecters of mind,—these material and infidel advocates? Have not most of them adopted the religion of nature, and worshipped the Goddess of reason? The greater part of them have followed the mere impulse of depraved nature, and indulged in the unallowed desires of the flesh and of the mind. With all their eulogy on, and devotion to, reason, they were the veriest slaves to their passions. Hobbes asserts, "That all religions are ridiculous"; Collins,—"That Christianity stands wholly on a false foundation"; Pindal and Morgan,—"That natural religion is so plain that God could not make it plainer"; and "that we are not to receive anything on the authority of revelation"; Hume,—"That man is a mere machine, and that matter and motion are the cause of thought";—And Shaftsbury represents "salvation as a ridiculous thing." Chubb,

Bolingbroke, Rousseau, Voltaire, Paine, and others, with those of the above mentioned, conspired to annihilate the Christian religion, and with it the science of mind, and thus to establish their own infidel dogmas. Hence, we need not wonder at their materialism, infidelity and irreligion! GEORGE JOHNSON.
Point de Bute, August 12, 1851.

Correspondence.

For the Wesleyan.

Pastoral Letters, No. 2.

To the Members of the Wesleyan Bible Class
Barrington.

MY DEAR YOUNG FRIENDS,—I have often met you in order to read the sacred scriptures together; to converse with you on scriptural subjects; to sing God's praises, and to call upon his holy name. In those meetings we took much pleasure; and I doubt not but they were reciprocally advantageous. They are now, forever, terminated, and must be numbered with the things that were.

But, my dear young friends,—although I am separated from you, and cannot meet you as formerly, yet I do not forget you; I do not cease to pray for you; and I still feel a deep interest in your behalf.

You will, therefore, in retiring from you, permit me to make a few remarks on the different subjects, we have had under consideration at our Bible Classes, in order to press those subjects permanently on your minds.

The Divine Authority of the Holy Scriptures. I have endeavoured to show you that they are revelations from heaven; and that they are therefore replete with wisdom. They contain the most ancient history in the world; they also contain predictions which were literally fulfilled many ages after the predictions were given; their miracles are the most convincing; their philosophy is the most profound; their morality the most perfect; and their theology is calculated to enlighten and save the world. Many parts of the Bible we have read critically; and the information you have thus acquired may be of much assistance to you in your future reading. When you meet with a text you do not understand; do not be discouraged, meditate upon it, pray over it; and compare scripture with scripture; and in time you will be enabled, if not fully to comprehend it, yet you will so far apprehend its meaning, as to derive from it the "reproof," "correction" or instruction in righteousness which it is intended to convey. It is written;—"The wise shall understand." Dan. xii. 10.

The leading doctrines of the Holy Scriptures we have brought under your consideration, and have endeavoured to guard your minds against prevailing errors. These doctrines with the scriptures by which they are sustained and proved, I trust you will retain in mind, as they are the same doctrines you will always hear from the Wesleyan Pulpits.

Among the scriptural doctrines in which you have been instructed are the following:—

1. *Original Sin.* Here I would guard you against the errors of what is sometimes called Campbellism, which teaches that man is not a sinner by nature; but only by practice. You know that man is a sinner both by nature and practice, for we read Gen. vi. 5.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Here the thoughts of man's heart, as well as the actions of his life, are said to be "evil." Again David says, "Behold I was shapen in iniquity and in sin did my mother conceive me."

2. *The proper essential Divinity of our Blessed Lord.* In your association with the world you may meet with persons who hold the dangerous doctrine of Arianism, which teaches us that Jesus Christ although more than man, is less than God; or with those, who hold the blasphemous sentiment of the Socinians; which is, that he was a mere man. But you have learned from the Scriptures, that our Redeemer is truly and properly, "The Great God"; that Godhead was essential to render his death an atonement for the sins of the world; and if Christ be not God no sinner can be saved.

3. You have been instructed in the great scriptural fact, that the atonement of Christ was for all mankind without exception; and you are aware that the antagonistic doctrine to this is Calvinism. You do not indeed hear much of Calvinism in your own immediate neighbourhood, but elsewhere you may hear it preached as the gospel.

Calvinism is founded on the misapplication of three words—*Election*; *Predestination*; and *Reprobation*. "Election" has been defined by Calvinistic writers as the selection, or choosing from among mankind from all eternity, those persons whom God designed to redeem, to sanctify, and to save. This however is certainly not the meaning of the word "Election" in the New Testament. Whenever the word "Election" is applied personally, in the Scriptures, it is always spoken of as taking place in time; and after the individuals have believed in Christ. To fix this upon your minds I would quote the two following texts—2 Thess. ii.

13 But we are bound to give thanks always to God for you, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Here the Thessalonians are said to be chosen "from the beginning." Now "Beginning" cannot mean Eternity, which has no beginning; but must relate to time, and seems to refer to the time when they first heard the gospel. Again they were "chosen," through "sanctification of the spirit" and belief of "the truth"; consequently they were not "chosen" until they were sanctified, and they were not sanctified until they believed "the truth." The term Election is here clearly synonymous with "Adoption."

The other text is 1 Peter i. 2—"Elect according to the fore-knowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here the persons spoken of are said to be elected "through" or by "sanctification"; their sanctification, therefore, certainly took place before their Election. Here also election is shown to be identical with adoption; and the blessing of Election or Adoption is communicated "according to the fore-knowledge of God"; that is in accordance with the plan God had devised to save sinners; which was by "repentance towards God and faith towards our Lord Jesus Christ." That is, men, 1. Repent; 2. They believe in Christ; 3. They are pardoned, sanctified, and elected or adopted into the Heavenly Family.

They have learned that the word "Predestination" is found only in two chapters of the Bible; but it occurs twice in both those chapters. It is first found in Roman viii. 29, 30. In this text the Apostle clearly explains his own meaning. In the 29th verse he says, "Whom he did fore-know he also did predestinate to be conformed to the image of his Son." Here you see, Predestination is not to Eternal life; but to a conformity to "the image of his Son"; that is, to holiness. What this text seems to teach is, that before the gospel was known in the world, God "Predestinated" or predetermined that all that should be saved by it, should be saved by holiness; or by being conformed to the image of his Son. V. 30; is an exemplification of this doctrine.

The other place where the word occurs is in the first chapter of the Epistle to the Ephesians; and to understand it you must take it in its connection.

In v. 3, the Apostle speaks of the great blessings which believers enjoy under the gospel, "Who has blessed us with all spiritual blessings in heavenly places in Christ." In v. 6, 7, he tells us what those blessings are, "acceptance in the beloved"; and redemption, or "the forgiveness of sins." v. 4, he informs us that the communication of these blessings was in accordance with a plan which God had predetermined: "According as he hath chosen us in him" before the foundation of the world." V. 5, he calls the devising this plan; "Predestination"; "Having predestinated us unto the adoption of children by Jesus Christ." In v. 9, he calls Predestination the mystery of the Divine will; "Having made known unto us the mystery of his will." And in v. 10, he informs us that God has "Predestinated"; or the "mystery of His will is: "That in the dispensation of the fullness of time he might gather together in one all things to Christ, both which are in heaven, and which on earth, even in him."

Thus the term Predestination has a three-fold meaning in the New Testament. 1. That God has Predestinated, or predetermined to confer certain blessings upon mankind under the gospel; 2. That those blessings should be conferred by the way of holiness; or that their recipients should be conformed to the image of his Son; and 3. That the offer of those blessings should be made to all; and that in the end, all nations should be brought under the influence of the gospel of Christ.

Reprobation. This word is nowhere found in the Bible. The word "Reprobate" is however found there, but it is remarkable, that although "Reprobate" is found both as a noun and as an adjective; it is never found as a verb; and therefore never found as implying any act whatever. What is then sometimes termed the act of reprobation, is mere chimera without any foundation in the Book of God.

(To be continued.)

For the Wesleyan.

Amherst Circuit.

MR. EDITOR,—Whatever relates to the cause and prosperity of Wesleyan Methodism in these Provinces, or indeed in any part of the world, must elicit the gratitude and engage the attention of your numerous readers. With what eagerness is *The Wesleyan* sought after, from week to week, and with what avidity are the soul-cheering and heart-refreshing subjects contained therein, received and digested. No Wesleyan that has had the pleasure of perusing from the commencement this very useful publication, could tolerate for a moment the idea of dispensing with it on any account. The well-chosen miscellaneous pieces—the ably-written and appropriate original articles, and the well-selected general news of the day, form an amount of useful and important matter, not to be found perhaps in any periodical of its size in the Provinces. It is both pleasing and gratifying to know that *The Wesleyan* has so

wide a circulation, and that the number of paying subscribers is on the increase. May we not confidently hope that it will still go on increasing, until every Wesleyan family, and every friend of Wesleyan Methodism in the Provinces shall possess a copy of a weekly paper so highly appreciated.

A brief summary of Wesleyan Methodism in this Circuit may not be unimportant and unacceptable to your readers.

AMHERST is now the Head of the Circuit.—Here we have a large and commodious church, erected under the auspices of the Rev. William Wilson. Owing to the paucity of ministerial labour, two sermons in three weeks are all that can be afforded to this congregation on the Lord's day. Could there be regular service every Sabbath, the congregation would no doubt greatly exceed its present numbers. Here is a large field and a dense population, yet little can be done to advance the cause of Methodism until more labourers are employed. There are two classes connected with this church, numbering in all about fifty members. Many of these are deeply pious and much attached to our beloved Methodism. The Mission House is only a short distance from the church; it is pleasantly situated, affording an extensive prospect and a beautiful landscape.

At Amherst Head, six miles from Amherst, on the road leading to Pugwash, we have a neat little chapel. There is preaching here once in three weeks on the Lord's day. The congregation is comparatively small, but attentive and serious. Here we have one and twenty members in society.

At Tidnish Road, six miles further east, is another neat and commodious chapel, built and opened for divine worship, under the superintendency of our much esteemed and laborious Father Crocombe. This chapel does great credit to all concerned in its erection. Here there is preaching once in three weeks on the Lord's day. The congregation is large and devotional. There are about forty members connected with this chapel. Here a revival of religion took place in connexion with its opening.

At Smith's, six miles further on, we have a preaching place, but can only give them one sermon in six weeks, on a week day.

At Nappan, six miles from Amherst, on the road to Parrsboro', we have a chapel, which was built many years ago. There are sixty members connected with this place of worship, the most of whom are in a good state, evidently prospering in the Divine life. There was a revival of religion in this place during the time of my predecessor's occupancy of the Circuit. Here there is preaching once in three weeks, on the Lord's day, and once in six weeks on a week day evening.

At Maccan, about seventeen miles from Amherst, we have an old chapel, a thin population, and a small congregation. The number of members is twenty-five. They are a pious people, and greatly alive to the interests of Wesleyan Methodism. Preaching once in three weeks on the Sabbath. This was once the Head of the Circuit. The old Mission House is yet unsold, and, in all probability, it will be a long time before it is. Pity but we could have the second married preacher, and then he could occupy the house.

At Maccan Mountain, six miles from Maccan Chapel, we have a preaching place. The congregation is large and attentive. We need a chapel very much, and should Providence smile upon us, we intend to have one. This is purely Methodist ground; no minister but a Wesleyan sets his foot here, and none other would be acceptable to a people so thoroughly Wesleyan. There are forty-five members in the society. Preaching once in three weeks, on the Lord's day.

At West Brook, five miles from Maccan Chapel, on the road leading to Parrsboro', we have a small congregation, who worship in a free chapel. Here there is preaching once in six weeks, on the Lord's Day, and once in six weeks on a week day. There are fifteen members in society.

New Canada, seven miles from Maccan Chapel, in a southerly direction, was not regularly visited by my predecessors, but their lack of service has been supplied by Brother Lodge, a local preacher, whose labours have been much blessed to the people. Here we held some religious services some three or four weeks ago. Brother Gaetz, and two excellent local brethren, Lockhart and Lodge, kindly came to our assistance. God heard our prayers for Zion's prosperity; he blessed the ministrations of His word, and sent the healing influences of His Holy Spirit upon the people. It was a very gracious season to many precious souls. God's name was glorified, and repenting, believing sinners were saved.—Here I baptized four adults. One of the four was blessed with peace and pardon during the administration of the ordinance. While the water was being poured by the minister upon the person, God poured his spirit into her heart, thus attesting in the clearest manner, the validity of the Sacrament, as administered by us. Twenty-six gave in their names as candidates for membership, and we expect others will do so at the earliest opportunity. Only four members were returned from this place. I intend to visit here and preach once in three weeks on a week day.