

Literary.

For the Wesleyan. Mental Science. NO. XXII.

THE EXISTENCE OF THE HUMAN MIND.

The existence of that living principle, termed the soul, appears from the fact that it is capable of thinking; and from these operations of the mind, designated, judgment, reason, and disposition.

We are each of us fully convinced that there is something within us that thinks, which our bodies cannot do. They are mere compounds, compositions of earth, water, air, and fire. Our bodies are curious machines, "fearfully and wonderfully made." They are little portions of earth, the particles of which cohere, we know not how, and lengthen into innumerable fibres, a thousand times finer than hairs. These crossing each other in all directions, are strangely wrought into membranes; and these membranes are as strangely wrought into arteries, veins, nerves, and glands; all of which contain various fluids, constantly circulating through our whole machines. To continue this circulation, a quantity of air is requisite; and this air is constantly communicated into the system, by engines prepared for that purpose. As a particle of ethereal fire is connected with every particle of both air and water, so air, water, and fire are received into the lungs together; where the fire is separated from the air and water, both of which are continually evolved at every expiration; while the fire, extracted from them, is received into, and mingled with, the blood. Thus our bodies are composed of all the four elements, duly proportioned and mixed together; the last of which constitutes the vital flame, whence flows the animal heat.

But the whole of these, however proportioned cannot produce thought; as we certainly do find something in ourselves, of quite a different nature to these four elements, of which our bodies are composed, and nothing related to any of them; for neither earth, water, air, or fire, can possibly think. The soul must, therefore, be perfectly diverse from these.

Judgment is that operation of the human mind by which we join two or more ideas together by an affirmation or negation. By comparing the one with the other, whether they agree or disagree. We perceive, by this faculty, that the whole is greater than a part; that black is not white; that this tree is tall, and that those not so; that the mind of man is a thinking substance, that mere matter, however modified, cannot think, or be made to think; that God is a just being; and that good men are often miserable in this world.

Reasoning is that operation of the mind by which we draw conclusions, or inferences from propositions presented, and thus render that certain which before was either unknown, dark, or doubtful. So when we have to feel that reality cannot think, and that the mind of man does think, we infer and conclude that the mind of man is not matter.

Disposition is that operation of the mind, whereby we arrange our ideas, propositions, and arguments, concerning any subject, in such order as to exhibit the elements of knowledge of it, to retain it longest and to explain it in the best manner. In a word, it is the arranging of our thoughts in such order upon any subject, as is best for our own and others' conception and memory. The result of disposition is method.

It is utterly impossible that matter, however organized, can be capable of joining ideas together, so as to discover whether they agree or disagree; nor can it deliver conclusions from propositions presented, in such manner as to render that evident which was before uncertain; neither is it capable of arranging ideas, propositions, and arguments, in any methodical order. But all and each of these the human mind is capable of performing; therefore it must be different from the body, even as the eye can judge, reason, and discuss, while the other cannot. As the mind of man can perform these acts, and the body is wholly incapable of them, its existence is, by them, unequivocally demonstrated.

Conscience may, likewise, be introduced in proof of the human mind. Conscience, in its most obvious and extended signification, implies that internal monitor which Heaven has planted in the human soul, to warn against the commission of crime, and to punish the guilt, criminal by the severity of its rebukes. Or it is the secret testimony of the soul, by which it approves things that are good, and condemns those that are evil.

This inward monitor is continually approving or disapproving of the whole of human conduct. It cannot be silent, but must be witnessing, with pleasure, all we do, or irresistibly denouncing and condemning us as guilty culprits. St. Paul convinces us of this important truth, by saying, that they who "have not the moral law, have a law unto themselves," that is their own conscience, which is constantly accusing or else approving.

This empire in the soul, or despot of the character of the human actions, as to their purity or turpitude, is faithful and just. Conscience assumes the important office of a witness, a judge,

an accuser, and an acquitter; because, if we judge fairly of our actions by comparing them with the law of God, or observing the law of nature, which is written on our hearts, by the finger of God, our minds will either approve or condemn us. The great Wesley says, "First, It is a witness,—testifying what we have done, in thought, or word, or action. Secondly, It is a judge,—passing sentence on what we have done, that it is good or evil. And, thirdly, it in some sort, executes the sentence, by occasioning a degree of complacency in him that does well, and a degree of uneasiness in him that does evil." A conscience, thus properly regulated, will ever be faithful in the discharge of its high commission. It will neither swerve to the right nor to the left; but steadily move in the path of moral rectitude, righteously awarding its judgment. It cannot be corrupted, or be induced to bear a false testimony. "No man," says Chrysostom, "can flee from the judgment of his own conscience, which cannot be shunned. It cannot be corrupted; it cannot be terrified; it cannot be fettered or bribed; nor can its testimony be obscured by any lapse of time." All the senses of the body, and the faculties of the mind, may be weakened, or impaired, but conscience; and all the powers may be deceived, or imposed on, with the exception of conscience. G. JOHNSON. Point de Bate, N. B., Jan. 27, 1852.

Correspondence.

For the Wesleyan. St. John, N. B. Circuit.

MISSIONARY MEETINGS.—SPECIAL SERVICES.

MY DEAR BROTHER,—Perceiving that you are very anxious to supply your numerous readers, with as much Wesleyan information as possible, I send you the following details, wishing you to regard the correspondence itself, as an approval of that anxiety, and the result of a desire to gratify it.

The Annual Missionary services were reviewed in all our churches, on Sunday, the first inst. The Rev. H. Daniel, of Fredericton, and the Rev. the Principal of the Academy, were the Missionary deputation for this Circuit. The former came and afforded us his valuable services; but the commencement of the academic term, and a large accession of students, rendered it impossible for the latter to leave the Institution. We substituted, though not without reluctance, to this occasion, and sought in the report of and promises condition of "our Seminary," a reason for being reconciled to our beloved brother's absence.

The Anniversary Meetings were held in the following order:—In St. John West, on Monday evening—Robert Suter, Esq. presiding. In German street, on Tuesday evening—the Choir occupied by Dr. Samuel Hayward. On Wednesday evening in Saint John, N. B.—Chairman, John Owens, Esq. and on Thursday evening in the Centenary Chapel; the Choir filled by George A. Lockhart, Esq.

The week was very fine, with the exception of Sunday evening, a circumstance which had some influence, of course, upon our Sabbath collections; but still the result exhibits a considerable aggregate of a large sum over the preceding year. The public collections in the four churches amount to nearly eighty pounds.

It will gratify you to know that these anniversary services were unobscured, and devoutly attended by the serious and appropriate, and eloquently richly imbued with a catholic spirit, and enriched with theunction that descends from God. At each meeting, the usual number of resolutions was introduced and sustained by very effective, and in some instances, by thrilling, and powerful speeches.

The only help we received from any of "the sister churches," came from the Rev. Charles Mackay, the pious and talented Congregational Minister of this City. This kind and all-attentive brother was with us in German street, and in the Centenary; and his eloquent addresses on both these occasions, will be long and gratefully remembered.

There is every prospect that the Missionary receipts of this Circuit, Saint John, N. B., will be larger this year, than they have been for a considerable time; and I believe, that ample grounds for indulging the same expectation, exist throughout the whole District. I hope that a spirit of increased liberality will be poured out upon our people; this is indispensably necessary to prepare us for great changes, now under contemplation; and by which the condition and fiscal relations of these North American Districts, will be seriously affected. Before very long, we may be required to shift for ourselves;—left to try the questionable sweets of ecclesiastical independence, and self-government, in connexion with unrestricted permission to raise our own supplies, the best way we can; and to carry on the work, as efficiently as possible, upon our own resources, and without any assistance from home.

We have now entered upon our special services—extraordinary efforts to promote the extension of the work of God; and are expecting that the Lord will prosper our endeavours, and

make bare His holy arm, and display His saving power.

The official members, and the Church generally, have entered into the work with a willing mind, and animated by true christian zeal; and as might be anticipated, the cloud has appeared, and—

"Let the promise of a shower, Drops already from above."

The brethren in Portland, and Carleton, are both well; and my respected Superintendent continues to be "in labours more abundant"; and although he has passed "the grand climacteric," his endeavours to make full proof his ministry, are unremitting, and unabated.

Your's truly,

St. John, N. B., Feb. 10, 1852. R. COONEY.

St. Stephen's Circuit, &c.

MY DEAR BROTHER,—Some weeks ago we held our Annual Missionary Meeting in Mill Town, St. Stephen's, and St. Andrew's Circuits; a report of which I expected, ere this, to have seen in your excellent paper, from the hand of an elder brother, well qualified for the task. But as none has appeared, I take the liberty of saying that they passed off excellently.

The deputation appointed by the District consisted of the Rev. Messrs. Smithson and Cardy; and truly they, with the other ministers, who took part in the meeting, showed themselves fully at home, while pleading the cause of blood-bought souls, perishing for lack of knowledge. The addresses were well calculated to excite Christian sympathy, rekindle holy love and strengthen the principles of enlightened, cheerful, and unflinching zeal, to save a dying world. Yes, to rescue souls; not only to keep the ground already occupied, but to carry the torch of life-giving truth into the lands of moral darkness, and death; until the "wilderness shall blossom as the field," and the desert rejoice and blossom as the rose."—and the Savior's banner shall wave on every breeze. His cross be upreared in every land, his love met and sung every heart, and his praise be lifted every tongue. The congregations were good, and the collections during the amount of last year. To God be all the praise.

A short time before our Missionary Meetings we had a Sunday School Festival at St. Stephen's, the Ladies, and Oak Bay, to the great satisfaction of parents, teachers, and children; all parties seemed pleased and encouraged to persevere in the work of the Lord.

Within the last few days, our friends in this Circuit have taken a considerable interest in their place of worship. The Lodge Chapel has been nearly repaired and beautified, and means are being made to complete the same also. Our own Chapel has been greatly improved and repaired, and will be ready to receive a new and comfortable Chapel on the Old Ridge, as soon as the old one is removed. Our own Chapel has been greatly improved and repaired, and will be ready to receive a new and comfortable Chapel on the Old Ridge, as soon as the old one is removed. Our own Chapel has been greatly improved and repaired, and will be ready to receive a new and comfortable Chapel on the Old Ridge, as soon as the old one is removed.

Our friends in St. Stephen's have commenced to provide a new and comfortable Chapel also. We have this purpose Saving Societies on the Circuit, and we are at present raising the funds. May great success attend your efforts in this pious and noble cause. Yours truly,

G. M. BARRATT.

St. Stephen's, N. B., Jan. 1852.

Fredericton Circuit.

The following interesting Correspondence is like a tribute to the true positive parties, pleasingly illustrating the true fraternal and christian feeling existing between the two branches of the Canadian Church, more particularly concerned in the question, January 2, 1852.

Reverend and Dear Sir, An arrangement has been made by the use of the Temperance Hall by the Wesleyan Methodist Society of this place, which will render it necessary for them, together to occupy your Church, we, the Wesleyan Superintendents, Trustees, Leaders and Stewards for ourselves and on behalf of every member of our Society and Congregation, beg to convey to you our most grateful acknowledgments for the Christian kindness of yourself and people towards us ever since the loss of our Chapel.

For upwards of twelve months have we enjoyed our Sabbath services in your comfortable and commodious Kirk, and although we often feared we were putting our friends to great inconvenience, yet we could not but be assured by the conduct of yourself and every members of your Church, that we were truly welcome.

From yourself especially, we have always received that benevolent attention and sympathy,—that can never, never be forgotten, and for which we sincerely pray you may be richly rewarded by our common Lord and Master.

Capabilities are designed to teach useful lessons—and in this instance we have been deeply impressed with the conviction that, however the Church of Christ may be divided in name, the members thereof are naturally dependent—and,

belonging to the same Household of Faith, should "love one another with pure hearts fervently."

Our tribute, incomplete as at the best it must be, would be greatly wanting without a distinct and emphatic reference to the unceasing benevolence of Mrs. Brooke—a benevolence which from the commencement of our affliction has been not only energetic, but accompanied by a cheerfulness and a sweetness, which, while enhancing every favour, and making apparent that "it is more blessed to give than to receive," has gently repressed the utterance of gratitude arising from many hearts by a seeming intimation that the thanksgiving thus directed would be inappropriate, and should be presented elsewhere.

Thankful indeed shall we ever be to those kind friends who have thus mitigated our sorrows in the time of our adversity; and most earnestly do we pray that the Divine blessing may ever rest upon Yourself, your Family, and your Flock—and that the Great Head of the Church may continue so to honour your ministry, that many souls may yet be brought to the knowledge of the truth, who shall be as stars in the crown of your rejoicing for ever.

Assuring you that the Presbyterians of Fredericton shall never want a sanctuary so long as the Wesleyan Methodists have one to share with them.

We remain, Rev. and Dear Sir, Your obliged and grateful servants,

- H. DANIEL, Superintendent Minister. Thos. Pickard, Jos. Gaynor, Robt. Chastnut, A. M'Cauleand, James Hale, L. A. Wilnot, A. T. Coburn, S. D. M'Pherson, John S. Coy, Henry S. Beek, Hugh Wilky, G. Whittekir, John Egan.

Rev. J. M. Brooke.

Manso, Fredericton, Jan. 5. 1852.

Rev. Sir, and Gentlemen,—For myself, the Trustees and Elders of my Church, and the whole Congregation, I have much pleasure in acknowledging your communication of the 2nd inst., which was put into my hands on Saturday last.

And the devastation caused by the calamitous fire that laid waste so large a portion of our city, upwards of twelve months ago, there was nothing that, to my mind, was more distressing to witness, than the destruction of that commodious edifice, in which you and your Brethren had so long assembled for the worship of God; and when I saw your chapel sink in smoking ruins, one of the first thoughts that occurred to me, was to offer you, until it should be rebuilt, such accommodation as we were able to afford, I am happy to state that my Trustees, and indeed the whole Congregation, most heartily concurred with me in the proposal, and I believe I am saying nothing more than the simple truth when I assure you, that all who had any interest in the matter, wished you to consider yourselves entirely welcome.

For myself, allow me to say, that while I shall always esteem it a high privilege to enjoy the good wishes, and an interest in the prayers of my Wesleyan Friends, I feel that your warm expressions of grateful remembrance, though very gratifying, are greatly beyond what any little services of mine give me a right to expect.

If the calamity which your Society in this place has sustained, by the loss of their Chapel, shall be the means of drawing more closely the bonds of christian brotherhood between those who differ in matters of minor importance, more in "holding the Head," it will be to us all a ground of mutual rejoicing.

For your kind recognition of Mrs. Brooke's humble efforts in your cause, allow me to express my warmest gratitude. It is peculiarly pleasing to me to receive so strong a testimony of appreciation of one so nearly connected with me, and I think I may, without impropriety, say, that she would esteem it the greatest honour to be an humble instrument in the Almighty's hand, and that He should have the glory.

I beg to assure you that, if it has been a source of gratification to you, that I and my people have been enabled, in any measure, to aid you in a time of distress, when your "Sanctuary was burnt with fire and all your pleasant things were laid waste," it has been no less a pleasure to us; and I, my Family and Flock, shall esteem it our duty and our happiness to offer up our prayers for your behalf, as you do on ours; and to entreat our common Lord that every blessing you invoke on our behalf may descend, in a double portion, on your own.

I thank you very warmly in the name of my people for the kind assurance, in the sincerity of which I have the most perfect confidence, that if ever the Presbyterians of Fredericton should, by any means, be deprived of a house wherein to assemble for the worship of God, they shall never be in want of a Sanctuary while you have one to share with them.

With cordial good wishes for your prosperity and happiness,

I remain, Rev. Sir & Gentlemen, Very faithfully yours,

JOHN M. BROOKE.

To the Superintendent Minister, Trustees, &c. of the Wesleyan Methodist Society of Fredericton.

—New Brunswick Reporter.