

of judging of national character, is both false and pernicious. Happily, at present, educational instruction, and useful intelligence, are increasing in Great Britain; also, some right appreciation of natural and civil rights; and legitimate and persevering efforts are being made, by patriotic and benevolent persons, to conquer and secure them for all; and to promote public prosperity and happiness, especially by the carrying forward of the abstinence reform. This last, as has already been conclusively shown, is the most available instrumentality for effecting all those just and desirable purposes. Other improvements and remedies, with reference to the agricultural, manufacturing, and trading interests; and as to wages, and taxation, may mitigate or reduce many of the social evils prevailing in the Kingdom; but, taking into view, all the circumstances of the population, generally, especially those affecting the labouring and poorer classes, the abstinence reform must, necessarily, be the far most available, or rather only effectual instrumentality, for removing or diminishing those evils. It will most indubitably avail, to save property; to lessen crime, profligacy, and immorality, pauperism, and destitution, will promote peace in families and communities; save lives, lessen disease; assist education and religion; and, by diminishing those enumerated and other social evils; and promoting the blessings just mentioned, with others of various descriptions, will most firmly establish the public security and welfare.

Throughout all ages of the world, experience has invariably proved, that true scriptural religion, and morality, sobriety, and honest persevering industry, are the only genuine sources, and solid foundations of national prosperity, greatness, and happiness. As the labouring classes, in every country, compose the bulk of the population, they are the most important to its general welfare.—These are the classes, in the United Kingdom, who, at present, are the most depressed and unhappy in all their circumstances. Although, in common justice and fairness, much ought to be done, by the orders above them, to relieve and improve their condition, yet, in reality, their elevation and improvement, in every respect, must chiefly depend on themselves. If they continue in their present dissipated, reckless, and improvident pursuits and habits, there can be no rational hope of that improvement; but, if they can only be induced to remove those greatest impediments to their renovation, especially to abandon the drinking habit, they may, notwithstanding the remaining, and even insuperable difficulties of their condition, be elevated to comparative comfort, and solid social enjoyment. Through such a happy change, the people of Great Britain, generally, may yet attain a still higher position among the nations of the world, for intelligence, genuine freedom and security; and social prosperity and happiness, than they ever enjoyed, in any of the previous periods of their most extensive power and illustrious renown.

For the Wesleyan. Mental Science.

Man is in the possession of mind because he thinks. His two-fold constitution partakes of material and spiritual properties. We must admit that he is either only organized matter, or that organized matter is only a machine, or vehicle, for the repository and action of that which is not matter, but mind. The latter is evident! He is possessed of mind, and that mind thinks and actuates the body.

The invariable difference between matter and mind, or material and spiritual substances, has been disposed of, by the adroit allegation, that there is to be found a common law in both. The mind, it is asserted, must be some where. If so, is it not capable of extension? This we conceive, is begging the question. That which exists in space is related to the body. We attempt no definition of this relation. It exists. It is placed beyond the possibility of doubt. How spirit relates to space, how spirit passes through space,—we contentedly forego. Mind has no extension in matter; but it is, while connected with the body, united to matter. We are assured of each of these propositions.

Motion has also been considered a property of both matter and mind: hence it has been argued that their nature is the same. Motion, however, is not a property of matter. Matter has a capacity for motion, and motion is a condition of matter. Activity is not necessary to the existence of matter: it exists without it, and may be conceived of in a state of rest. Suppose we were to consider motion a property of matter,

still, we must confess, that unthinking matter and motion, could never produce thought, knowledge, and reason. If we suppose, that only matter and motion constitute the whole of human nature, then man could never think. For, it is utterly impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge: for, it is evident, that sense, perception, and knowledge, must be properties eternally separated from matter, and every particle of it.

But mind is distinguished from both mere matter and motion, by being a simple, living, spiritual, thinking, rational, immaterial, and immortal substance. It is not a dead, inactive, principle; for it includes life and activity from its creation. It can also think, and think rationally too, which we conceive matter cannot possibly do. And, being immaterial, it is immortal. It is true, the immortality of the soul does not necessarily follow from the mere fact of its immateriality; but, with the soul's immaterial nature, its immortality is closely connected.

If thinking results from mere matter, either with or without motion, it must be either an inherent property in matter; or that thinking may be induced by certain combinations, or organizations, of some particular portions of matter.—Should the materialist not find these positions as tangible as he could desire, he may conclude, in support of his theory, that God may have superadded a faculty or quality of thinking to some systems of matter.

The soul cannot be matter, or according to the first supposition, all matter must think, or thinking must be an inherent property in every particle of matter. To make all matter cogitative, is, however, contrary to all the apprehensions and knowledge we have of its nature. It cannot be true, unless our senses and faculties be contrived only to deceive us. We perceive not the least symptom of thought, sense, or knowledge, in our chairs, tables, bedsteads, carts, carriages, or mere atoms. They are without thought, feeling, or consciousness, and are utterly incapable of them. How ridiculous would a materialist appear, while preparing a treatise against the immateriality of the human mind, should he gravely state, in proof of his doctrine, that his paper, pen, and ink, were all thinking, as he was writing. His absurdity would be self-evident.—Why does the thinking principle, in man, reside in the head, and all the ministers of sensation make their report to something there, if all matter can apprehend and think? Were this the case there would be as much thought, sense, and understanding, in the heel, foot, hand, or in any other part of the body, as in the head. If all matter be cogitative, then thinking must be its essence and definition. By matter, we know, no more is meant than a substance extended and impenetrable to other matter. For this reason it cannot be necessary for matter to think. It may be matter without this property. As matter it cannot think: if it did, matter would not only continue to think always, in the future, but it must have thought always, in the past, ever since its commencement. There could be no intermission to its actual thinking, self-consciousness, volition, and judgment, essential to matter, every particle of it must have them: then, no system could have them. A system of material parts would be a system of things, or particles of matter, every one conscious, by itself, of its own existence and individuality, and consequently, thinking by itself. There could be no one act of self-consciousness or thought common to the whole. The human body is a system composed of atoms; but they, as individuated, do not think, for then every atom must be a seat of thought, and every human body must possess innumerable souls. The absurdity of this is sufficient for its own refutation.

The mind cannot be material, or otherwise thought may be induced by certain combinations, or modifications of some particular portions of matter; and that thinking principle, in man, would be resolved into a faculty resulting from mere organizations. In the nature of things it is entirely inconceivable and incredible that thought should arise from matter, however, modified.—Thinking cannot result from the size, figure, texture, or motion of matter. Bodies, by these alterations, only assume different shapes, magnitudes, qualities and action. Their identity is still the same. These different ideas of matter are perfectly contrary to that of thinking. There is no relation between them. The modifications of matter, however diversified, are so far from being principles or causes of thought and action, that they are themselves but effects, produced by the action of some other matter, being, or thing, upon it, and are only proofs of the passiveness, deadness, and utter incapacity of matter to think. Any distribution of matter or atoms could not stimulate thought. We may attenuate atoms, until imponderable and inappreciable, but we acquire no mental results. "Pulverize matter, give it all the forms of which it is susceptible, elevate it to its highest degree of attainment, make it vast or immense, moderate or small, luminous or obscure, opaque or transparent, there will never result anything but figures; not one single sentiment, not one single thought will ever be produced" by any or all of these respective combinations or divisions.

Point de Dute, Sept. 24.

GEO. JOHNSON.

Obituary Notice.

For the Wesleyan.

The late Mrs. Keillor, of Dorchester, N. B.

In the administration of the Lord's Supper, when the words are repeated by us, "We also bless thy holy name for all thy servants departed this life in thy faith and fear," our minds seem at once thrown, as it were, into the company of those who have arrived at the haven of eternal repose and rest. The lip of immutable truth hath declared, that "blessed are the dead who die in the Lord;" of those who are thus blessed, there shall be a large number of all nations, &c. Rev. vii. 9—but on such occasions as that to which I have alluded, our minds naturally advert to some in that heavenly association, with whom we ourselves were personally acquainted in this state of trial, and with whom we have run side by side in the Christian race—our thoughts may turn particularly to the individual, say a minister of the Gospel, who was made the instrument of bringing our own soul to God; arrested in the career of his usefulness, by the fiat of that Being, whose wisdom is inscrutable, he has been called to make one of the white-robed multitude "before the Throne,"—to hear the welcome plaudit of "Well done, good and faithful servant," where it may be supposed, he now feels more interested in the salvation of souls, than he ever did, while a watchman on the walls of Zion here below; and there also are those whom we have known, and to whose comfort it has been our privilege to minister, under severe and protracted suffering, and in nature's final hour, and whose exit from time to the mansions of bliss, we were permitted to witness. On such occasions of hallowed enjoyment, while celebrating the love of Christ, and contemplating the animating truth, that the family in heaven and earth are one, divided only by the narrow stream of death, we are forcibly reminded of all that we think to be implied in being with Christ, and seeing God. At such times we also renew our covenant engagement, "not to be slothful, but followers of those who through faith and patience inherit the promises."

These thoughts, at the present time, owe their origin to the circumstance of the death of an aged disciple, the late Mrs. KEILLOR, of Dorchester, in this County, a woman, who was greatly beloved for her many virtues. If it be true, that God is glorified in His people, and also that the righteous shall be had in everlasting remembrance, then is it our duty to exhibit such, as instances of God's power to save, as trophies of divine grace, even after they have passed to the world of spirits.

I would that it were in my power to furnish from under her own hands, some account of the gracious dealings of God with our late sister, during an unusually protracted life, but no record or diary of her experience can be found; and as those of her contemporaries with whom she was most intimate, were summoned away before her, a few recollections of my own, in addition to the fact, that "her praise was in all the Churches," will, it is probable, be all that will be published respecting her.

Mrs. Keillor was the relict of the late John Keillor, Esq., of Dorchester, in this County, and daughter of the late Mr. John Weldon, who emigrated to this Province from Yorkshire (Eng.) in the year 1774. Of her religious training we have no information, but as her parents were accredited members of the Wesleyan Church, Mrs. K. was, doubtless, brought up in the nurture and admonition of the Lord. At the early age of thirteen years, she gave satisfactory evidence of being the subject of very serious expressions, becoming at the same time a member of the Church—though possessing naturally one of the most amiable dispositions, yet was she fully sensible of the truth, that human nature is wholly depraved, and that the Holy Spirit in its regenerating influence, must produce a new creature in the person of every fallen descendant of Adam, ere real happiness can be obtained; and knowing also that the only medium of access to our offended Creator, is through the blood and righteousness of the Lord Jesus Christ, she at that early age sought and obtained the enjoyment of personal salvation—the assurance of her acceptance in the Beloved—she

"Fell on the atoning Lamb
And was saved by grace alone."

At that period in the history of these Provinces, the inhabitants were obliged to endure many privations. Meetings for public worship were few and far between—consequently the word of the Lord must have been, to every true believer, precious indeed, as is evident from the fact, that fifteen and even twenty miles were not considered too great a distance to be travelled, for the purpose of hearing the Gospel proclaimed, and enjoying the privilege of Christian communion. Valuable indeed were the ordinances of the Lord's House in the estimation of the young disciple—enjoying the fulfilment of the promise—"Whosoever two or three are gathered together in my name, there am I in the midst of them." She could adopt the language, "I have loved the habitation of thy house and the place where thy honour dwelleth: but the free and unrestrained intercourse with heaven, which closet devotion enabled her to enjoy, during "the consecrated hour of man in audience

with the Deity," proved her strong hold, and her principal source of encouragement amidst all the opposition with which she had to contend from the enemies of her soul.

My acquaintance with our departed friend was formed in the year 1822, the commencement of my itinerancy; at which time, and indeed through every subsequent year of her life, she was particularly distinguished for spirituality of mind; everything that related to the prosperity of the work of God, and to the extension of the Redeemer's kingdom, was evidently deeply interesting to her; but when her own personal salvation—the enjoyment of the spirit of adoption into the family of God, became the subject of conversation, a heavenly smile would irradiate her countenance, and she seemed not only ready, but ardently desirous of exclaiming, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul." Ps. lxxvi. 16.

All, of every denomination, who loved the Lord Jesus in sincerity, were indeed beloved by Mrs. Keillor; of such she said, "this people shall be my people; still she was, from principle, a thorough Wesleyan—it was my privilege to visit, and hold frequent conversations with our late sister, during the last eight years; and invariably have I been profited by so doing; it was clearly perceptible that the life she lived, was that of faith in the Son of God. I know not that I ever met with one who has furnished a more living, practical comment on the words "in every thing give thanks," than did she; her happy soul seemed continually surveying the mercies of God; and rising on the wings of holy contemplation, far above the trials of the present scene, she did indeed rejoice in hope of the glory which was to be revealed.

Upwards of seventy years was Mrs. Keillor a member of the Wesleyan Church, and regarded by all who had the pleasure of her acquaintance as a devoted Christian. As a wife, and a parent, she was truly exemplary—her children now rise up and call her blessed. As the wheels of life became weary in the performance of their revolutions, and it was evident that they must soon stand still, the promises of the Gospel became increasingly precious in the estimation of this saint; that one, especially, "My grace is sufficient for thee," was truly fulfilled in her experience during nature's final conflict; and on the 4th of June last, in her 85th year,

"She passed through death triumphant home."

"With songs let us follow her flight,
And mount with her spirit above;
Escap'd to the mansions of light,
And lodg'd in the Eden of love."

ALBERT DESBRIAY.
Sackville, N. B., Sept. 20, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, October 11, 1851.

SPECIAL MISSION OF METHODISM.

The middle of the eighteenth century was marked in Great Britain by that wonderful revival of religion denominated Methodism. The times called loudly for a movement of this nature. The masses of the people were sunk deeply in ignorance and brutality. The middle and upper classes were in general distinguished by a disregard for every thing bearing the semblance of devoted piety. The clergy of the Church of England, with but few exceptions, were strangers to the truth of God,—a great proportion of them were notorious pleasure-seekers, delighting to join in the revel and the chase, and, of course, were but ill qualified to have the cure of souls. Nor were the dissenting churches in a much better condition. Their ministers went not, indeed, to the extremes of worldly folly, for which the National clergy were so noted; but while the form of religion existed, its power was wanting;—there was but little of spiritual life, or of experimental Christianity. The wholesome teachings of Gospel truth were very rarely heard.—But in this season of moral dearth, the Lord mercifully made choice of the Wesleys and their coadjutors to lift up a standard in His name. These men, entertaining a profound respect for their Church, and entering upon its ministry with a conscientious desire to know and to do the will of Heaven, were wonderfully brought to see that with all their morality, benevolence, self-denial, and strict regard to religious duties, they were yet without God. Renouncing their fondly-cherished notions of self-righteousness, cordially embracing the doctrines of grace, and earnestly seeking after God, the Lord revealed himself in their heart, and by "the effectual working of His power," prepared them, as chosen instruments, for the great and arduous work of calling to repentance the Christian heathens of Great Britain, and of thundering an alarm in the ears of slumbering and godless

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