

Poetry

A Voice from Heaven.

"I shine in the light of God's
His likeness stamps my brow;
Thro' the shadows of death my feet have trod,
But I reign in glory now!"

Psychology, a Science.

In entering upon a discussion of this nature, it is necessary to employ exact terms and definitions. Science, strictly speaking, "is the comprehending and understanding of truths or facts," or, in short, knowledge. Psychology, then, is the science of the human soul, it is, indeed, in the highest sense, knowledge, since it has to do with the highest endowment of man, the soul, and enables him to understand its functions, to be cognizant of the laws of its being, and to distinguish between the diverse mental processes.

and the object attest by consciousness
the death of "soul" and cannot
be justified by analogies drawn by ma-
terial agents, "entirely"
The foregoing views are generally ad-
mitted by all philosophers, but there are
some who affirm that because of the vague-
ness and uncertainty of the highest mat-
ter, Psychology can never become a science,
but to refute this objection it is sufficient
to say that true science seeks to ascertain
not only the mathematical relations of phe-
nomena, but also its hidden causes, condi-
tions, and powers. The materialist school
of Philosophers contend that nothing can
exist in the universe but what has exten-
sion and sensible properties, and that all
the phenomena of the soul are referable to
a material substance as a basis or manifes-
tation. From the more ancient and grosser
theory, that the soul is only a highly eth-
erized form of matter, to the dictum of
this beforementioned stop of pseudo-origi-
nal investigations, the transition was easy
and gradual.

The question whether or not the brain is
the organ of the mind, in the sense that it
is the substance of which physical processes
are the functions, can certainly be answer-
ed in the affirmative, it is the sole medium
or organ of communication which the soul
employs in its intercourse with the materi-
al world.
Still another theory of the science of the
soul is presented by the associational Psy-
chology, among the leading advocates of
which are found Herbert Spencer and
John Stuart Mill. The principal features
of this system are:
1. That a psychical state is somewhat ana-
logous to a change of effect in a material
object, e. g. a simple impression, and sus-
tains no conscious relation to the "ego."
2. That every psychical state experi-
enced, tends to be reproduced in conjunc-
tion with its necessary concomitant.
3. That the reproduced state, unless rein-
forced by similar conditions is consid-
erably weaker than the original.
4. The more frequently the act is re-
produced the greater does its energy be-
come.

In accordance with these cardinal prin-
ciples, every activity of the mind, unless
occasioned by some new or original im-
pression, is vivified and strengthened in its
totality by this intrinsic tendency to recur-
rent action. The simplest acts of the soul
as imagination and memory, are but fa-
miliar illustrations of this theory, there be-
ing in memory a more or less perfect re-
production of the past. It is evident that
from a number of similar experiences, made
inseparable by repetition, may be educed a
belief in necessary truths or fundamental
relations, and it is urged by Mill, that to a
community which has believed certain
mathematical postulates or axioms, their
opposites would appear just as reasonable
and axiomatic, if trained under different
associations and circumstances. By this
theory the doctrine of separate faculties of
the soul is entirely dispensed with, and
they are considered to be but products or
results of this single law of association. In
the associational school, this great founda-
tional defect is chiefly noticeable, that it
does not distinguish between those activi-
ties of the soul, by which objects are pre-
pared for its consideration, and the activi-
ties performed by the soul when those ob-
jects are so presented.

The metaphysical or a priori Psychology
still remains to be noticed. This school
assumes that Psychology can become a
science only as presented through
some system of speculative philosophy,
which is first assumed to be true before
the study of the mind can be made truly
scientific.
In the natural order the study of meta-
physics should follow the study of the mind
for it is only by an analysis of the power
of cognition that we are able to discover
what it is to know, and especially to note
what are the objects and relations which
are essential to science. To pursue any
other order than this is to sap the founda-
tion of knowledge and is totally inconsis-
tent with the whole theory of speculative
philosophy. In a study of the principles
of any science, it is necessary to be free
from blind credulity on the one hand and
fanciful dogmatism on the other. That
Psychology is a science is true, since it has
to do with phenomena as valid and real as
any that occur in the material cosmos. To
comprehend the subtle connection between
soul and body is beyond the capacity of
human ken, but that the soul exists in
man is an intuition directly proceeding
from the infinite and eternal God.

Wherever humanity is found at its high-
est, religion has been the motive power.

Is Baptism a Cross?
forgive your transgressions." There is no
excuse for this. There is absolutely no
forgiveness for you if you do not forgive
for "not can forgive sins but God?"

He is addressing human infirmity, and is
referring to the natural, not the spiritual
man, to whom all Christian duty is a cross
—a self-denial. The duties of religion have
no charm for carnal man.
They need the new heart, the changed
nature, in order to understand and relish
the experiences incident to believers. But
to the child of God, born again of the
Holy Spirit, the duties of religion ought to
be so many delights. His uppermost feel-
ing should be, "What shall I render unto
the Lord for all his benefits toward me?"
God never designed the duties of the
Christian life to be irksome to the new na-
ture of the believer, but to be joyful ex-
pressions of the experiences of faith. The
baptismal act ought not to be conceived
for a moment by any Christian as a cross;
but should always be spoken of as a signifi-
cant privilege. It is the sign of an unsancti-
fied or superficial nature to regard it
otherwise. To follow Jesus into the typi-
cal tomb; in this way to express our death
to sin and resurrection to righteousness;
to be privileged thus to witness to God's
saving grace in rescuing us from death and
admitting us to life—all this seems to us
to be a most exalted honor, and should
only be surrounded with sentiments of
gratitude.

When we, for the first time, heard bap-
tism spoken of as a cross by a Baptist pas-
tor, we confess to a feeling of profound
sadness, and we felt there was a great in-
congruity between our own feelings and the
expression of our brother. Since then we
have never heard the allusion without con-
scious pain. It seems to us that baptism—
the first and significant duty of the young
convert—should only be surrounded with
thoughts and expressions indicative of su-
preme thankfulness to God. It should al-
ways be referred to as a rich and unspeak-
able privilege.

And let us not only in regard to this one
calling of the divine life, change our vo-
cabulary, but let us encircle all our religious
duties with the atmosphere of praise, joy,
and thanksgiving. We should throw
around them the halo of divine glory, and
think of them as expressions of gratitude
to our redeemer for his wonderful conde-
scension and pardoning love. Let us never
at a baptismal scene say:

Must Jesus bear the cross alone;
But rather:
How happy are they
Or,
Sweet the sign that thus reminds me,
Saviour, of thy love to me;
Sweetest still the love that binds me
In its deathless bonds to thee,
Oh, what pleasure,
Barred with my Lord to be!

A Barrier in the Way of Coming to
Christ
If there is something which you really
do not mean to do right about, some sin
which you have no real intention of giving
up,—it will be a fatal barrier. He forgives
all or none. If you are but willing his pre-
cious blood will cleanse you from all sin.
But he does not save by halves, and if there
is a sin knowingly kept back, then "ye are
yet in your sins," and "thou hast neither
part nor lot in this matter, for thy heart
is not right in the sight of God."
This may seem a very stern way of put-
ting it, but when such tremendous issues
hang upon it, is it not folly to shrink from
looking the matter straight in the face?
The Lord says, "First be reconciled to
thy brother, and then come and offer thy
gift."

This may be literally your case. Some
one may have somewhat against you,—an
old quarrel, or a fresh misunderstanding,—
and you are too proud to acknowledge
your fault, or your share of it; or you are
too timid, or even too idle to do. When
there are faults on both sides, it is pretty
often the one most in the fault who is the
least ready to forgive. Now, do look into
the matter, and see if you are in "love and
charity with all men." It is no use trying
to explain away your daily words, "For-
give us our trespasses, as we forgive them
that trespass against us," for Christ him-
self has explained and emphasized them.
He said, "But, if ye forgive not men
their trespasses, neither will your Father
forgive your transgressions."

He was blowing that day. He stopped writ-
ing being at a loss for a word. He clasped
his hands over his head and tilted his
chair back, while hesitating about the
word to be used. Just while he was doing
this the storm blew down a chimney and a
great mass of brick and mortar came tear-
ing through the roof and crushed the table
at which he had been writing. If he had
not leaned back in his chair just at that
moment he would have been killed instan-
tly.

Two Classes.

There are two classes of Christians—
those who live chiefly by emotion, and
those who live chiefly by faith. The first
class, those who live chiefly by emotion,
remind one of ships, that move by the out-
ward impulse of the wind operating upon
the sails. They are often at a dead cal-
m, often out of their course, and some-
times driven back.
The other class, those who live chiefly
by faith, remind one of the magnificent
steamers which cross the Atlantic, which
are moved by an interior and permanent
principle, and which, setting at defiance all
ordinary obstacles, advance steadily and
swiftly to their destination, through "calm
and storm, through cloud and sunshine."

Ministerial Coquette.

When we hear of a woman who has at-
tended numerous suitors to propose marriage
to her, we set her down as a heartless co-
quette, as it is so easy generally to save a
suitor the pain of a rejection by intimations
which a noble-minded woman will know
how to give.
There are ministerial coquettes who
show equal heartlessness, if we can judge
from the number of calls which they re-
ceive.

Paying Debts.

A curse and a blight will rest upon the
individual or the community that, without
stern and invincible necessity, evades the
payment of just debts. A loss of credit or
respectability, or prestige is the inevitable
result of such a course. When men, or a
community show a high and resolute pur-
pose to fulfill their obligations, it acts not
only on themselves, in inspiring hope and
leading to manly and noble actions, but it
awakens in all beholders a lively sympathy,
secures confidence and credit, and gains a
good name, which is more to be desired
than great riches.

Ko Tha Byu.

The name of the first convert to the religion
of Jesus among the Karens, was Ko Tha Byu.
He was baptized by Rev. George D. Boardman,
May 16, 1828. Recently a school building called
Ko Tha Byu Hall has been erected in Burmah
by Christiana Karens, and more than two hun-
dred pupils are there instructed. The written
language of these people was given to them by
our Baptist missionaries. But the point to
which we wish to call special attention is this:
The building was erected by the people them-
selves; they gave the money, and they gave it
with simplicity; they had no fairs or grab-
bags, no concerts, no suppers, no strawberry
festivals, and no machinery of any kind. They
simply put their hands in their pockets, drew
forth the cash, and put it into the treasury of
the Lord. What a lesson do we learn from this
example set by those who but yesterday were
heathen! Would it not be well for these hea-
thens to send a missionary to the United
States?—Christian Index.

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