"I shine in the light God His likeness stamps my brow Thro' the shadows of death my feet have trod

But I reign in glory now ! ' (Rev. xxi. 23; 1 John iii. 2; 1 Cor. xv. 55; Rev

No minying heart is here. No keen and throbbing pain

Hath roll'ed and left its stain. (Matt. xxvi. 38; Job xxxiii. 16; Rev. xxi.

"I have found the joys of Heaven, I am one of the sainted band; To my head a crown of gold is given, And a harp is in my hand!" (Isa. xxxv. 10: Heb. xii. 22; 1 Peter v. 24; Rev

"I have learned the song they sing. Whom Jesus hath set free; And the glorious hills of Heaven resound, With my new-born melody!"

(Isa. xxxviii. 20; John viii. 36; Isa. lx. 18; Rev

"No sin-no grief-no pain, Safe in my happy home! My fears all fled-my doubts all slain, My hour of triumph come !"

(Isa. xxv. 8; John xiv. 2; Acts vii. 55; Rom viii. 57.)

"Of friends of mortal years, The trusted and the true; Ye are walking still in the vale of tears, But I wait to welcome you." (Prov. xvii. 17; I John i. 7; Heb. x. 36; Luke

"Do I forget? Oh,-no! For memory's golden chain, Still binds my heart to yours below. Till we meet and touch again."

(Mal. iii. 16: 2 Feter i. 15:1 John iv. 7:-1 Thes.

"Each link is strong and bright And loves electric flame, Flows freely down like a river of light: To the house from whence I came." (John i. 51; Daniel ix. 21: Rev. xxii. 1; f John

·· Do ye mourn when another star-Shines out from the the glittering sky? Do ye weep when the raging voice of war, And the storm of conflict die?"

(1 Cor. xv. 41; Daniel xii. 3; Deut. xxxii. 1 Mark iv. 39.)

"Then why should your tears run down? And your hearts be sorely riven? For another gem in the Saviour's crown, And another star in Heaven!"

(Luke viii. 52; Prov. xiv. 10; Isa. 1xii. 3; Luke xxiii. 43.)

Psychology, a Science.

In entering upon a discussion of this na ture, 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 hu man 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

The terms sout and spirit are usually supposed to be synonymous, but there is distinct and an essential difference between the two; the term "soul" is applied to an entity that, at some time, has been connected with a material organization, while "spirit," on the contrary, is applied to a least that never has had any such denoted.

The metaphysical or a priori Psycholobeing that never has had any such connec-

Psychology, as a science, should always be distinguished from Physiology and An thropology. Physiology treats of man as an animated existence, describes the separate organs of his body, and interprets the laws that govern their individual functions, while Anthropology treats of man as unit,-body and soul, describes the various changes in his appearance resulting from temperment, race, sex, and age, and as affected by climate, employment and different degrees of civilization. Psychology, as a science has to deal with phenomena apprehended by consciousness, while the phenomena of Physiology are discerned by the senses. Physiology and Psychology, with reference to their functions, are very intimately associated, and the facts derived primarly from consciousness, with which Psychology has to do.

Physcology seeks to interpret and explain, according to the fixed and unalterable laws of organic life. Hence the utter-comprehend the subtle connection between ance of the old Roman, " Scientia est potentia," derives peculiar force and mean-human ken, but that the soul exists in ing when applied to Psychology, a science man is an intuition directly proceeding whose especial province is to analyze and from the infinite and eternal God. subject to careful scrutiny the phenomena of the soul-that supreme endowment of man, the highest type of sentient beings.

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mitted by all philosophers, but there are of Philosophers contend that nothing can exist in the universe but what has extension 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 this beforementioned stop of pseudo-original investigations, the transition was easy ing should be, "What shall I render unto ly. and gradual.

The question whether or not the brain is the organ of the mind, in the sense that i 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

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 of landaciacione to

That a psychical state is somewhat and logus to a change or effect in a material object, ick a simple impression, and sustains 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 re-

ably weaker than the original. 4. The more frequently the act is re produced the greater does its energy become.

In accordance with these cardinal prin ciples, every activity of the mind, unless occasioned by some new or original impression, is vivified and strenghened in its totality by this intrinsic tendency to recurrent action. The simplest acts of the soul as immagination and memory, are but familiar 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 mathmatical 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 founds tional defect is chiefly noticable, that it does not distinguish between those activities of the soul, by which objects are prepared for its consideration, and the activicies performed by the soul when those ob-

gy still remains to be noticed. This school assumes that Psychology can become a science only as presented though some system of speculative philosophy, cious blood will cleanse you from all sin. 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 metaphysics 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 foundation of knowledge and is totally inconsistent 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 soul and body is beyond the capacity of

RE sid ad deemdo a to memdel W. CoB.

Wherever humanity is found at its high-Again, Psychology is an inductive science est, religion has been the motive power.

experiencing a change of heart. We have not heard the cross of Baptism. some who affirm that because of the vague- allusion to it in this fashion as an exceptionnews and Suncertainth of the Thopest-matter, at mode of speech, but it is rather an ordin H Some years ago a Mod winen from New Psychology can never become a science, nary method of allusion. We regard this Haven was on a visit to Boston one winter. but to refute this objection it is sufficient as both very unfortunate and very unscrip- He was stopping at the Malborough Hotel, to say that true soience seed stoll scenain tural. [When Just's tells us/to . Henyour, and sitting in his from writing a lecture he ot only the mathmatical relations of phe- selves, take up our cross and follow him," was going to deliver. A very severe nomena, but also its hidden causes, condi- he is addressing human infirmity, and is was blowing that day. He stopped wri tions, and powers. The materialist school referring to the natural, not the spiritual ing being at a loss for a worder

no charm for carnal man.

the experiences incident to believers. But ing through the roof and crushed the table theory, that the soul is only a highly ether- to the child of God, born again of the at which he had been writing in If he had ialized form of matter, to the dictum of Holy Spirit, the duties of religion ought to not leaned back in his chair just at that be so many delights. His uppermost feel moment he would have been killed instant. the Lord for all his benefits toward me?" God never designed the duties of the lean back at that moment and so to save Christian life to be irksome to the new nathis life? In a world where God is always ture of the believer, but to be joyful ex- present everywhere, there can be not such pressions of the experiences of faith. The thing as accident or chance to the children baptismal act ought not to be conceived of God. The was perhaps one of the infinisfor a moment by any Christian as, a cross; but should always be spoken of as a significant privilege. It is the sign of an unsanctified or superficial nature to regard it otherwise. To follow Jesus into the typical 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 as to life ; all this seems to us to be a most exalted honor, and should only be surrounded with sentuments of

When we, for the first time, heard baptism spoken of as a cross by a Baptist pastor, we confess to a feeling of profound sadness, and we felt there was a great in inforced by similar conditions is consider- 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 baptismthe first and significant duty of the young convert-should only be surrounded with thoughts and expressions indicative of supreme thankfulness to God. It should always be referred to as a rich and unspeakable privilege.

cabulry, 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 condescension and pardoning love. Let us never at a baptismal scene sing:

Must Jesus bear the cross alone; But rather:

How happy are they

Sweet the sign that thus reminds me, Saviour, of thy love to me;

Sweeter still the love that binds me In its deathless bonds to thee, Oh, what pleasure, Buried with my Lord to be! Broughton and Correllarius, and

trere among the most relebrated Hebr A Barrier in the Way of Coming f imparting he strict. and then advan evond them to still grander attainment

If there is something which you really do not mean do night 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-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 putting it; but when such tremendeous 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 they tion to study ... first, suring the six".

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 nien." It is no use trying to explain away your daily words, "Forgive 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 trespassed, neither will your Father

man, to whom all Christian duty is a cross his hands over his head and tilted his a self-denial. The duties of religion have chair back, while hesitating about the word to be used. Just while he was doing YADREDAY TRIVE OF DESIGN OF DESIGN OF THE LITTLE OF THE LIT They need the new heart, the changed this the storm blew down a chimney and a nature, in order to understand and relish great mass of brick and mortal came tearbooks, few French Libraries which

> What was it which led this minister to tering angels who led him to the back his Jerusalem. Leffield by save sith bar rich the most interesting object is the cele Rosetta Stone, which has three inscription of the same will be the decipied of the same will be the decipied of the same will be the same will

> 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 calm. often out of their course, and sometimes 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 al-And let us not only in regard to this one lowed numerous suitors to propose marriage calling of the divine life, change our wo to her, we set her down as a heartless couette, as it is so eesy generally to save a suitor the pain of a rejection by intimations which a noble-minded woman will knew of Mary Queen of Scots; the evigod work

There are ministerial coquettes who show equal heartlessness, if we can judge from the number of calls which they rewritten on the eve of the battle and the famous Magua Charts of King Joh

dated at Runnymede. A joing Palve joining contains George III. s incary.

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, of respectability, of prestige is the inevitable result of such a course. When men, or a community show a high and resolute purpose 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. and reached by a long corridor, is

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 Rov. Geroge D. Boardman, May 16, 1828. Recently a school building called Ko Tha Byu Hall has been erected in Burman by Christian Karens, and more than two hundred pupils are there instructed. The written language of these people was given to them by our Baptist missionaries. But the point to the No. 19 & 21 WATER STREET The building was erected by the people their selves; they gave the money, and they gave it with simplicity; they had no fairs nor grab-bags, no concerts, no suppers, no strawberry festivals, and no machinery of any kind. They simply put their hands in their peckets, drew forth the cash, and put it hato 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 heathens to send a missionary to the United States?—Christian Index.

W. W. MCFETERS. arolad

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