

Our Contributors.

"SPIRITUAL HEALING."

Is the new phrase of those who, while discarding the vagaries of Mrs. Eddy, still hold to the power of mind over mind, and believe in mind as mind having a recuperative force. All this is not new, but a very old "ism." Occultism in its many forms is a fascinating subject, and for ages has abounded in the east, especially in India. The Thibet mountains have the credit for very remarkable revelations, just as some remarkable "patent medicine" every now and then comes along, the supposed concoction of the red man of the far west. Very wonderful the discoveries of those red men! And, very wonderful all the marvellous things of Madame Balatawasky, with her theosophy of the Thibet mountains. But, today, through the Psychical Research Society of London, the chaff and the wheat are pretty well sifted. And when we get the wheat we have that which we should expect from the nature of things. The value is something as testimony to spiritual influences and powers; but that is one thing, and the formation of Christian character another. Be it understood that the word spiritual is used in a general sense, as the opposite of material, and the thought is that of mind-power or spirit-power.

But, in regard to all these branches of knowledge, and such they are, one is forced to ask how do they stand in relation to the revealed will of Christ? The Master said: "Greater works than these shall ye do." Yet it is the lesser, and not the "greater," that are claimed to be witnesses and evidences of these new or old cults. Appeal is made to marvellous cures, and that by other than the use of ordinary or customary means, whereas the statement of our Lord points to other and much greater evidence, even to "fruits of the Spirit," in moral and spiritual character, after "the mind of Christ"—the new life in Christ, which is its own evidence. Here we have "the greater works." Marvels of grace, transcending in moment and meaning the marvels of physical healing. For, the supreme miracle is Christ, as the God-man, and His reproduction in these human lives. And if we have not in the end and purpose of all His "works" where can we find it? And if it is not in the highest and greatest, how can we be sure of that, mingled in our times with art and skill, not of necessity calling for Christly character? Nay! is it not in itself evidence of having "the secret of the Lord!"

Now, Christianity is spiritual healing and more, but, to make it depend upon physical cures, as evidence of its truth, is surely to mis-read and mis-understand it. Paul had a "thorn in the flesh." Whatever it may have been, he desired to be free from it. It was not removed, but "grace" was given both to endure and to make it a means of grace. The burden magnified the grace of God.

Some of the brightest and best of "the saints" have been almost life-long sufferers; and through suffering, never welcome for its own sake, have found the secret places of the Lord, and been

"fed with the finest of wheat, and honey out of the rock." And they have given to a world testimonies of the sustaining, keeping-grace of God, the most precious treasures of Christian experience. Without doubt they have shared the highest joys and the highest bliss of the Christian life, because most fully surrendered to its claims. Welcoming suffering to do His will, "who for the joy set before Him endured the cross," and in the furnace delighting in "the fine gold" of His gracious image. The cross our glory is of suffering-love. Suffering hath many forms, but His sake makes all glorious. Every form of life has its own price and delights. The best life is in and by the cross. Eternity is in it, eternity is on it, and the real spiritual healing is of that eternity. The one safe, sure, sign and test of all knowledge concerning "the life," is just simply the marks of the cross. S.

RELIGION IN THE SCHOOLS.

[The following synoptical report of a sermon by Rev. E. Crowell was taken from the Yarmouth, N. S., *Times*:]

Rev. Edwin Crowell preached an interesting sermon in the Free Baptist church Sunday evening from the text "Take fast hold of instruction; let her not go, keep her for she is thy life." Starting from the premises that education was simply training a man to be more efficient in life, he reached by logical steps, the conclusion that religion being the greatest aid to such efficiency, should be taught in the public schools. Public school banners should be inscribed with the words Knowledge, Culture, Morality. Knowledge was the mere gathering of facts, culture the awakening and training of the thought power, and morality the life principle. The home, the Sunday school and the school were the three places where instruction should be given. The home had the first and earliest opportunity—the one with which no outside influence could interfere, and whose importance could not be over-estimated. The Sunday-school had only half an hour a week, but the school had from 25 to 30 hours a week in which to inculcate morals as well as knowledge. Protestants might learn a lesson from Roman Catholics in this respect. They inculcate the great truths of their religion in their schools. The question would naturally be asked, how much and when should such instruction be given? Should it include doctrine? There was no need for doctrine teaching at all. The best expression of morality yet formulated was to be found in the ten commandments and the golden rule. These were the truths that should be taught daily in the public schools. The opportunity for such teaching came to the wise teacher through the simplest happenings. The whittling or otherwise marring of school furniture or buildings instead of being merely an offence meriting punishment, might be made an occasion for teaching the rights of others; the recognition of the interest of the public in the preservation of public property, and that if punishment ensued it was as a natural consequence of the offence, not merely as a retaliatory measure. It was a lesson in morals to get the school on the side of law, and not, by injudicious administering of punishment, to create a sympathy for wrong-doing and wrong-doers. In the earliest stages the teaching of morals should consist in developing the child's intuition of God, then came the recognition of the fatherhood of God and the brotherhood of man,

the recognition of sin and knowledge of the way of escape from its full consequences. The inculcation of a high standard of honor, of truth, of justice, should be part of every teacher's duty.

The free public school system was still on trial, and the preacher was not wholly satisfied with the results from a moral standpoint. He referred to the increase of perjury in our courts, which some had attributed to the Scott Act, but which he felt was due rather to the laxity in moral instruction in our schools. It was not among the men brought up under the old regime with proper respect for moral obligations, but chiefly among those of a later generation who had grown up under the modern indifference to moral teaching that perjury was found. Religious or moral instruction led to refinement, to culture, to sobriety, truth and purity of life. And if in the impressionable years of life, a child was not to get lessons in these great principles in the school-room, where in after life could they be instilled with equal effect. The value of education lay in the increase of efficiency it gave a man to live his whole life, and unless it greatly increased this efficiency the education was necessarily a failure. A full knowledge of man's relations to God and his fellowman could only be gained through the study of the Bible, and established the fact that religious or moral instruction in our public schools was a necessity if the education there provided was to be such as to develop the efficiency of each individual.

RURSA'S COSTLY RELIGION.

The Russo-Greek church makes as much of canonization and relics as the Roman Catholic. Ceremonies of canonization of St. Seraphim are about to take place at the monastery at Saroff. This is several miles from the village of that name, and the village itself is forty miles from the nearest railway station. The imperial family and court—with innumerable officials and countless multitudes of pilgrims—will appear there. Temporary barracks have been erected to shelter the more distinguished guests, but the majority of the pilgrims will sleep in stables and in the open air. Such pilgrimages are among the most remarkable spectacles afforded by Russian life. Those who cannot go to Russia, but do go to the Holy Land, if at the right time, may see them there by thousands, travelling like tramps, except that they carry their bedding and food with them. The Russian government appropriates large sums to take care of them in Jerusalem. This Seraphim was a hermit of renown. The Holy Synod has issued a statement that it regards the "appearance of a new miraculous intercessor as a renewal of heaven's blessing upon the government of our most exalted monarch, who labors unceasingly for the welfare of the orthodox Russian people and embraces in his royal love and care all of his true subjects of every class and condition." After five days of religious exercises the relics of St. Seraphim will be exposed for adoration. They are installed in a silver casket beneath a silver baldachin. The emperor pays all the expense from his private purse, and on the act of canonization he wrote, "Read with feelings of genuine pleasure and deep emotion." A cablegram says: "All the pomp and munificence of the Eastern Church (greater than anything on earth) with its most impressive and elaborate ceremonies, its imposing procession, and its solemn liturgies, will be employed." —*The Advocate*.

It is reported that the Russian government is taking all possible steps to repress Roman Catholicism and Roman Catholics in the province of Volhynia, on the border of Russian Poland. Polish Catholic schools are being closed, Catholics may not buy nor inherit real estate, and other oppressive laws have been introduced.

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