

that the elections were held at a time when people were unusually busy, especially in the agricultural and fishing districts, and they did not leave their pressing engagements to go to vote. It is also possible that many persons regarded the large majorities by which the contest was decided in 1878 as an indication of a sure victory at this time, and were consequently apathetic. A drenching rain storm which occurred shortly after noon, doubtless also dampened the ardor of many electors. Both parties must have suffered from this cause, but the party who were most energetic in polling their votes early probably suffered the least.

MENTAL GYMNASTICS.

Education of every kind may be said to possess two values—value as knowledge and value as discipline. Sometimes this distinction is so finely drawn as to present two antagonistic theories of education, each of which has a large following and is vehemently advocated. The first is the utilitarian idea, which claims that the sole object of education is to fit one for the battle of life—to give him a certain amount of technical skill, similar to the knowledge of some useful trade, which enables him to earn better wages and so rise in life. The second theory is that the grand aim and object of education should be to develop a man's mental nature—a mental gymnastic—it is more like an accomplishment which adds to the man's capacity for enjoyment, increases his resources for self-improvement and refines his sensibilities—and the practical use to which he may apply his acquired strength and capacity is quite a matter of indifference.

Perhaps the true theory of education may be found somewhere midway between these two extremes. Even those who hold that utility is not the chief end or an infallible criterion cannot deny that it is one test and an important test of the real value of an educational system, and those who maintain that the grand aim of education is to develop a man, need not eschew the useful as a means of development. A man's muscles may certainly be developed by chopping or sawing wood as well as by swinging dumb-bells or Indian-clubs. On this principle it may perhaps be regarded as a criterion in elementary education at least, that mental discipline should always be sought by means of those studies or exercises that are likely to be most practically useful to the pupil in after life. The introduction of industrial drawing which has become a marked feature in Dr. Rand's course of instruction in the Common Schools of New Brunswick, has in this respect been an important step in advance of the time honored three R. course. He has infused life and interest into the old system of dry bones which cannot fail to awaken the enthusiasm of the young people and promises good results.

But we have observed of late a tendency to over do the "practical" reforms in our methods, especially in connection with higher education. It is sometimes assumed that technical training is not only all that is needed, but all that is admissible in the educational system, and that all which cannot be deemed practical is a waste of time and money. Imbued with this idea we see that the students attending Universities in France have lately made a public demonstration. They demand that modern languages shall be substituted for studies in the Latin and Greek classics. It is a suggestive fact that educated men and leading educationalists are but rarely found participating in these periodical demonstrations in favor of pure utilitarianism—the weight of their testimony is in the opposite direction.

In our view, the young man who has taken the full course in the arts and sciences at any of our colleges is very far from having completed his education. He is then only in fact ready to begin the practical duties of life. If he has improved his opportunities and exercised his mind by severe studies, and developed his mental powers by elucidating difficult problems, he has been taught to think, to methodize what he learns, to digest what he reads, and he will have acquired the magic power by which he can secure

to himself an unlimited supply of what he wants. Just as a man who had hardened and developed his muscles by a course of dumb-bells, could do a better day's work at the forge or on the farm, than one whose muscles were flabby; so one who has strengthened his mental grip by severe discipline can, other things being equal, far outstrip in learning a trade or a profession, one who has untrained faculties. There is a sense, therefore, in which studies not apparently "practical" are of great practical value, and tried even by the test of utility, the study of the classics, of the higher mathematics, and other disciplinary branches is found to return full value for the time and effort spent on them. The standard of utility needs to be applied intelligently or it is altogether a false criterion in education.

From the *London School Master*, June 3rd: "Long live the King of Spain! Such was no doubt the enthusiastic outburst of the congress of Spanish teachers which assembled at Madrid on Sunday last. Education like love, seems more and more to level all ranks, and lay the shepherd's crook beside the sceptre." When royalty itself comes down among the school-masters and gives them cheering words of comfort, there is cause for gratification to every member of the teaching profession. The congress of Spanish teachers was honoured by the presence of the King and the whole of his diplomatic body. His Majesty referred in kindly terms to the tutors of his own early days, and expressed his determination to raise the standard of instruction as high in Spain as that of other European nations. His object is to secure the best interests of his people, since a nation which desired liberty must render itself worthy to obtain and preserve it." The King of Spain has set a royal example which we may in due time look for imitation in other countries where teachers gather themselves together in educational discussions.

Review of Books.

THE WAY OF LIFE: by Charles Hodge, D. D., of Princeton Theological Seminary, U. S.

This little volume of 328 pages published by the London Religious Tract Society is sold by the British American Tract Society, 133 Granville Street, Halifax. Price 28 cents. A copy has been handed to us by the Manager of the latter Society, with a request to notice it in our pages. This we are pleased to do, seeing that one portion of it was referred to, to some extent a week or two since in our columns.

The work was prepared at the request of the American Sunday School Union for the purpose of answering the important question, "Are the Scriptures really a revelation from God? If they are, what doctrines do they teach? and what influence should those doctrines exert on our heart and life?" The examination we have been able to give to it, leads us to the conclusion that on the great doctrines of the gospel it is remarkably clear, and yet concise, and of great value to place in the hands of an enquirer after truth or one seeking "the way of life." In the chapter on "Profession of Religion," and the portion relating to Baptism and the Lord's Supper, there are some terms and forms of expression used that are more familiar to Presbyterians than to Baptists, such as "seal," "sacrament" &c., and yet there is nothing in the work teaching infant baptism or sprinkling as a substitute for baptism. On the other hand there are some points insisted on which belong, only and especially to those who demand a personal profession of faith in Christ before partaking of either Baptism, or the Lord's Supper. Indeed Believer's Baptism and Immersion might be more clearly understood as held by the writer than what is substituted for them by Dr. Hodge and his brethren. For instance, at page 238 the author says, "If a Christian is one who obeys Christ, and if obedience includes those external acts which involve this public acknowledgment of him, then no man can be a Christian who does not make this acknowledgment." Again, to confess Christ . . . is to profess our allegiance to him as our Lord and Saviour. This confession must be public; it must be made before men; it must be made with the mouth, and not left to be inferred from the conduct," and again, "That baptism and the Lord's Supper, whatever other important ends they may be intended to serve, were appointed as a mode of publicly professing our faith in the gospel, is clearly taught in the Bible."

The terms sacrament, sacramental host, seal &c., are of doubtful value,

and rather darken the subject than remove the darkness from it. Again on page 268 Dr. H. says, "It is not the prerogative of the church to judge the heart; she must receive all who have the external qualifications which the Scriptures require." How can a Pedobaptist understand such language we are at a loss to comprehend.

The evident teaching of the book on baptism is in our view far more in accordance with its being for believers only, than that infants can be regarded as proper subjects of the ordinance. The mode of baptism is not at all referred to, and we might as well suppose that the author believes that immersion is necessary, as that it might be performed by sprinkling or pouring. On the whole, then with these reservations, we commend the book to enquirers and to general acceptance, and we hope it may be sold by hundreds.

A RELIGIOUS PAPER.—A prominent clergyman, after enumerating the variety of valuable matter usually found in a religious weekly paper, closes with the following remarks:—"I suppose some Christian families feel that the price of a good religious paper is more than they are able to pay. But the value of such a paper, when taken and read, is above all price in money. The cost at the most is only five cents a week. There are many mothers who so prize the assistance of such a paper in the education of their families, that they would sooner wear one hat less a year than dispense with it. There are fathers who would buy a coat cheaper by the cost of the paper rather than be deprived of its blessing. So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not at all among the luxuries but necessities of my table. And I am sure that where it is taken and read, and not laid upon the shelf to stay there, it will be an invaluable educator of both the home and the church, into that life which we live by faith of the Son of God."

SHOW YOUR COLORS: or a story of Boston life by Justin D. Fulton, D. D., American Baptist Publication Society, Philadelphia, pp. 209. Price \$1.00.

Dr. Fulton has here presented a condition of society not often made the subject of a story book. It shows the conversion of Arthur Chester, the son of a Unitarian clergyman, and his course of life while a student; how he showed his colors and was the means of the conversion of a number of his friends who were in circumstances of affluence and of cultured minds. We remember, when Dr. Fulton was on a visit to Nova Scotia some years since, we invited him to come and visit Halifax. He replied, he did not come to see our cities but our men, and he had met them in our Convention and was satisfied, without coming to Halifax. He thought more of men than of cities. This book shows that Dr. Fulton does not look for the architecture, the display and gorgeousness in building, but for the grand exposition of Christian character as seen in men and women. This story of his exhibits such developments and, like many other stories, ends in a happy marriage.

A PECULIAR PEOPLE: by R. E. Melvin. A pamphlet of 82 pages, published at the Baptist Book House, Memphis, Tennessee.

It claims that Baptists are the "peculiar people" referred to by the Apostle Peter in the 2nd chapter of his first epistle, and are the only people that can successfully antagonize infidelity and popery. They alone being free from the foundation on which the papacy rests—infant baptism. He concludes "I hope some of our orators, who are orators, will catch the inspiration of the theme, and press it in all its grandeur on the young Baptists of the nineteenth century, as the sublimity of the subject demands."

WHAT IS CONSCIENCE? Have you a good conscience? by J. R. Graves, L. L. D., pp. 37.

This is from the same Baptist Book House. The writer is one of the most bold, definite and clear-cutting logical Baptist writers living. He here examines the statement of the Apostle Paul—"We trust we have a good conscience"—and that of Peter, "Baptism—the answer of a good conscience"—and deduces from them, "That every man is responsible to God for the sort of conscience he has, and that it is his duty to possess a conscience that approves of and prompts obedience to every requirement of God's Word."

"And therefore before any one can be scripturally baptized, he must enlighten his conscience by God's Word, so that his conscience will approve of it alone, and impel its possessor to obey all its requirements towards God."

"And that no one has a right to attempt to worship God independent of, or contrary to the express teachings of His word."

The Baptist Book House, of Memphis, Tenn., have engaged Rev. R. A. Venable, pastor of the First Baptist Church, to write them a Tract on "The Origin of Sprinkling for Baptism"

Bro. Venable is a graduate of Clinton college, a ripe scholar, hard student, and a man fully able to treat the subject in a critical and masterly manner. The Tract will contain about Fifty pages, 16mo., and will be sent, postpaid, for 10 cents. Orders will be received now, and filled as soon as published.

Address
GRAVES & MAHAFFY,
Memphis, Tenn.

LITTLE'S LIVING AGE.—The numbers of *The Living Age* for the 10th and 17th of June, contain the articles: Jonathan Swift; The Arcady of our grandfathers; Marcus Aurelius Antoninus: The last King of Tahiti; A Visit to the Queen of Burmah; and Charles Lamb and his Friends; A la mode in 1800; 'Poor White Trash'; and The Convent of Monte Oliveto, near Siena; The Next World, and in Memoriam—Dr. John Brown, Ice-making in India, and The Pepsian library, Hebrew Translations.

For fifty-two numbers of sixty-six large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Three Mean Things.

Three mean things! What are they?

1. To publish over the neighbourhood the faults and petty trials of your own household. Not many will do this; yet there are a few weak enough and silly enough to do so mean a thing. Don't do it. You never gain anything by it. If your trials are greater than you can bear, make a confident of some trusted friend, tell it to him for his advice, and then seal your lips to all others.

2. To tell to outsiders the trials of the church. This should never be done. It is evil and only evil. It is like betraying a fort to an enemy by telling its weakness. It is treason against the cause. It exposes it to ridicule and contempt. Don't do it.

3. To tell the trials of your church to the brethren of other churches where you go to attend meeting, or to visit. This is often done. A brother from Rome goes over to Antioch to a quarterly meeting. He puts up with Bro. S. That evening, after listening to a sermon on evil-speaking, he keeps Bro. S. out till eleven o'clock, rehearsing to him all the trials in the church at Rome, dwelling at great length on the wrongs of those who have abused such a holy man as himself. Then perhaps Bro. S., out of Christian gratitude, gives him a detailed account of matters at Antioch, especially how very unjustly certain ones have treated so blameless a saint as himself!

Let all beware of such men. They are fire-brands, mischief-makers, themselves the origin and cause of the very trouble of which they complain. Let that brother move to Antioch, and he will soon have that church in trouble, just as he did the church at Rome, and just as he will do everywhere he goes. He must be a mean man, for he is engaged in mean business; for none but a mean man would do such mean work.—*Review & Herald.*

Notices.

The Baptist Associations, 1882.

N. S. EASTERN, at Pugwash, July 5th.
N. B. SOUTHERN, at St. George, Charlotte Co., June 13th.

N. B. WESTERN, at McKenzies Corner, Richmond, Carleton Co., Tuesday, June 27th.

N. B. EASTERN, at Havelock, Kings Co., Tuesday, July 11th.

PRINCE EDWARD ISLAND, at North River, July 1st.

THE BAPTIST CONVENTION OF THE MARITIME PROVINCES will meet with the Leinster Street Church, St. John, N. B., on Saturday, August 19th, at 10 o'clock, A. M.

CONVENTION FUNDS RECEIVED.
2nd Horton Church, Gasperaux, instalment.....\$57.68

Miss Sarah DeWolfe, Windsor, for Foreign Missions.....5 00

Onslow West Ch., 2nd instalment. 8 00

Bridgetown Church, instalment. 15 75

Pugwash Church, " 4 00

A Friend, Hampton, Annapolis Co., for Home Missions.....5 00

G. E. DAY.
Yarmouth, June 24th, 1882.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.
Halifax—North Church, Mrs. Clements.....\$11 65

M. R. SELDEN, Treasurer.
Halifax, June 21th, 1882.

N. S. EASTERN ASSOCIATION.

Delegates to the Nova Scotia Eastern Association, who go by the Intercolonial, and who pay full first class fare will be returned free.

The Halifax and Cape Breton Railway will return Delegates from the Eastern Association, who pay full first class fare on their way thither, on payment of one-half the usual rate.

We are hoping for a good representation from the churches and for a season of refreshing.

M. P. FREEMAN, Sec'y.

P. E. ISLAND ASSOCIATION.

Delegates and others coming to the P. E. Island Association, will ask at Boat or Train for excursion return for Baptist Association. Parties coming East on the P. E. I. Railway, will take ticket to Milton Station; those coming West, to Charlottetown. This return ticket together with a certificate of attendance, signed by the Secretary of the Association, will carry the holder back free of charge. Tickets good from June 30th, till July 5th, inclusive.

D. G. MACDONALD, Com.
NATHAN DAVIS.

N. S. EASTERN ASSOCIATION.

Persons expecting to attend the Eastern Association, at Pugwash, on the 8th July, are kindly requested to send their names to me, at least four days previous to the time of meeting. They will please state their means of travelling.

"Thompson" is the nearest Railway Station, when delegates from a distance may expect to meet some of their friends from Pugwash, on Friday, 7th July.

By request of the Church, H. BOOL.

Pugwash, May 26th, 1882.

THE P. E. ISLAND BAPTIST ASSOCIATION

Meets at North River, July 1st, at 10 o'clock, A. M. Delegates coming by railway or steamboat, are requested to forward their names to Francis Bain, Church Clerk, before June 20th. Also what time they expect to be in Charlottetown, so that conveyances may meet them.

As Clerk of Association I would refer the churches to the following resolution passed last year:—"That in future the churches be requested to send to this Association sufficient money to pay for as many copies of the Minutes as they want, at the rate of nine cents per copy."

C. C. BURGESS,
Clerk of Association.

North River, P. E. Island,
May 29th, 1882.

Mr. Dimock Archibald wishes to give notice to Sabbath School Superintendents and Teachers, that he will supply Baptist Catechisms, postage paid by mail, any number desired, on receipt of the Catalogue prices. Send money in Registered Letters Address
DIMOCK ARCHIBALD,
49 Agricola St., Halifax.

HALIFAX BAPTIST CHURCH DIRECTORY.

GRANVILLE STREET CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. Alex. McArthur. Sabbath School in the New Vestry Spring Garden Road at 2.45 P. M. Prayer-meetings in the same place on Wednesday and Bible studies on Friday evenings at 7.30.

NORTH BAPTIST CHURCH, GOTTINGEN STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. W. Manning. Sabbath School at 2.30 P. M. Prayer-meetings on Wednesday and Friday evenings at 7.30.

TABERNACLE, NORTH BRUNSWICK ST.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. F. Avery. Sabbath School at 2.30 P. M. Prayer-meetings on Tuesday and Friday evenings at 7.30.

DARTMOUTH BAPTIST CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Sabbath School at 3 P. M. Prayer-meeting on Wednesday evening at 7.30. Pastor Rev. E. J. Grant.

AFRICAN BAPTIST CHURCH, CORNWALLIS STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Sabbath School in the vestry at 3 P. M. Prayer-meetings on Wednesday and Friday evenings at 8 o'clock. Rev. H. H. Johnson, Pastor.

Acknowledgments.

The week following my closing sermon with the Nictaux Church, I had two surprise parties from Torbrook, joined by some of the friends on Bank's Mountain and the Plains. One on Tuesday spreading the tables bountifully and presenting us with many valuable gifts—silver table spoons, napkin rings, glassware, a silver cake basket, to which were attached gold and silver pieces and many other gifts. On Friday again a large party determining not to be outdone by the first, spread the tables sumptuously also presenting me with cloth for a whole suit. After which sister Eva Whelton gave me four dollars to get the trimmings, requesting me to get the suit made and hand the bill to her and she would pay it. I feel it my duty to publicly acknowledge and return thanks to these kind friends, ever praying that God may bless them temporally and spiritually.

W. J. BLAKENEY.

Nictaux, June 12, 1882.

THE HIGHEST AWARD.—That Puttner's Emulsion stands to-day higher and far ahead of any other compound of the kind, and is acknowledged by the profession to be the most reliable in the treatment of Wasting, Scrofulous, and Children's Diseases, and diseases of the Nervous System, where the brain is overworked, and the general system run down for the want of Phosphorus, which is the only Nerve Tonic.

Jan. 19. 6m.

NEW ADVERTISEMENTS.



TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth Day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately. Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first Day of June next, where printed forms of Tender can be obtained. A like class of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

For the Fenelon Falls work...\$1,000
Do. Buckhorn Rapids work... 500
Do. Burleigh Falls work... 1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the works at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
F. BRAUN, Secretary,
Department of Railways and Canals,
Ottawa, 22nd May, 1882.
June 7. till July 5.



Welland Canal.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY the Eleventh Day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY the Twenty-seventh Day of June next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that an accepted Bank Cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not however bind itself to accept the lowest or any tender.

By order,
F. BRAUN, Secretary,
Dept. of Railways and Canals,
Ottawa, 22nd May, 1882.
June 7. till 1st July.

CHURCH AND SCHOOL BELLS.



SIZES AND PRICES.
Diam. W't with Cost:
of yoke & of Bell.
Bell, frame & hang's
No. lbs.
9, 25 in. 230. \$25 00
10, 30 in. 340. 38 00
11, 30 in. 400. 50 00
12, 34 in. 730. 75 00
13, 38 in. 825. 130 00

RUMSEY & CO., Seneca Falls,
Oct. 4. 3m. N. Y., U. S. A.

MARITIME

BOOK & STATIONERY STORE

18 George St., Halifax.

SUNDAY SCHOOL LIBRARIES supplied. BAPTIST HYMNES always in stock. BOOK-MAILING AGENCY included, and the AMERICAN BAPTIST PUBLICATION SOCIETY'S BOOKS.

—JUST PUBLISHED—
LIFE OF ROBERT HALL, 85 Cents.
WILLIAM CAREY, Esq.
D. MACGREGOR.

May 17. 3m.

PRIVATE

Boarding House,

NO. 14 POPLAR GROVE.

Permanent or Transient Boarders can be accommodated with the comforts of a quiet home, near the central part of the city.

TERMS MODERATE.
A. M. PAYSON.

June 7.

AGENTS For the Pictorial Bible Commentary, 612 Pages, 475 Illustrations and Maps. WANTED. The best complete and comprehensive Commentary on the entire Scriptures (the Holy Bible) ever published. Price \$3.75. By W. H. HARRISON & Co., Publishers, Ontario.
Oct. 22. 1yr.