

THE LATE JUDGE JOHNSTON.

Rev. Dr. Crawley preached in the Presbyterian Church at Dartmouth on Sunday evening, an able sermon on the death of the late Judge Johnston. He took for his text 2 Sam. iii. 38: "Know ye not that there is a prince and a great man fallen this day in Israel." He illustrated his text by showing what constituted true greatness, and how a country was blessed by having men of high talent and cultivated mind, but when to this was joined exalted piety, the highest expectations were warranted and great good was conferred on the people.

He then gave a sketch of the Judge's life from his earliest days. His professional life commenced in Kentville, but he soon removed to Halifax and rapidly advanced in his practice until he became the leading legal mind in the province, which position he retained till he was made Judge in Equity.

On uniting with the Baptist body he devoted himself with others to secure for them educational advantages equal to those enjoyed by other denominations, and labored much in behalf of their institutions; and thus became the means of raising them to an honorable position. It is probable the discourse will be published.

The congregation was very large, crowding the commodious edifice belonging to the Presbyterians of Dartmouth.

REV. JAMES NEWCOMB,

died on Saturday last at Wolfville. His health had been much impaired for a number of years past, and for the last two or three years consumption had developed itself so as to prevent him from engaging in any public labors. He was ordained on the 1st of May 1849, at Hillsborough N. B., as pastor of the Church, (and at the same time the Rev. Patrick Duffy who is still residing in the same place, was ordained a Missionary in that church.)

His later field of usefulness, since his removal to this province, has been in the way of colportage. Whilst carrying the gospel in the printed form he did not neglect the gift that was in him, but embraced opportunities of lifting up the cross of Christ, often with power and much profit to those who heard him. We shall doubtless shortly have a fuller notice of his life and labors. We had the pleasure of personal acquaintance with our brother since he became afflicted, and knew him only as an earnest christian, ever seeking to serve the Master. Our departed brother has left one son who is pursuing his studies preparatory to the Christian Ministry. We tender our sympathy to the bereaved and sorrowing friends.

PROVERBS XXV. 25.—The electric Telegraph is commonly employed to bring information of disaster and death, sorrow and crime, but it is now being used to tell of life, of progress, and the reception of converts into Christ's kingdom. Joy should have as swift wings as sorrow, righteousness should go forth as the light, and truth as the brightness of the morning. Dr. Day with lightning speed, sends us the following pleasant words: "Brother McQuillin baptized nineteen, seven from one family, Brother Foster baptized three."

PROVINCIAL EDUCATIONAL CONVENTION.

The Annual Convention of this body held last week in this city was largely attended by Teachers from various parts of the Province. The first sitting was on Tuesday evening. There were three sittings on Wednesday and one on Thursday morning. Rev. G. M. Grant gave the opening address on Tuesday evening on the question "What can be done to improve Education in Nova Scotia?" He showed the condition of education all over the province as very unsatisfactory. He gave four particulars in which improvement is required—compulsory attendance,—higher salaries to teachers,—increased interest on the part of parents—the elevation of the social status of teachers. In elucidating these points Mr. Grant brought his wit and sarcasm into good play. He showed that Halifax stands in a most anomalous condition—having an irresponsible Board of Commissioners who may demand a tax of \$50,000 from the citizens without so much as by your leave.—"The only city in Great Britain, Canada or the United

States that is disfranchised in the highest of all its interests, the management of its own Educational affairs." Mr. Grant suggested that it would be far better to have five or six good Academies, than, as at present, 18 poor ones, in as many counties. Those at Yarmouth, Pictou and Horton, he regarded as the only ones worthy of the name. He advocated a diminution of the number of Inspectors and requiring in them higher qualifications, one of which was that they be taken from practical teachers,—by that means holding out a stimulus to men of ability to remain in the profession.

On Wednesday, Rev. C. B. Pitblado read an able paper on "Our School System. Other papers were presented by Mr. A. H. McKay, Mr. F. W. George and by a lady teacher (Miss Smith, of Pictou.)

Addresses were also delivered, after the appointed speakers, by Rev. Dr. Sawyer of Acadia College, Dr. Clay, Rev. Mr. Saunders, Mr. Musgrave, Mr. Parsons, J. S. Hutton, Mr. Higgins, Mr. Calkin and others.

An address was presented to Governor Archibald, congratulating him on his appointment to the Government of his native Province, and gratefully referring to his valuable services in connection with the establishment of the present system of Education. His Honor received the address most kindly and made a reply, assuring the Association of his continued interest in their cause, and sympathy with their calling, and his appreciation of the value of Education to the community.

The Association resolved unanimously that the mode of distributing the Provincial grant recently adopted is injudicious. They also came to the conclusion that it ought to be enacted that all children from 6 to 13 years of age should be compelled to attend school at least 5 months in the year; that the number of Academies ought to be reduced to 3 or 4 with a proper staff of teachers; the number of Inspectors reduced to 7, and these officers selected from the teaching profession; and that examination for grade B licenses should in future be discontinued, and teachers, male and female paid the same amount of provincial money according to the class of license held.

The Rev. G. M. Grant, the Rev. C. B. Pitblado, the Rev. Dr. Clay, and J. F. L. Parsons, Esq., were elected Honorary Members.

The following officers were elected for the ensuing year:

President.—A. H. McKay, Principal of the Pictou Academy.

Vice-Presidents.—F. W. George, Pictou; J. W. Elderkin, Yarmouth; Secretary and Treasurer.—James A. McCabe, Normal School, Truro.

Executive Committee of five—Mr. McKay, of Dartmouth; Principal, Higgins, Horton Academy; R. J. Wilson, Halifax; Miss Miller and Miss Archibald, of Brunswick Street School, Halifax.

McALPINE'S DOMINION BUSINESS CLASSIFIED DIRECTORY, 1873-74.—This is a large volume of 1104 pages and contains a classified list of all the business men of all the provinces in the Dominion, alphabetically arranged under the different professions. It is an invaluable publication to men of business, and indeed to every one. It also contains the names of all the government officials of the provinces and the office-bearers of the Dominion, and of all the civic and philanthropic institutions.

It has, at the beginning, a Historical Sketch: (abbreviated in part from an unpublished History of the Dominion of Canada in course of preparation by P. S. Hamilton.)

Mr. McAlpine is a man of enterprise. Knowing that John Lovell of Montreal lost so much, (it is said, \$16,000) by the publication of his Dominion Directory it needed some assurance to attempt to get up such a work as this. It is however on a different basis, yet equally valuable to that by Mr. Lovell, although not so bulky or expensive. As far as we have examined it we have found it correct in every particular.

We miss from our list of city exchanges that of our Episcopal brethren—the "Church Chronicle." Notice was given some weeks since of its intended departure, and of a transfer of its interests to the Toronto Church Herald, an ably conducted organ of the High Church party in Ontario. The Church Chronicle had been in existence about five years and has had able pens employed upon it, and yet, we believe, its proprietors have not only failed to receive remuneration for their labors,

but have been compelled also to shoulder the liabilities, and pocket (or unpocket) a large amount of losses. The want of support is not because there are not enough intelligent churchmen, alive to the advantages of a provincial organ to a religious community, and disposed to sustain a good Church paper, but because of the differences of opinion existing amongst the different sections of the Church of England in these provinces.

We have occasionally had to refer to what has appeared in its columns, and have met with respectful treatment. We were sorry to see on its last issue a misconstruction of the words of Rev. Dr. Landells and Mr. Spurgeon. We sympathize with our Church friends in their deprivation.

MAILMAN, THE WIFE MURDERER.

Since his trial, whatever else has occupied the tongues, and engaged the ears, of the people, there has always been something old or new—something false or true, about Mailman. A rumor, generally believed at one time, was, that, by means of a little saw carried to him in a loaf of bread or cake, he had well-nigh effected his escape. However, I believe the loaf had a little saw less than the rumor had. About the middle of December, he became quite sick, so that the services of a physician were required; and some feared "the rope" would lose its prey.

The day before that fixed for the Execution, the gallows was constructed; and eager numbers gathered around the death-engine to gaze with curious eye.

The Execution would be early, on Tuesday; so on Monday night there was an unceasing tread of travellers from far and near, passing through our town. From each quarter, the people came, company after company and gathered on the hill of gloom, and thronged the dark center.

That man who, with lying lips and blood-guilty soul, could face Judge, jury, and accusers, without flush or pallor, unshaking,—"his days are numbered"; when sounded in his ears the broken utterances of a weeping Judge—that terrible sentence—the death knell of his hopes, he could stifle emotion, and check the starting tear;—but now "the last bitter hour" has come. Poor Mailman! has not weakness entered into thy bones? thy strong limbs—do they not shake? that stout heart of thine—has not fear got hold upon it, and terror seized thy soul? Death in horrid form has fixed his eyes upon the man, and approaches him with terrible arms outstretched: a moment more, and he will seize the wretch, and drag him into Eternity. Monday morning he had "sucked" a dozen raw eggs; Monday evening he had taken an enormous meal, and on Tuesday morning he went with a hearty breakfast to the rope! His step was quick and steady; his form erect; his look calm, but solemn. He placed himself under the rope, and stood firm, with eye above the gazing thousands, or resting on them with composure. If he realized his awful position, it was with a fortitude that filled the stout-hearted with amazement. To the people, he had nothing to say, himself, but Rev. H. L. Owen read a few sentences expressive of the prisoner's feelings. Mr. Owen then offered a Prayer, in which the prisoner joined. After this, there was some shaking of hands, and a few Good-byes were said. And now the "white-cap" is drawn over his eyes, the rope is placed round his neck, and from amidst the living, the murderer is jerked into the air, and hangs dying. His neck is broken, and the struggle is brief.

Perhaps some young reader is anxious to have a description of the gallows. A long, heavy wooden lever, resting on a prison window-bar as its fulcrum, with heavy weights attached to the end inside the window, and a rope for the suspension of the culprit, hanging from the other end,—you didn't think it half so simple! Instead of remaining outside the jail-yard, the spectators crowded close round the spot where the prisoner stood. However, good order was maintained. There had been much guessing and disputing as to who would be sheriff's proxy; and not a few were surprised to see the sheriff himself manage the ropes, assisted by his son, and deputy, C. E. Kaulback, Esq. Our sheriff is a gentleman who has seen the vicissitudes of nearly eighty years, but never before had this painful duty devolved upon him.

Mailman's body was interred in a corner of the jail-yard, "in sure and certain hope of a resurrection to eternal life,—the funeral services being conducted by Rev. H. L. Owen, Rector.

A few hours previous to the Execution, in reply to questions put to him by Mr. Owen, Mailman said, "I'm truly sorry for my great crime, and I do sincerely repent." "I deserve to die for breaking the laws of my good God and my country; and I am willing to die." "I hope and believe God will forgive my sins, and save me." "I want to go to Heaven, because it's a holy place—a happy place—an everlasting place—a rich place—a place where there's plenty of everything." "In Heaven, my work will be, to serve the Lamb of God." "When I die, an angel for angels will take my soul, and show it to God, and then put it in Paradise."

I gather from the last reply, and the fact that, under the gallows, he followed Mr. Owen in repeating the prayer of the penitent thief, "Lord Jesus, remember me

when thou comest in Thy kingdom,"—that Mailman believed that his soul would be borne to Paradise (that land of Stoic spirits!), and remain there till "the Resurrection morn," unconscious of good or evil.

Judson.

Luzsburg, N. S., Jan. 1, 1873.

It is natural that there should be a large amount of interest felt by the public in one, who, being pronounced unfit to live, is doomed to suffer the death penalty. The details of Mailman's death are scarcely more satisfactory than was his life. The paper read by Rev. Mr. Owen is a strange compound, but only perhaps what might be expected from such a man. We can only hope that the wretched man, knowing what was before him, applied to the God of grace and mercy and obtained forgiveness for his fearful crime. We are informed by the daily press that he had seven or more clergymen with him in his cell the day before his execution, some of whom remained with him till midnight. A solemn lesson is taught us by this terrible retribution. Perhaps one of the best results that can follow such a sad spectacle, is that Christians should be more in earnest for the salvation of men, and seek to prevent its repetition by making known the gospel of Christ to all.

Rev. Timothy Harley formerly pastor of the Brussel Street Baptist Church in St. John, N. B., now of Savannah, Georgia, writes to the Christian Era of the 18th ult., what the editor calls "a private letter," but in which he makes public a change in his views on the communion question. While in St. John he had become partially convinced of the logical correctness of restricted communion. Now, he says:

"Except one thing, and the English Baptists are the truest Christians on God's earth. That one thing is their mistake on communion. I was for many years in decided favor of open communion, chiefly because of my spiritual surroundings in England, but having cast aside all environments, and considered the truth as it is in Jesus, I see that the baptized believer is the only authorized recipient of the body and blood of the Lord, as symbolized in the bread and wine of the true eucharist. The baptized church of Christ, in this nineteenth century, has a great, a grand work committed to its trust. Ritualism, Rationalism, Roman Catholicism, Paganism, and every other citadel of iniquity must fall; and the battle is the Lord's, and he will give the victory into our hands."

The Presbyterian Witness in noticing the political situation, and the rumors of last week, that there would soon be a dissolution of parliament, says:

"They (the new government) have hardly had time to make any enemies or disappoint any reasonable hopes. It is not likely that they could appeal to the country under more favourable circumstances. On the other hand, looking at the matter merely from the citizen's view-point, we should think it more satisfactory to at least explore thoroughly the Pacific Scandal before appealing to the country. Let us have the whole case before us, and then let us give our decision."

And yet the dissolution has come.

Our United States brethren are rejoicing over extensive revivals of religion in quite a number of places and are finding that commercial distress is not the greatest affliction that can befall a people, if it be a means of awakening men to the value of the true riches.

Dear Mr. Editor,—

Believing that a free expression and interchange of thought ought to be freely admitted among christian brethren, if our motives are pure, in cultivating Christian Union and practical godliness. This has induced me to pen a few thoughts for your valuable paper, should you think it worthy of a place in one of its columns. I have read the reports of our Home Missionaries, whose labours were spent principally among destitute churches where the people have been deprived of the gospel ministry and of attending to the ordinances of God's house, and no under shepherd to go in and out before them, and feed the flock. The sheep have become scattered. Now Mr. Editor, I am a Baptist in principle, and I trust also in practice, and I feel confident in saying that the Baptists as a people are less formal than some other denominations of christians, both in discipline and in church government; yet I have often thought that a great deal of lethargy and lukewarmness arises in many of our churches in not paying more strict attention to the ordinances of God's house. In administering the Lord's Supper, precept and example have been given by our blessed Lord, before he left this world. It is a symbol of his broken body and blood that was freely shed for his humble followers. Now according to the general practice of our denomination this rite cannot be performed except under the superintendence of an ordained minister. Now I would wish to pay every due deference to our

ministers and esteem them highly for their works' sake, but I cannot find in the Apostles' day that this rite was only performed by them; but the breaking of bread was a thing observed among the churches; and it appears that deacons were set apart and ordained by the apostles to take the oversight of the temporal affairs of the church; while they gave themselves continually to prayer and the ministry of the word. I am inclined to believe that it was a part of their duty to administer at the Lord's table. It appears they were men of faith, and great power was given them. Philip was authorized to baptize the Eunuch. They were chosen as men of true piety and chastity, duly qualified for the duties required of them in the churches. Now I would affectionately ask, why would it be improper in destitute churches, where they have no stated minister, to administer the sacred ordinances? Why should persons who feel desirous of living in close communion with their Lord and Master not be allowed to commune among themselves under the care of the Deacons? I hope I may not be thought too critical for advancing these views, nor yet altogether a novice. These are not views got up hastily, the writer, for a long time, has had this subject impressed upon his mind. Should you Mr. Editor, or any of your correspondents think them erroneous or calculated to lead to error, I should take it as a favour to be corrected, shown by God's Word, that I have been labouring under wrong impressions in these matters.

I do not feel myself too wise to be taught but feel a strong desire to be guided into truth. I would earnestly pray that we may be kept by God's power from error and be guided by his counsel; that we may be kept from mistakes in judgment and errors in faith and practice, and failures in the various departments of Christian duties. And I trust that we may have a good conscience, willing in all things to live honestly and to do just what God would have us do and go just when and where he shall direct. Now, Mr. Editor, as I do not profess to be a learned man and not being accustomed to write for the press, need make no apology for any errors in composition.

Hoping these few thoughts may be read with the same good feeling they are written in, I remain yours,

In Christian Bonds,
A CHURCH MEMBER.
Greenville, Dec. 16th, 1873.

Rev. Alvah Hovey, D. D., says:—

"The New Testament nowhere prescribes when or how often this ordinance is to be observed. It was, however, in all probability, observed more frequently by the Apostolic Church than it is by christians at the present day. Whether a more frequent observance of this rite is now desirable can only be determined by observation."

It was doubtless "observed among the churches" as our correspondent states; but those churches had their officers. The Bishop or Bishops and deacons and members were all present. No example can be found in the Scripture where the Lord's Supper was celebrated in the absence of a minister of the Word; but if any church now feels that it would be profitable in the absence of the minister to partake of the Lord's Supper, no Baptists, as far as we know, would regard it as scripturally irregular; although it is not the common practice among the churches.

It is probable that Philip, who baptized the Ethiopian, was one of the seven set apart at Jerusalem for the distribution of the moneys given for the common support of believers at that time. But Philip, one of the seven, was an Evangelist (Acts xxi. 8.) This was a special gift. God gave some prophets, some teachers, some evangelists, &c. Ephesians iv. 11. "Timothy was exhorted to do the work of an evangelist." 2 Timothy iv. 5. It is evident therefore that Philip was an evangelist as well as one of the seven deacons.

We would suggest that the small churches often suffer for the want of prayer in secret, and in public, from neglecting to assemble themselves together, and labouring earnestly to build each other up as believers in the faith. We think there is danger of weakness coming through these omissions, no less than that of the Lord's Supper.

SHORT HAND!

A Comprehensive, complete system given, by mail, in ten lessons, which will enable one, in a short time, to get along to good advantage. Invaluable, especially to Ministers and Lawyers. Terms: 35 cents (American money) for each lesson; each lesson paid for in advance, with privilege to stop any time, if dissatisfied. Give your address plain and in full.

Address, REV. C. H. WETHERBE, BROADALBIN, FULTON CO. New York.

Dec. 24. 2 ins.

CAUTION.

All persons are hereby cautioned against purchasing Note for \$75, given to Mr. Cohn by myself, as I have not received value for the same.

Notaux, Dec. 3, 1873.
Dec. 10. 4 ins.