

ye who would be valiant knights, but long for foemen suited to your steel. Strike hard and often, till these foes of Christ and men are driven from our doors. Let none forbear: for though the weak in faith may conquer, still no Christian grace will come amiss in those who cast these devils from the homes of men, and those who carry Christlike pity in their hearts may take the bread of life to hungry souls, and to the house thus swept and garnished, bring the Christ who saves from want for evermore.—N. Y. Ez. & Chron.

For the Christian Messenger.

THAT GRAND EFFORT.

Mr. Editor,—

Can you inform us—that is, the highly intelligent portion of the population who constitute the readers of the Christian Messenger—how near to completion is the endowment of Acadia College? Somebody is a little too quiet of late. A year ago, almost every number of your paper contained a lengthy subscription list obtained by the zealous brethren who volunteered to act as agents. But we have had no information for some time. Perhaps the money has been raised; but is it not a little like "hiding the lamp under a bushel," not to publish the fact? Why don't you give us the names of the donors. Who were marked off by that last scheme to give five thousand dollars a piece—three thousand—one thousand—five hundred—one hundred—and even down to a simple five? Why does not the Treasurer of the College publish his statement showing how much the ministers have given, and how much the laymen—what has been done by the New Brunswick, and what by the Nova Scotia, and what by the P. E. Island, agency? Many of us are curious to see the handsome amounts subscribed by the churches which have enjoyed the benefits of a ministry trained at Acadia College for they must be most anxious to repay as far as mere dollars can repay such a debt. And then, where individuals have been able to steer clear of that little snag upon which so many richly-laden barges stick, to wit, that it is detrimental to the development of benevolence in others, for one man to give largely—especially when this pretty philosophy has been transgressed again and again: when brethren with a noble disdain of what their neighbors did not do, have for the second, or it may be for the twentieth time come forward to the help of the Institution,—why, Mr. Editor, let us have their names. It will not hurt them, (for a man who has grace enough to give largely and repeatedly to Acadia College will not be seriously damaged by seeing his donations published), and it will do immense good in the way of example.

[Here I must protest against the cynical construction that I wish to see my own name in print—for no one who knows my real cognomen could suspect me of such a motive for the simple reasons, which I will confide to the Editor.]

Hitherto, in speaking of the College, I have always closed with a peroration but none occurring to me at present, I must close without that useful appendage, trusting that if spared I shall be able to construct one by next Convention.

Yours languidly,  
ACIER.

Home Missions.

We had the pleasure on Wednesday last of listening to Rev. Isaiah Wallace giving an account of his tour from Yarmouth along the Annapolis Valley to Windsor, on through Hants County, and across the country to Antigonish, thence to Hawkesbury, Baddeck, Mabou, and Margaree and on to North Sydney, Sydney, and the surrounding Mining districts on the southern coast. He stopped at several of these places for a longer or shorter time, long enough to ascertain what arrangements could be made for missionaries to supply them and the surrounding districts with the preaching of the gospel of Christ. In every place, he found the people anxious to do all in their power to secure the ministry of the Word, if it were but for a portion of the time, many giving pledges of considerable sums in aid of such labor. Returning across the Strait of Canso he visited other places adjacent and remained at some of them in Guysborough County, and in some gave an impetus to efforts to provide accommodations for public worship, specially at Isaac's Harbor, where

the people had, after using great exertions to build a meeting house, seen their work struck down by the recent great storm, and were much depressed in consequence. On encouragement being given they resolved to commence the work again, and with help from friends in different parts of the country hope to build again. The Board have since made an appointment of Bro. L. M. Weeks for six months to that place and vicinity.

Bro. Wallace came on to Quoddy, Ecum Secum, Bay of Islands, Chezetcook, and Tangier. Here he was informed that it was the first time that there had been preaching by a Baptist Minister, and found several Baptists who had come from other places, and was urgently pressed to lengthen his stay; but as he had made arrangements ahead he could not, and was entreated to return at some not distant day. Thence he proceeded to Jeddore where he found a people fully prepared to receive him, and sympathize with him in his work.

Brother Wallace related many incidents that occurred as he travelled from place to place shewing the welcome he received everywhere. We at present can only give this outline which Bro. Wallace will fill up as he visits the various churches in prosecuting his agency, and extending his enquiries on behalf of the destitute parts of the province.

He advanced by Lawrencetown, to Dartmouth and Halifax. Having sent on appointments St. Margarets Bay, Chester, Mahone Bay, Port Medway, &c., he left on Thursday afternoon.

The enthusiasm with which our brother enters into his work shews him to be just the man we needed for such service, and if men can be obtained for the posts prepared, there would doubtless be a work of no ordinary magnitude done for the cause of Christ and for the resuscitation of churches now languishing for want of ministerial labor.

We have just received a letter from Rev. G. E. Day, the Secretary of the Home Missionary Union, in which he says:—

"The Union Board will give by and by larger portions of the reports of Bro. Wallace but at present they think it advisable to act first on the information they have.

George B. Titus having labored for the Board successfully for 11 weeks at Osborne, Ragged Island, he has received and accepted a call to the pastorate of the Church in that place.

Rev. P. R. Foster, our Missionary at Salmon River, Yarmouth Co., is having an extensive revival. He baptized two last Sabbath. He thinks about twenty have met with a saving change. Brethren are coming from England, United States and Canada who are in harmony with the views and practices of our churches, and whom the Board can cordially recommend."

He adds:—"We shall do the best we can to supply the churches and mission stations."

The Christian Messenger.

Halifax, N. S., Dec. 17th, 1873.

DEATH OF THE HON. JUDGE JOHNSTON.

After the paragraph in a late issue of this paper our readers will not be surprised to hear of the departure of Judge Johnston. Intelligence was received last week of his death on the 21st Nov., at Cheltenham, England, in the 82nd year of his age. But few men have been so prominently before the people of this Province during the past thirty years. As the leader of a political party whether in the executive government or in opposition his commanding talents secured for him the respect of all parties. His gentlemanly bearing and the high sense of honor he ever displayed commanded for him high consideration. Born in the West Indies he came to this country when quite young. In his early boyhood he was sent to Scotland to obtain his education under a pious Presbyterian minister of whose excellence he never wearied speaking. He entered the legal profession in — and at first gave but little indication that he would take a prominent place—indeed we have heard that in his first cause in court he utterly failed—but by great perseverance he soon rose to the first place as an advocate.

His commencement of public life was by his appointment to a seat in the Legislative Council. The House of Assembly affording a broader field for

the exercise of his commanding talents he resigned his seat to contest the county of Annapolis. He was elected time after time for this fine county and continued its representative for about twenty years. During these years he was instrumental in the enactment of many valuable laws and reforms of abuses. Liberal Education in particular he was at all times prepared to sustain and encourage, and he did much by his public advocacy, and in private, by combined effort with those with whom he was in full sympathy, to establish our institutions of learning.

About the year 1827, Mr. Johnston with several others, who have now gone to their rest, left the Church of England and united with the congregation then worshipping in the Baptist chapel on the corner of Barrington and Buckingham Streets. A commencement had just been made by the Episcopalians to build the Granville Street Chapel; but the project being abandoned by them, and the property offered for sale, Mr. Johnston with other members of the Baptist congregation effected the purchase for the Baptist body, who finished the building and shortly after removed into it and organized the new church.

Shortly after this Mr. Johnston was baptized, and became fully identified with the denomination. Seeing the need of an educational institution for the ministers and people, and finding that in the existing institutions Baptist were almost at a disadvantage, Mr. Johnston demanded for them and all other denominations equal rights and privileges. In doing this he rose to the commanding position he subsequently occupied.

In 1864 he accepted a seat on the Bench of the Supreme Court, as Judge in Equity for which office his great industry and long experience at the bar eminently qualified him. His power consisted largely in his ability to break down the testimony of an opponent and to disentangle a mass of conflicting evidence, and this gave great weight to his decisions as a Judge; and generally the acceptance of the same by both parties in litigation was the result.

Throughout nearly the whole of his political life, Mr. Johnston was the opponent of the Hon. Joseph Howe. Their history cannot be separated, and whilst the latter lived just long enough to be enrolled among the Lieut. Governors of his native province.—Judge Johnston received the same honor, accepted the office, yet was unable on account of increasing feebleness to return from England, to enter upon the duties of the governorship. Hearing of the death of Mr. Howe greatly affected Judge Johnston, and he wrote to some of his friends with strong expressions of sympathy and sorrow at his being called away so soon after reaching the object of his life's aspirations.

DEATH has of late been busy among our legislators. On Friday last we learned by telegraph that SENATOR JOHN LOCKE died at his residence at Lockeport, a comparatively young man. Born in 1825, he had but just completed his 48th year. Elected in 1851 to represent Shelburne in our House of Assembly, he continued without interruption in that honorable position till the Union with Canada. He appeared as quite a young man, perhaps the youngest for a number of years, among the "assembled wisdom." In 1856 he became a member of the Executive Council of this Province. Again in 1860 to 1863 he was a member of the government. After the Act of Confederation, he, as a representative man of the Liberal party, was appointed to a seat in the Dominion Senate, and has continued to fill his place there to the present time. Although he was not accustomed to take a prominent place in the debates, he was highly respected as a useful business man in public, as well as in private life. We shall miss his annual visits and the friendly interchange of thought we enjoyed with him on those occasions, and we do most sincerely sympathize with the bereaved ones he has left so unexpectedly. The loss of his eldest daughter a year or two ago was to him a great sorrow which he continued to feel. He has left a mourning wife one daughter and two sons. The Baptist Church at Lockeport with whom he was a regular worshipper will greatly miss his presence. He was in attendance at the recent session of Parliament, and on Tuesday the 9th instant, he was present at the nomination of the Hon. Mr. Coffin, and addressed the electors. On Friday afternoon he died. Truly "In the midst of life we are in death."

On Sunday last HONORABLE ALEXANDER KEITH departed this life after a short illness. We learn from a morning paper that "he was born in Caithnessshire, Scotland, in 1795, and consequently, was 78 years of age at his death. The greater part of his life was spent in this city, and here from humble beginning he amassed wealth in the brewery business, and attained to high social and political position. He was appointed a member of the Legislative Council in 1843, and in 1867 was made President. In former years he took an active part in civic affairs and served as Alderman and Mayor; has been a director of the Bank of Nova Scotia, Chief of the Highland Society, and President of the North British Society. He was best known, perhaps, in his capacity of a leader of the Free Masons. For fifty-six years he has been an active member of the Virgin Lodge of this city. For nearly thirty years he was Provincial Grand Master for Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, under the authority of the English and Scottish Grand Lodges, and when the various divisions of the Masonic body were merged into the Grand Lodge of Nova Scotia in 1869, he was elected Grand Master, to which position he has been re-elected every year since."

The writer first heard of Mr. Keith's name in 1844, when in conjunction with Hon. Hugh Bell, and MacKinley, Esq., and Jas. C. Hume, Esq., M.D., as the Committee to procure a teacher from England for the Royal Acadia School, we were invited to leave the institution in which we had been teaching for seven years in our native place. Mr. Keith was a liberal supporter of many of the benevolent institutions of this city.

In addition to the above we have announced during the past week the death of Senators Steeves of New Brunswick; Leslie of Quebec; and Oliver Blake of Ontario.

The removal of the Senators Locke of Nova Scotia, and Steeves of New Brunswick, will not leave vacancies to be filled in the Senate; as, on the reception of Prince Edward Island into the Dominion, it was provided that each of the other Maritime Provinces should have but 10, instead of 12 Senators in future, and that the vacancies by death should not be filled up till they get below that number.

HENRY WARD BEECHER AND CHURCH DISCIPLINE.

There has been much discussion in the New York papers concerning the action of the Plymouth church of which Henry Ward Beecher is pastor, and a notorious case of discipline of one of its members, Mr. Theodore Tilton. Some time since he charged Mr. Beecher with immorality. Some of the members of the church wished that the charge might be investigated, whilst others considered it worthy only of contempt Mr. Beecher said of it, "If in passing along the street a servant girl happens to throw her slops on you from the window above, the best thing to do is to shake it off and pass on." However some of the members were unwilling it should be covered up in that way. Charges were therefore drawn up by the Plymouth Church, against Mr. Tilton and he was cited to appear. He declined to recognize the authority of the church, stating that he had not considered himself a member of it for four years. The case came up at a church meeting held October 22rd, 1873, when, Mr. Tilton was present and made some remarks of which the following is the substance: "I have come here to night, not from any obligation of membership, since I am not a member, but of my free will, prompted by my self-respect, and as a matter vital to my life and honor, to say, in Mr. Beecher's presence, surrounded here by his friends, that if I have slandered him I am ready to answer for it to the man whom I have slandered. If therefore, the minister of this church has anything wherewith to accuse me, let him now speak, and I shall answer as God is my judge."

Mr. Beecher said in reply: He had no charges to make; and it was simply voted to drop his name from the roll.

The necessary discipline so neglected was becoming a scandal in the neighborhood, especially in the churches of the same faith and order in New York. Consequently the pastor of the Church of the Pilgrims, Rev. Dr. Storrs, and the pastor of the Clinton Avenue Church, Rev. Dr. Buddington, with committees from their churches, united in a protest against the lax discipline of the Plymouth Church.

Among the reasons given for their

action by the protesting churches are the following.

"It seems to us to offer opportunity, and positive inducement, to the flagrant transgressor of whatever rules of morality or religion, to evade all scrutiny and censure by the church, by simply absenting himself, without reason given, from its services and communion—an act which constitutes of itself an offense, instead of operating to palliate another.

We are impressed with the conviction that credit cannot properly be given to the letters dismissing a church which adopts and avows such a policy; that even its unchallenged members will lose the claim which grows out of their membership, to the confidence of other Christians and churches, so long as the church with which they are connected distinctly repudiates its primo obligation to watch over their purity, to investigate its evidence when it is assailed, and to publicly declare its discovered absence; that, while injuring itself by such a course, the church brings discredit upon the communion with which it is associated, and does great wrong to the whole Christian brotherhood."

The protesting bodies ask for a Committee of Conference from the Plymouth Church, and also ask that such committee may be empowered to join with the other committees in calling a council of the Congregational churches of the country, should it be deemed advisable.

This protest was acted upon by the Plymouth Church at a meeting held on the 25th ult., after a number of addresses the fullest of which were by Rev. Dr. Edward Beecher and the pastor, a resolution was adopted by a vote of 504 to 25; declining the proposed Conference, and standing on a rule in its Manual that the church is

"An independent ecclesiastical body, and in matters of doctrine, order, and discipline amenable to no other organization," she will nevertheless, in the words of the same Manual, "extend to other evangelical churches, and receive from them, that fellowship, advice, and assistance which the laws of Christ require."

But Plymouth Church is not ready to submit first to censure, secondly to argument, and afterward to a request for the facts.

The allegations against the character of Mr. Beecher still stand without being proved untrue. The other Congregational Churches of New York still propose to call a Council to consider the matter, and correct what they regard as a virtual giving up of disciplinary action, which would of course have a damaging tendency on all churches connected with them.

CONFESSION OF MAILMAN.

There was no room for doubt after the trial of Mailman, notwithstanding his continued denial of the act, that he was the murderer of his wife. Yet it is some satisfaction to have from himself a confession of the terrible crime. The following is given by the Rev. H. L. Owen, as volunteered to him by the condemned man as the true account of the affair. After the evidence given on the trial and the inhumanity there exhibited by Mailman it is not surprising that he should still use expressions in keeping with his character:—

"I, Peter Mailman, aged forty-seven years, now in confinement in this jail, do freely and of my own accord, without constraint, either by fear or favor, confess that I am guilty of the crime laid to my charge, and for which I am at present under sentence of death. I am responsible for the whole murder, and I have resolved to put the whole sin off my hands by telling you all, so that after this you can use prayers and tell me about my soul.

"My wife and I had quarrelled about Albert Mailman who was too much about my house during the last two years. On the day of the murder she asked me to go with her to pick berries. For two years she had not asked me to go with her alone and I thought she was going to change and live good again. On the way home she sat down by the roadside. I sat down by her, and put my hand on her shoulder, which she took hold of and threw away. She sprang up to get away from me, and I took the axe and hit her on the top of the head. I sat by her more than twenty minutes, hoping the breath would come back. God knows how bad I felt when it did not. If I could have blown breath in her I would. I lifted the body and laid it under the root of the tree. I took the boots off and the hat and hid them in the potato piece. The axe I left in the woods. I felt the terror upon me, and now my plan was how not to be found out. I did make an awful sight of crooks and turns to get clear, and yet I was guilty.

I am truly sorry I have broken the laws of the good God and of my country. What of my life remains I wish to spend in repentance to God and in love to man. I don't blame the Judge or the Jury: I wish to forgive any false evidence against me, and thank the minister and all my friends who have been kind to me. I hope the two men who made such trouble in my family will take warning from my death, and see the end of sin, and will turn from sin and live better lives, and all who are living in wickedness, whether I know them