

Language—A usage from the vols. by Geo. 5 00
the 18th and K. R. Hagen from the last J. F. Hurst, 6 00
G T Shedd, 2 50
1 50
Leod, D D— 2 50
old, D D—by in one 2 50
and Reviews, F R S 1 75
als—Socrates, ty, Utilitari- Blackie 1 50
ism—by John 1 50
Greek and Ro- german. Hin- by A S Murray 2 25
What Books shall I read er, D D, LL.D. 2 00
ay on the Per- of the Holy rence to Cur- Joseph Parker, 1 50
Discourses on Doctrines of cis Wayland 1 00
with an In- tchbook 1 00
by Theodore Portraits and tion 5 50
Complete in 2 on 4 00
Retribution; a 1 25
n and Science, LL.D. 8th Ed. 1 75
Lanes; Coun- d. Illustrated 1 50
the Earth— S R S, Illus- 2 00
ntury—Locky, 5 00
Sherman—by one 3 25
ts Theory and anley Leathe, 2 50
ges; Chapters "Families of W Farrar, DD, 2 50
plete 2 75
utes, complete 2 75
e, Lectures and 1 vol 2 75
d the People— ment to make of the World on Arthur, M A. 7 50
a Letters and fe—Edited by dition—2 vols. 1 75
ar—History of ninsula and in from 1807 to tier, C. B., Col. 2 25
biography; and ter Mrs. Flem- 2 00
Dr. Hamlin for sident of Tur- 1 50
van—By Ar- or of "From 1 75
ughts on Com- by Rev Adolph "The Life of 1 50
AT THE Room, Halifax.
Song Books.
NEWS.
Sabbath School Song- friends, and needs no heard its sweet melo- and be pleased; the ce. "It may be far; fear Him calling;" are which make the use joy.
RIVER.
of the same nature and od News" and differs ers equally good will nd boys sail on this e way vocal with sweet iful Vale." "Shining
cents.) Is a collection Anthems for the Episc- he beauty of its cony denomination.
an for Sabbath School come 11.
ES
MELODIES.
which melodies are in are excellent for the ise, and are unusually free for retail price.
CO., Boston.
E. Dutton & Co., ress'rs to Lee & Walker, Phila.
ap 20

# The Wesleyan,

Rev. A. W. NICOLSON, Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXX

HALIFAX, N.S., JUNE 1, 1878.

NO. 22

WESLEYAN BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S.

DEPOSITORY FOR ALL METHODIST PUBLICATIONS AND SALES-ROOM FOR General Literature, Stationery, Blank Book AND SCHOOL BOOKS. Sabbath Schools, Clergymen and Students purchasing in quantities have A SPECIAL DISCOUNT

### THE LATE JUDGE WILMOT.

Our community was never more shocked than on Monday afternoon, when the sad tidings went up and down our streets that Judge Wilmot on returning home in his carriage with Mrs. Wilmot after making some calls, had been suddenly stricken down and was no more. He had not for a long time been in better or brighter spirits than he was that afternoon, and on the previous Sabbath. He attended church both morning and evening and was in his accustomed place as leader of the choir, and at the close of the evening service he gave out for a practice at Evelyn Grove on Tuesday night, and gathered up the music books he required, himself, and took them home with him. In the afternoon he was as usual at his Sabbath School, of which he has been Superintendent for more than a quarter of a century, and scarcely ever appeared more vigorous, and told the children that he would next Sunday commence a course of lectures on the "Fiery Furnace." As he advanced in years the Judge seemed to become more and more attached to the school, and his whole heart appeared to be bound up in it. On Monday morning he complained of a slight attack of Neuralgia, but partook of a hearty dinner and was quite himself again. On driving home about four o'clock he complained of pains in the region of the stomach, and when the carriage reached the gate, he had to be helped into the house. Dr. Atherton was at once summoned, but without avail, and a few minutes after his arrival, His Honor quietly passed away, his only audible word being "pain," which he repeated a number of times. Judge Wilmot was one of the most brilliant men our country has ever produced, and in some respects, especially as an extemporaneous speaker, had perhaps no equal on this continent. He was born at Belmont, in the County of Sunbury, on the 31st January, 1809, but soon after removed to Fredericton with his father. His mother died leaving him a babe. He was educated at the Collegiate school, and at the University, where he only took part of a College course, and abandoned it to enter the law office of Mr. Putman, a leading lawyer of that day. He was early called to the Bar, where he very soon established his reputation as an expert and eloquent pleader, and his services were sought after on other circuits throughout the Province. While he remained at the Bar he took part as counsel in some of the heaviest and most important trials that ever came before our courts, and was more than once complimented by both the Bar and the Bench for the mastery ability and extraordinary eloquence displayed in the conduct of the causes. His address to the Jury in defending Munson Pickett for the murder of his brother in King's County, will never be forgotten by those who heard it. Early in his career, Mr. Wilmot was called into political life, and was elected to represent York at the age of 22. He was one of the great leaders of Responsible Government in this Province, and worked hand in hand with Judge Fisher and other liberals in battling and struggling for the rights of the people, and in breaking down the old family compact which had ruled the country as with a rod of iron, and obtaining Departmental Government. Some of Ex-Governor Wilmot's speeches on the floors of the House in advocacy of responsible Government are said to have been marvels of eloquence, wit, and intellectual power. On one occasion he held the wrapt attention of the House for six hours. In 1837, then in the 28th year of his age, he and the late Mr. Crane were sent on a delegation by the liberal portion of the Assembly to the colonial office on the subject of the Casual and Territorial Revenues, which were then accumulating in the Provincial Chest, but which the old conservative

the Province. They were met by a counter delegation, composed of the late Judge Street and if we mistake not, the present Hon. E. B. Chandler. While in England Mr. Wilmot made such a favorable impression that he was recognized by the King, (William the 4th) in a very complimentary manner on his presentation at Court. The liberal delegation succeeded through the ability and zeal shown by them, and the other side returned and much disappointed. This was the first great battle won by the young statesman on the side of the people. In 1848 Messrs. Wilmot and Fisher had so far succeeded in their efforts to break in upon the old party as to be offered seats in the Executive Council, which they accepted. A Coalition Government was thus formed, and Mr. Wilmot became Attorney General, which office had been for some months vacant by the death of Attorney General Peters. This position he retained till his appointment to the Bench in 1851, on the elevation of Judge Carter to the Chief Justiceship, made vacant by the resignation of Chief Justice Chipman. As Attorney General Mr. Wilmot should have received this appointment, but the Governor, Sir Edmund Head, and a majority of his Council favored the appointment of Judge Carter and Mr. Wilmot gave way and took the Puisne Judgeship. It was thought by many of his friends at the time that he made a mistake in accepting the Judgeship, and should have insisted upon his rights, and fought the matter out at the Colonial Office. While he held the office of Attorney General, Mr. Wilmot attended the Portland Railway Convention, and made a speech that startled and electrified our neighbors across the border, and he carried off the palm as being the orator of the day. Judge Wilmot retained his seat on the Bench till his appointment as Governor under Confederation in July, 1868, and had the honor of being the first New Brunswicker elevated to that position. On his retirement from the Governorship in 1873 he was allowed by the Canadian Government a pension as Judge, and has ever since been living quietly in his old home at Evelyn Grove, a great deal of his time being devoted to his beautiful gardens, ground and conservatory, which were always opened to visitors whom he warmly welcomed. He was a great lover of flowers and took a special interest in their cultivation. He had been making improvements in his grounds this spring, which he intended should make Evelyn Grove a look lovelier than ever. During his retirement, the Judge was not entirely without public business to engage his attention, as a year or two ago he spent several weeks in Charlottetown as one of the Commissioners appointed to settle the P. E. I. land claims, and at the time of his death he was the Dominion Arbitrator on the commission to establish the boundary between Ontario and the Western Provinces of Canada, and expected to proceed to Ottawa in July to take part in the arbitration.

All through his life Judge Wilmot took a deep interest in the education of the youth of the land, some of his finest speeches in parliament having been upon this subject, and those who have been associated with him at the School Board in this city can testify to his most diligent and watchful care over the interests of the children, particularly in the appointment of competent teachers. He was one of those who believed that sympathy should be left out of the question, and only those appointed teachers who were well qualified for the important trust. He made it a point to visit the Schools regularly, and form his own opinion as to the progress being made by the children. He has been called away at a time when he had wish might be indulged that he had been spared a few years longer, for though in his 70th year, the infirmities of age were not very perceptible, and his intellect was as clear and acute as ever. Up to the last, as we have already remarked, the Judge was active in his Choir and Sabbath School, and his interest in both remained unabated. He loved Methodism dearly, and was ardently attached and devoted to all its various interests, and a loss has been sustained by the Methodist Church throughout this Province and the dominion that will be felt for a long time to come. In the Church in this city, at the Trustee Board and at the Quarterly, he will be missed as only those

associated with him. What the children are going to do without their old and much loved Superintendent we are at a loss to know, and we heard one little boy remark to his father—"Papa, Sunday School will be very lonesome now without the Judge." They will miss him as only children miss one who ever bestowed upon them a fatherly tenderness and love. The Choir will miss him—those who have for so many years joined with him in the songs of praise, for he was always in his old seat when well, leading the musical part of the devotions. The Social Circle will miss him, for he was at all times the life of the company, and always full of pleasantry and instruction. We have heard people say that they learned more in conversation with Judge Wilmot than any one they ever knew. He was a great reader, and delighted to impart the result of his reading to others. The Missionary and Bible platform will miss him, where he has so often presided, and so powerfully advocated the claims of these Societies. The community at large will miss him; that massive brow, that commanding form, that magnetic eye will not soon be forgotten, nor that voice which has so often thrilled and enchained Legislatures, Law Courts and public assemblies. In the death of Judge Wilmot a great and good man has fallen full of years, having enjoyed, however, during his life, the very highest honors the country could have bestowed upon him. He has entered into the rest he loved so much to talk about and sing about. We shall not soon look upon his like again.—Sacred be his memory. We tender to his bereaved widow and other members of the family our most heartfelt sympathy.—Fredericton Reporter.

EXTRACTS FROM SPEECHES AT THE ATLANTA GENERAL CONFERENCE, ON RECEIPTION OF DELEGATES. BY F. FOSS, CLERICAL REPRESENTATIVE FROM THE M. E. CHURCH NORTH. Our fathers taught that sin was not a peccadillo, not merely a misfortune, but a dark, quietly dawning fact. They thought that salvation was not a proposal of help restricted to a certain part of the human race, to be conferred at some time, no man can tell when; but to every guilty penitent, it was a proclamation that he might now be saved, fully saved, saved to the utmost, and have the witness of the Holy Ghost to the fact of this salvation. [Applause.] No wonder the people listened, for at that time these truths came with the force of a new revelation to the masses of men. I think I shall not be accused of an unjust criticism on our Christian brethren not of our faith, if I cite the early Methodist sarcastic representation of the teachings prevailing in the communities in which they went. It was this: "Religion—if you seek it, you want find it; if you find it, you want know it; if you know it, you haven't got it; if you lose it you never had it." [Great laughter.] The Methodists reversed every clause of this description, and made it: "Religion—if you seek it, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

All the doctrines our fathers asserted were old, but they made them new, fresh, vivid and powerful. I cannot illustrate one doctrine misconceived by many, better than by an incident of the days of the French Revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion—a sentimental Rosseauism, which he termed Theophilanthropy. After making the effort he found the trial a failure, and went to the great master of Statecraft, Tallyrand, and asked his advice. Tallyrand said: "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know how you can be successful. I venture to give you one piece of advice. I advise you to be crucified, and rise the third day." [Applause.]

DR. LOVICK PIERCE, THE OLDEST METHODIST MINISTER IN AMERICA. Dr. Lovick Pierce, amid applause, which sank into great silence as he advanced on the platform said: "Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can outlove me, I want them to send me word. (Great applause.)

what respect required, I do not intend to interfere with the rich feast—the Christian entertainment with which we have been fed to-day. When notified of my appointment as chairman of our fraternal delegation, I resolved to go at any sacrifice, save life; but my heavenly Father said to me in silent words, "You can do better at home than at the Conference." I became quiet as a lamb. I suppose I am the first man ninety-four years old that ever came to a General Assembly as an active delegate. It is a wonder that God has allowed me to over live in days so many men greater than myself. I am glad that fraternity has come to pass in all its beauty, and in all its perfections, and in all its sacredness. (Applause.)

THE PRESIDING BISHOP'S REPLY. I was glad to hear you speak of a Pan-Methodist Conference. The proposition filled my heart in my distant home. We are willing and ready to meet representatives of Methodism from all parts of the world. We are now essentially one, though differing in color and clime. We can meet upon a common basis. We claim to occupy that ground, and by grace we intend to maintain it. You may go home and tell your brethren that we are a little in advance of them. We initiated the system of lay representation. You are very quick to understand these things, but you follow us. [Laughter.] You claim precedence in many things, and we grant it, but we were before you in this respect. We are progressive, but *festina lente*—hasten slowly is our motto. We try to be conservative. Why here on this floor are laymen elected, equal in number with the clerical. I know some of your people, like some of ours, feared they would not be conservative, being unaccustomed to possess ecclesiastical power, and the result would be that the itinerancy would suffer injury by the introduction of this new element. I am happy to tell you, sir, it has been demonstrated on this floor every day, that the laymen are remarkably conservative. [Applause.] If you will listen, you will hear a thundering "No!" "No!" to any proposition interfering with any important feature of Methodism. We are not afraid of lay representation. They will be conservators, not destroyers, of our harmony. Sirs, in the name of my colleagues, in the name of honored brethren here, in the name of the church we represent, we receive you most cordially and gladly. [Applause.] We give these words of welcome, and our hearts confirm the words. Let there be more love and fraternity. You wisely say you interfere not with the subject of organic union, but preferred a long courtship. You have indicated the result would be a happy union.

INTERNATIONAL BIBLE LESSONS. SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH. B. C. 537. LESSON X. DANIEL IN THE LION'S DEN; or, The Believer's Safety. Dan. 6, 14-23. June 9. EXPLANATORY. VERSE 14. THE KING. See note on verse 31 of the last lesson. These words. Of the princes and presidents who had accused Daniel of contempt for the king and disobedience of the law. *Displeased with himself.* He now sees their envious conspiracy in its true light; and upbraids himself for his weakness and folly in becoming its instrument. [A lesson for young people: *Think before you make promises; don't be hasty in decisions. You will almost certainly regret careless, thoughtless actions.*] *Set his heart.* There was something in this man Daniel which at once commanded respect and love from all who met him. *He laboured.* Speaking privately to the leading nobles, and endeavouring to frame some evasion of the unrepalable law. *Till the going down.* He delayed the execution of the law until the last moments of the appointed day.

15. ASSEMBLED. Literally, "assembled tumultuously," clamoring for the execution of the sentence. *Medes and Persians.* Two nations sprung from the same stock, having their original home east of the Euphrates, the Medes on the north, and the Persians on the south, near the coast.

The Medes were at first the leading nation, but under Cyrus the Persian relations were reversed. *No decrees... may be changed.* That this was a part of the "constitution," or usage having sanction higher than law, among the Persians, there are evidences in Esther 1, 19, and 8, 8, as well as frequent references in the ancient historians. 16. KING COMMANDED. Though a king, he must command against his will, and even against his conscience. *Brought Daniel.* This venerable man, over eighty years of age, "great in the council-chamber, greater in his closet of prayer," seems greatest of all as he calmly confronts death in the den. [Teacher, ask your class which seems the more kingly, the monarch who submits to wrong, or the man who stands firmly by the right?] *Den of lions.* The monuments of Babylon bear witness that this was a method of death in ancient times. Dr. Newman saw there recently a sculptured statue of a lion standing over a man with outstretched arms. A traveler describes a den of lions in Fes as a deep quadrangular pit, divided into two sections, with a door between them, which could be opened or shut from above. The food was thrown into one division, the door opened, and when all the lions had entered it the door was closed, so that the keepers could descend and cleanse the other empty section. *Whom thou servest continually.* Even *he* condemns the martyr to death. *He cannot help bearing testimony to his religious character.* So Pilate said, "I find no fault at all with the man." *He will deliver thee.* This should read, "I will deliver thee!" It is not the utterance of strong faith, but of struggling hope—a wish that he might be delivered. 17. A STONE. The opening in the roof was covered with a flat stone, to prevent any possible escape of the victim. *Sealed.* Probably a cord was laid across the stone and fastened at each end by a lump of clay, in which was stamped the royal seal. *Signet of his lords.* Distrustful of Darius, they add their own seals to the stone. But all these precautions only serve to make the deliverance more signal and supernatural. *Purpose... not changed.* Least the king might privately release the prisoner before the beasts had done their work. 18. PALACE. Palaces are not always the above of peace, nor prison of misery. That night Daniel slept more happily in his dismal quarters than Darius on his royal couch. *Fasting.* Grief and remorse took away his desire for food. *Instruments of music.* An expression variously translated by different scholars. It may be rendered "pleasures," "concubines," or as in the text, "The soul of the pleasure-loving king is so stirred that he has no care for his table or his harem. *His sleep went from him.* A guilty conscience gives a sleepless pillow. 19, 20. VERY EARLY. At daybreak, as soon as the earliest light greeted his weary eyes. *Lamentable voice.* His troubled tones bespoke his want of faith. He could faintly hope, but could not fully believe. *Servant of the living God.* Godliness gets its recognition, even in the den of lions. *Able to deliver thee.* God might be able to deliver, yet permit his servants to die, that he might receive him to endless life. That he does not now always rescue his servants from accident or death is no proof that he does not regard their prayer. 21, 22, 23. LIVE FOREVER. The usual form of salutation to an Oriental monarch. *My God.* He who is under God's care can call God his own. Even the sinner can say "The Lord," but none save a saint can claim him as "my God." [Scholar, is he "MY GOD" to you? *Paul* could say, "The Son of God, who loved me, and gave himself FOR ME." *Sent.* God watches over his own. He sees their needs, and sends to their relief. *Angels.* Angels are God's messengers, sent forth to minister to the heirs of salvation. *Shut the lions' mouths.* He may have surrounded his faithful servant with a wall of fire, or may have caused the wild beasts to feel no hunger. *Before him innocency.* If one can stand guiltless before God's bar, it matters very little how he appears before the courts of earth. GOLDEN TEXT: My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me. Dan. 6, 22. DOCTRINAL SUGGESTION: *The ministry of angels.* The next lesson is Dan. 7, 9-14.

Carlton Mrs. C. C.