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LITERARY.

We have received a copy of Rev. Mr. Somerville's Tract on Baptism. It is for sale, as will be seen by advertisement in another place.

The *History of the Maritime Provinces*, by John Harper, authorised by the N. Brunswick Board of Education, has been laid on our table. It is a volume of 150 pages, neatly got up, and apparently a comprehensive work.

The *First Annual Report of the Inebriate Home*, Dartmouth, extracts from which we give this week, is a somewhat surprising record of success in a very delicate line of philanthropic enterprise. The Report is admirably written; but the subject itself surpasses all the interest which could centre in a merely literary performance. For the conquest of a vice which is too prevalent for the recovery of the deplorably fallen among our population, this Home under the blessing of God, seems the best agency we have. There are but few it would appear who are not reformed by its treatment; of those the Report says that confinement is the only remedy for their desperate condition. And why not confine them? If the choice lies between imprisonment and ruin, we prefer the former.

The Council of Public Instruction for Nova Scotia have very wisely adopted the School Books published by Wm. Collins Sons & Co., Glasgow. These books are admirably adapted to the purposes of teaching, illustrated as they are on almost every page, and printed in clear bold type. Moreover they are wonderfully cheap, and most of them are new publications. There are two series, that called the "Academic Progressive Reader," being designed for the higher grades. They have been adopted in Australia, while in England and Scotland they are widely used. Nova Scotia has been using readers which, however suitable they may have been in past years, are now altogether behind the age. The matter of Messrs. Collins' books is modern, very instructive and so beautifully embellished that scholars will turn to them with avidity.

Correspondence between the Committee of the Sabbath Convention and the Premier on "Sunday Railway Travel" has been sent us by the Chairman, Israel Longworth, Esq. It occupies nearly four columns, and consequently would take too much space for entire publication, while extracts cannot well be given without injury to the text. It is gratifying to learn that the representations of the Convention have been met "in a prompt and courteous manner." The Committee is gratified with the advantage gained, and hopes for an adoption of all its suggestions in the early future.

"MORE CRY THAN WOOL."

Some time ago I sat listening to Mr. Spurgeon as he preached in a favorable and fashionable watering place in Wales. A well-dressed and apparently well-to-do man sat next to me upon the platform; indeed, he seemed such an important person that I made way for him, gave him my chair, and betook myself to a form close-by. I don't think that I ever saw a man evince more interest, more delight, more strong and varied feeling while hearing a discourse. All through the service he was deeply

interested; he joined in the singing with great enthusiasm; Mr. Spurgeon's well known running comment which he gives as he reads the Scripture so delighted him that he knocked the platform vigorously with his walking stick, and several times cried out "Hear, hear." During prayer I was much disturbed by my neighbor's pious ejaculations. Then came the sermon, and a good sermon it was, as Mr. Spurgeon's generally are. My neighbor was a great study to me. I fear I was more observant of him than mindful of the discourse. The preacher was humorous, my neighbor laughed right heartily; the preacher was pathetic, my neighbor drew out his handkerchief, and applied it again and again to his streaming eyes; the preacher was eloquent, my neighbor looked and listened in an ecstasy of wonder, admiration and joy; and when it was over he blessed God, and three times cried—Amen! Mr. Spurgeon, in his discourse, said some excellent things about liberality, which appeared in a special manner to approve themselves to my neighbor, who repeatedly looked round toward me, remarking, "Good, good!—that's good! very, very good!" In all that Mr. Spurgeon said about meanness, selfishness, niggardliness (and he did say some scathing, scolding things), my neighbor seemed fully and entirely to sympathise. Well, the sermon over, then came the collection. I watched my neighbor, it was an unmanly thing to do, but I did it; and my apology is this—that, partly at my request, Mr. Spurgeon had travelled far to preach for a charity in which I was much interested. So I watched my demonstrative, enthusiastic neighbor. I did not expect much, for I thought of the proverb—"More cry than wool." Still, I thought this man, who had been so enchanted by the discourse, and who had very distinctly declared in my hearing and in the hearing of many others, that were the whole realm of nature his, it would be a present far too small—I thought he might be good for half-a-crown; especially as he had wept profusely when Mr. Spurgeon, in feeling terms, referred to the object for which he pleaded. I saw my neighbor pick from a handful of silver and gold, a shilling which he put upon the plate. I said to myself—well, this is a hypocritical humbug! But I farther saw that, when my neighbor had put down his shilling, he picked off the plate a sixpence and five pennies, one by one, which he put into his pocket. I hope he did not take more; but for the eleven pence out of the twelve I can vouch, and then the mean wretch had the cheek to roar out another "Bless the Lord," and another "Amen" at the benediction.—*Rev. H. Stowell Brown, in "Plain Talk" for March.*

RIGHT OF A PASSENGER TO A SEAT.

In the case of Barnett Le Nan against the Pennsylvania Railroad Company, in Court of Common Pleas No. 4, at Philadelphia last week, the facts are given as follows: "The plaintiff in November, 1868, purchased at Harrisburg a ticket from the defendant for passage to Philadelphia, the train on which he was to take passage being known as the Cincinnati express. When the train reached the station at Harrisburg it consisted of but two passenger cars, an ordinary car and a smoking car. The plaintiff asserts that he was constitutionally unable to ride in the smoking car, and the other car was full. The plaintiff was afflicted with a disease which made standing any length of time positively injurious to him, and, as some other cars were added to the train at this place, he asked permission of the brakeman, and was directed by him to enter one of them, a sleeping car, where he found a seat. When the conductor took up his ticket he demand-

ed \$1.50 extra for the privilege of riding in the car, which plaintiff refused to pay, alleging that his ticket entitled him to a seat, and that there was no seats elsewhere on the train. The conductor afterwards put plaintiff off the train about eight miles from Lancaster. He walked in to Lancaster, and in the long walk his disease, he alleges, was aggravated to such an extent that he has never entirely recovered from the effects of it. Le Van's suit for damages has been pending eight years. On the trial the company's version of the affair was that the conductor allowed the plaintiff to remain in the sleeping car until there were seats vacant in other parts of the train; that shortly after the train left Middletown the conductor requested him to take one of these seats and he refused, whereupon the train was stopped and he was ejected. There was no force, the defendants claimed, used on the plaintiff except the mere laying on of hands, so that he should not seem to assent to his being put off the train. It was the duty of the plaintiff, His Honor said, to accept the seat offered in the ordinary car, if such had been actually offered him, and that the conflicting versions of the affair must be reconciled by the jury. The jury, after a deliberation of over two hours, returned a verdict of \$8,500 damages.—*Chicago Railway Review.*

WHEN Sir Samuel Baker was taking his leave of Kamasi, King of Unyoro, the noble Prince asked him to leave Lady Baker behind, a request to which the Englishman replied by threatening to shoot his Majesty if he dared to repeat it, while the lady concerned gave him a bit of her mind in choice Arabic. Surprised that his proposal should create such excitement, Kamasi said: "Don't be angry; I did not mean to offend you by asking for your wife, I will give a wife if you want one, and I thought you would have no objection to give me yours. It is my custom to give my visitors pretty wives, and I thought you might like to exchange. Don't make a fuss about it; and if you don't like it, there's an end to it."

A CURIOSITY AT THE EXHIBITION.

We have hitherto labored under the idea that in ingenious combinations of furniture our American inventors excelled the rest of mankind. But now we doubt it. There is an exhibitor from the Argentine Republic from whom our inventors may take lessons. He contrives to stow more utterly diverse articles into a smaller space than any one we ever saw; his furniture is at once a puzzle and succession of surprizes. No drawing would do justice to the principal object which he displays. It is a dressing case which contains everything in the housekeeping line, from a coal cellar up. There are places for utensils, for blacking boxes, for cigars, hair brushes, garments, gas stoves, provisions; and the rest a New York "Herald" exploring expedition might profitably be fitted out to discover. If there is a cradle and baby tender also combined, and we dare say there is, the young housekeeper needs nothing more to complete her ménage. For people who have no fixed abode, but who "live in trunks," this South American inventor provides a less complicated but none the less ingenious combination. To begin with, there is a trunk about as large as the average is "Saratoga," presenting nothing remarkable in aspect except an exterior strength calculated to defy the most persistent baggage smasher. You seize the top, throw it over sideways in two portions, lift up and open out the back part, and behold the trunk is a comfortable lounge. Where are the garments? In the drawers under the seat, which the fall of a false front piece reveals. Is a table needed? A flap hung to the

back is raised and firmly supported by props. One arm may be developed into a writing case with all the appurtenances, the other into a dressing box containing all the toilet articles. The empty spaces in the lid are to be utilized. Step around to the rear, pull on a couple of knobs, and there are two small tables set with plates, knives, forks, tumblers, napkins, and all the *et ceteras*. The trunk is an exposition by itself.

BEREAN NOTES.

BY D. A. WEDDON, D. D.

Sunday, December 3rd.

Peter the Jew, and six brethren from Joppa, chap. 11, 12, also Jews, have come into social fellowship, and eaten food with uncircumcised Gentiles. Chap. 11, 2. He has been taught one lesson, ver. 28, and he is quickly to learn another.

34. THEN PETER—Cornelius, in reply to Peter's inquiry why he was sent for, had described with minuteness his fasting and praying, the vision, and the angelic direction to send for him to speak to him words whereby he and his house should be saved, chap. 11, 14. This showed to Peter that God had heard and answered a Gentile's prayer while yet a Gentile, and that he intended salvation to be preached to him. I perceive, I comprehend, it was fairly proved to his surprise. NO RESPECTER OF PERSONS—God does not judge men according to their external condition. This was an old truth. Duet. 18, 17; 2 Chron. 19, 7. But Peter now sees that it extends to race and nationality, which is further than he had thought.

35. EVERY NATION—Gentile or heathen as well as Jew. He has learned, affirmatively, the true ground on which God accepts man, namely, *their character*. FEARETH—Reverence and obeys God. WORKETH RIGHTEOUSNESS—Does uprightly, according to his best knowledge of the divine will. ACCEPTED WITH HIM—Cornelius had this character. He was a just man, verse 22, worshipped and feared God, gave alms, verse 2, fasted and prayed, verse 30. He served God according to the best light he had, and was anxiously seeking more light. He was doing what he could to find peace with God, and in the best way he knew. And he was accepted through the atonement of Christ, though he did not know Christ, or have evidence of his acceptance. Doubtless Plato and Socrates were of this class. There are such in heathen lands, who, moved by the Holy Spirit in their hearts, are doing the best they know, and are yearning for a better state, ready to receive the Gospel when it is given them, just as Cornelius was.

36. THE WORD—Peter at once goes on with the story of Christ as sent to the Jews. PEACE, reconciliation with God, is its great message, as preached by Christ himself. LORD OF ALL—Of all men, and not of Jews only.

37. YE KNOW—They had heard of its publication to the children of Israel, and Philip had been, and was perhaps then, in Caesarea, telling it to the Jews. Some think that Cornelius was the centurion who saw Jesus crucified. Matt. 27, 54 GALLILEE—Luke 4, 14, 37, 44. AFTER—Matt. 4, 12.

38. HOW—The story published is now outlined. ANOINTED—Consecrated to his threefold office of *Messiah, Christ*, which words mean *anointed*. WITH THE HOLY GHOST—At his baptism. POWER—Miraculous and spiritual. This anointing was given to his human nature. DOING GOOD—Bestowing benefits. HEALING DEMONIAC and diseased. GOD WAS WITH HIM—A good reason for such mighty works, and a glorious truth. John 3, 2.

39. WE—Apostles. WITNESSES—Testifying the facts of which Cornelius had heard. ON A TREE—The cross. PETER DOES NOT KEEP BACK THE IGNOMINIOUS FACT, though he knows that in Roman eyes no death could be so shameful.

40. OPENLY—So that it was certain that he was alive again.

41. NOT TO ALL—It was not necessary to the establishment of the truth of the resurrection, or the use to be made of the fact. EAT AND DRINK—Thus clearly proving that there was no deception.

42. COMMANDED US—The apostles,

then, spoke by divine authority. PRAECH—Herald; to proclaim as heralds. THE PEOPLE—Not the Jewish people, as Alford thinks, although the apostles had so interpreted it. Their commission was to *all nations and all the world*, Matt. 28, 19; Mark 16, 15; and they were to be witnesses to the uttermost part of the earth. Chap. 1, 8. AND TO TESTIFY—As witnesses who must speak the whole truth. So the work of all ministers is a double one. JUDGE—At the final judgement day. Jesus is the appointed Judge of all men, both those who will be living on the earth at his second advent, and those who will have died. Matt. 25, 31, 32.

43. ALL THE PROPHETS—The prophets as a whole. Jesus is the center of all prophecy, whether ritual or spoken. THROUGH HIS NAME—As Redeemer and Saviour. WHOSEVER—Taking in every body. BELIEVETH—With the whole soul. SHALL RECEIVE—As God's free, unmerited, and unbought gift. REMISSION—The sending away; forgiveness. OF SINS—So that "there is no condemnation," Rom. 8, 1.

44. WHILE...SPOKE—Peter was intending to say more, but he was interrupted. The hearts of his hearers, longing for such words as these, drank them in with a mighty faith, when suddenly the Holy Ghost fell on them which heard, as he did on the disciples at the Pentecost, chap. 11, 15, in both his regenerating and his miraculous power, verse 46.

45. THEY OF THE CIRCUMCISION—The Hebrew Christians who had come with Peter. ASTONISHED—It overturned all their old Jewish notions to see the great gift of the Gospel bestowed on Gentiles who had not previously become proselytes by circumcision.

46. SPEAK WITH TONGUES—Miraculously, in languages they had never learned. MAGNIFY GOD—With words of exultation and praise for the salvation they had received. Peter had now fully learned his lesson. God had thus, by the outpouring of the Spirit, signally shown it to be his plan to save men without their first becoming Jews. He had made these men his children, which was proof enough that they were to be received into the church. This led to Peter's question as, chap. 11, 16, 17, he remembered the connection of baptism with water with baptism with the Spirit.

47. FORBID WATER—If any Jewish believer could object, then was his time. But no, Christ had baptized them with his Spirit, and they were entitled to its symbol in the baptism with water.

48. COMMANDED—Peter did not administer the rite, as indeed the apostles seldom did. This service was by the brethren from Joppa. NAME OF THE LORD—The Lord Jesus. As to the mode of this baptism, there ought to be no room for question. Jesus had just baptized their souls, and we know that the baptizing element fell on them," chap. 11, 15, as they were sitting. The symbol of it, its picture, was administered in the same way, else it could not have represented the real baptism. They were stationary, and the water fell on them. CERTAIN DAYS—Nothing shows how long. On Peter's return to Jerusalem he was called to an account for his proceedings, as chap. 11, 1-18 shows, and a division began which was never healed, many still insisting that the Gentiles must keep the law of Moses.

LESSONS. 1. The divine rule is this: whoever fears God and does rightly according to the best light he has or can get, be he heathen, Jew, Turk, Roman Catholic, or Protestant Christian, is accepted with him, and will be saved freely through the atonement. No soul will be lost for not believing in a Jesus of whom he never heard. We who have the Gospel must believe in Christ and follow him. Isa. 1, 16, 17; Micah. 6, 7; Acts 15, 8; Rom. 2, 12-16, 26, 27. 2. That some heathen who do the best they know may be finally saved is no reason for not sending them the Gospel, but the contrary. They are the ones who are yearning for just that which it offers, and will at once receive it, while it is the only hope of the multitudes who lead evil lives. Isa. 55, 7; Acts 13, 42; 16, 9, 14; 17, 34; Phil. 1, 5; Col. 1, 6; 1 Thess. 1, 6. 3. All caste is wicked, whether among Jews, Hindus, or Christians, whether it be based on race, or color of the skin, or other external distinction. We are all one in Christ Jesus. Deut. 10, 17; Acts 15, 8; Rom. 2, 11; 10, 12; 1 Cor. 12, 13; Gal. 3, 28; Eph. 2, 14; Col. 3, 11.