

WESLEYAN ALMANAC

JULY, 1876.

Table with columns for Day of Week, SUN, MOON, and other astronomical data for July 1876.

THE LENGTH OF THE DAY.—Add 15 hours to the time of the sun's setting, and from the sum subtract the time of rising.

REV. GERVASE SMITH, M. A., PRESIDENT OF THE CONFERENCE.

AS THE ANNIVERSARY MISSIONARY MEETING, EXETER HALL, LONDON.

We can give but extracts from Mr. Smith's admirable speech. But our relationships during the year have not been such as all of us could desire. For instance, our relationships with the great powers of Oswestry have not been quite as we could desire, but they are improved. I am happy to say (hear, hear) and I do congratulate our opponents most earnestly on the remarkable skill that their advisers have shown in the management of the case to which I have just referred; for, whilst they have not got the victory, we have to pay the costs. I think that is a fine stroke of diplomacy, and I congratulate them so far; but I also most heartily endorse the remark in the Westminster last week: "Were complete justice done, the costs would fall upon those persons by whose erroneous interpretation of the law the vicar was induced to refuse Mr. Keet's reasonable request."

for the sum the chapel cost, and you shall have this money to rear another chapel in any part of the village. I rejoice to bear testimony to an act like that. (Applause.) But I am not speaking now on behalf of the Wesleyan Church Building Fund. (Laughter.) I merely mention these matters to show that there are people in high places and grand positions who are willing to look kindly on our Wesleyan Methodist cause. It is not of course impossible to pass away from this matter without referring to what took place a few weeks ago at Westminster Abbey. I look at the act of that day in two aspects. First, what does the event of that day imply, and secondly what it does not imply? First of all, the event implies that John Wesley is now being regarded as he ought to be regarded by the people of this land and by those who are in eminent positions; and it gave the opportunity to the noble Dean of Westminster to embody and exhibit the feeling of this country with regard to John and Charles Wesley: (Hear, hear.) You know that posterity generally judges justly the character that was mislaid or not rightly appreciated, and mere prejudice will wear away. The sun will shine some day on the name that is bedecked with caducy. We were perfectly willing to wait. We were sure the day would come, as the day has come, and we do right to render to the Dean of Westminster our hearty thanks for the generous manner in which he has done it. (Applause.) There is just one word as to what this thing does imply, and no one would be better prepared to state it than the Dean himself. It does not imply that we endorse all the ecclesiastical and theological views of the Dean of Westminster; and, on the other hand, it does not imply that the Dean of Westminster is going to be a member of the Methodist Conference. (Laughter.) I think it fair to say that. (Renewed laughter.) Now I am bound to say—for I like to speak the truth in these matters—that there is another class in this country not so willing to extend to us this Christian charity and kindness. I remember, in my happy Didsbury days, that a fellow student found his way one Sabbath afternoon to a place of worship, and the text of the sermon was announced—"The harvest is past; the summer is ended; and we are not saved." The preacher said, "The text divides itself naturally into three parts: 1. The harvest is past; 2. the summer is ended; and 3. we are not saved." Then having spoken for eight or ten minutes upon the first and second subjects, and told his rustic congregation what beautiful weather they had had, and what a harvest had filled all the granaries, he came to the third part of the subject. He began, "The third subject dear friends," then he paused, and presently added, "The third is an insupportable subject; that I will leave it to-day and take it up another time." (Much laughter.) That is exactly the case with me to-day. Mr. Pope and Dr. Riggs have gone to America; that is another thing. I have received a letter from Dr. Butler, whom circumstances led to America, which he has adopted as his own land. For many years he has been a member of one of the Conferences of the Methodist Episcopal Church. He has been able to form three or four general Conferences in India; and he has been sent right over to the other side, and is doing a large work for Mexico; from whence he writes to tell us that he has finished his book—and a grand book it is. I am bound to say in connection with India, and the Sepoy Rebellion; and he has sent this book to her Majesty, the Queen—her Majesty the Queen. (Applause and laughter.) That, I think, is enough on that subject. I only want to add, in connection with the visit of our friends to America, that the work is going on in American Methodism, and in the great Dominion of Canada; and I hope the day will never come upon us when these two great lands will ever be separated in spirit and good feeling, for we cannot forget that we have got the same grand old language, the same Protestant religion, are come from the same old Saxons, and therefore I always delight, when thinking of American Methodism, to remember that it was established a great deal more than a hundred years ago. American Methodism was established 260 years since. That is the right date, I think. (Applause.) I hold that in the forty-two families who went out with the Pilgrim Fathers there were many of those grand old men who were Methodists in heart—many who were ready to protest against error and suffer for what they believed to be true. It was the grand old Methodist spirit that sent out those men from this country to take. What is the result? Just let me take it drawn ready to hand. The President here quoted a graphic description of the sailing of the Mayflower from a rock-bound coast on a winter's day, the small vessels bearing the families away from home and struggling for more than 100 days with the great waters of the Atlantic. What did this mean? That those men found religious oppression hard to bear than their war with the elements. It meant that, impelled by the

love of the Saviour (for they were the first missionaries to America), they went and found another land where God might be worshipped in spirit and in truth. I can never forget the day when my friend Dr. Punahon literally took me by the hand in Plymouth Colony. Passing down a little street, he said, "Shut your eyes." I always did as Dr. Punahon told me—(laughter)—so I shut my eyes. "Step down gently," said he. I suppose he felt it necessary, and I did so. When he said, "Open your eyes," I did so, and I found myself standing on a piece of the very rock on which the Pilgrim Fathers landed two centuries and a half ago. It would be impossible for me to describe the feelings that took possession of me. We went off to the top of the hill, and stood on the graveyard where the pilgrims lay in successive generations. Oh! the scene that was presented to me there! I had often read the history. There was Cape Cod, the first land that the Fathers saw after they left this country. On the left was the piece of ground where they first landed, and where they spent their first New England Sabbath; and heard the deep waters of the sea ringing the anthem of the free. Not the most insensible man could read the story of that enterprise without something like awe at the great difficulties overcome by greater courage. Like Israel's host to exile drives, Across the food the Pilgrims led; Their hands bore up the ark of heaven, And heaven their trusting footsteps led. Till on those savage shores they trod, And won the wilderness for God. (Applause.) I have no time for applause, or I shall get into trouble with the other speakers. (Laughter.) That was the beginning of Methodism in America. Now mark the result. Amongst the twenty-three or twenty-four millions in America there are ten millions to-day listening to Methodist teaching. Then in the great Dominion also they are doing a great work. I am thankful to congratulate our friends on the increased facilities which the Providence of God has given to us with regard to our missionary work. We are in a better position than our fathers to carry on our mission to go into all the world and preach the Gospel. There are facilities afforded now in travelling that our fathers never had. We have put before us our duty, and we have had before us our prospects, which are very cheering. I rejoice to hear what is going on as to the acquisition of knowledge, and the circulation of the Scriptures from the press; and with reference to printing. Four centuries ago a Hollander was trying to carve the shape of a letter on the bark of a tree, and having succeeded, it occurred to him he might impress it on a piece of paper as well as on bark; and the result is that one out of the many Bible Societies of the world has in it to-day can daily produce 1,000 copies of God's Holy Word. Though Voltaire boasted that he could with one hand pull down Christianity, which the twelve apostles had built up with both hands, the very press which Voltaire used is now being used by the Bible Society in printing Bibles and Testaments. (Applause.) We must continue to preach the never-fading, never-dying, everlasting Gospel of salvation to man. (Loud cheers.)

Christ, and that no other teacher, preacher of the Gospel is a minister—that, in point of fact, every other knowingly or ignorantly, a pretender to an office with which he has nothing to do. I know not what explanation to put upon his language if this be not the meaning of it. And if that be, I am bound to confess my inability to imagine a doctrine more distinctly at issue with the teachings of Christ and his apostles, more entirely repugnant to the dictates of all many intelligence and noble feeling, or more surely subversive of the universal distinctions of moral right and wrong. Not to insist that the theory of the Dean is essentially, and even conspicuously, the theory of the opus operatum, his position, if it be worth anything for Protestants, requires him to maintain the Scriptural superiority of bishops over presbyters. He will not do this with his Greek Testament in his hand. The Dean knows, very well that, however it may be in ecclesiastical history and dogma, so far as the voice of Scripture rules, the bishop is the presbyter and the presbyter is the bishop. And if this be the fact, as it undeniably is, there is no escape from the inference that presbyterian ordination is in the Scriptural sense of the term episcopal, and that every duly ordained presbyter is a New Testament bishop. I will not be restrained by a false modesty from expressing myself plainly on this matter. I am ready to concede to the Anglican clergyman as much superiority over me as he can with any show of reason vindicate for himself in point of intellect, learning, culture, conventional status, or personal and ministerial excellence. But I humbly protest that under the sanctions of the New Testament, by virtue of which the inward call of the Spirit of God and of my solemn ordination by the laying on of the hands of as holy a presbyter as the world has ever seen; I am as truly a minister—yes, as truly a bishop of the Church of Jesus Christ—God help me to walk worthy of my awful vocation—as the proudest prelate that ever wore a mitre. And I prefer the like claim on behalf of all persons holding the same ecclesiastical degree, whether they belong to my own or to any other orthodox Christian community. Will any man who is not prejudiced by a theory believe God being what He is and Christ and the Bible what we know them to be, that ordination by a diocesan bishop, determines the difference between the true and the false minister, so that on the one hand a man, however ignorant, worldly, or wicked, if thus ordained, is an ambassador from Heaven; while on the other hand a man whose character bears all the signs of an apostle, but who lacks such ordination, is at best an "honest and sincere" self-deceiver, claiming our tolerance and compassion? The common sense of mankind revolts from the idea. It is as absurd as it is profane, and is as mischievous as it is baseless. It throws a palpable slur upon the moral perfection of God. It does grievous wrong to the purity and charity of Christ. It degrades the Gospel into a system of ecclesiastical magic and legerdemain. It encourages narrowness, bigotry, and a troop of kindred evils. It reverses the poles of the Christian revelation, and throws the world back again upon its spiritual minority. I beg to repeat it—my very last thought in writing thus is to show the smallest disrespect to the Dean of Manchester. In my own person he has more than once anticipated the courtesy of which he spoke from the pulpit, and I have every reason to honour him both for his talents and his virtues. But to see a clergyman holding his high position, with all the infidelity, scepticism, superstition, and vice which prevail—and it may be increase—around us full in view, stand up and solemnly warn his congregation against allowing the ministerial claims of men who, by every admissible token, are as truly Christ's ambassadors as himself, was to me so shocking and humiliating a spectacle that I could not forbear to give public expression to my feeling. The Dean must forgive me if I say that I can wish him no higher felicity, as I wish no higher for myself, than that by-and-by in the kingdom of heaven he may be found as the equal of

many saintly, wise, laborious, denying, and faithful "teachers and evangelists," belonging to various nonconforming Churches—not a few of them personally known to myself—whose title to the office of the Christian ministry he at present wholly declines to recognise.—Apologising for the length of this communication, I am &c. JOHN DUKY GREEN, Didsbury College, 177, Didsbury Road, Manchester. "OLD WINE." LUKE 5: 8, 9. I see it is faith that must bring me to the very embrace this good man. Where the one ends the other begins. It is observed of the most renowned and ablest believers, "These all died in the faith; their faith did not die before them. Faith must bring their dying comfort; and, O how full, and how near a treasure has it to go to! To die in this world is to be borne into another. Faith is an act of reason and believing is a kind of knowing; even a knowing by the testimony of Him whom we believe. It will therefore not a little strengthen our faith, if we contemplate the perfections of God, and the nature of our souls. If faith be not much exercised in its victorious acts, we shall never know its strength nor find it strong when we want to use it. The life of sense is the enemy faith has to conquer. These are lessons of great importance; and happy are those who by experience are best acquainted with them. I see a greater necessity than ever of living near to God, and to keep the heart with all diligence continually, in order to redeem the time, without this there can be little or no progress in the divine life. Without watching and prayer, O how soon would this heavenly fire abate in my soul! What a necessity do I see for leaders and people to struggle hard to keep the life of God in their souls? Oh what a danger there is of becoming withered branches! Lord, save thy people from a dead, or dry, formal way of worship; possess thy Spirit; and let there be a shaking among the dry bones! This morning I have felt an increased vigor of spirit and a fresh resolution to devote myself more fully unto the Lord, and to urge on others the great necessity of their receiving and retaining the witness of the Spirit. What does mean by the witness of the Spirit? Mr. Wesley clearly explains in his excellent sermon on that subject. "The testimony of the spirit," says he, "is an inward impression on the soul, whereby the Spirit of God directly witnesses to my Spirit that I am a child of God; that Jesus Christ, both loved me, and gave himself for me; that all my sins are blotted out, and that I, even I, am a child of God. But let not every pretence to rest in any supposed testimony of the Spirit, which is separate from the fruits of it." A MAN'S CHINESE NEIGHBOUR.—The Raleigh (N.C.) News reports that the Rev. Dr. E. Richard, of that city, referred in his Thanksgiving sermon to a conversation held some years ago between Dr. Thomas E. Skinner, formerly of Raleigh, now of Georgia, and an anti-missionary, Dr. Skinner, he said, was to this gentleman, who promptly repulsed him with the reply, "I don't believe in foreign missions. I won't give anything except for home mission." "I want what I give to benefit my neighbors." "Well," replied Dr. Skinner, "you regard as your neighbors?" "Why, those around me," replied the brother. "Do you mean those whose land you own?" inquired Dr. Skinner. "Yes." "Well," said Dr. Skinner, "how much land do you own?" "About 500 acres." "How far down do you own?" inquired Dr. Skinner. "Why, I never thought of it before, but I suppose I own half way through the world." "Exactly," said Dr. Skinner. "I suppose you do, and I want this money for the Chinese—the men whose land you own on the bottom." The hardened brother had never thought of that, and gave a good sum for foreign missions. Mr. Moody has so far settled his plan of labor for next winter as to determine that his time shall be spent in Chicago and Boston. At a recent meeting with more than three hundred ministers and representatives of the Boston churches, a resolution for January 1, was indicated by my present as the most desirable time for beginning services in that city. It is thought likely, therefore, that the next meetings will be held in Chicago.

WESLEYAN ALMANAC JULY, 1876. Full Moon, 6 day, 11h, 28m, Morning. Last Quarter, 14 day, 9h, 41m, Morning. New Moon, 21 day, 0h, 38m, Morning. First Quarter, 27 day, 11h, 4m, Afternoon. Table with columns for Day of Week, SUN, MOON, and other astronomical data for July 1876. THE LENGTH OF THE DAY.—Add 15 hours to the time of the sun's setting, and from the sum subtract the time of rising. FOR THE LENGTH OF THE NIGHT.—Subtract the sum of the sun's setting from 12 hours, and to the remainder add the time of rising next morning. REV. GERVASE SMITH, M. A., PRESIDENT OF THE CONFERENCE. AS THE ANNIVERSARY MISSIONARY MEETING, EXETER HALL, LONDON. We can give but extracts from Mr. Smith's admirable speech. But our relationships during the year have not been such as all of us could desire. For instance, our relationships with the great powers of Oswestry have not been quite as we could desire, but they are improved. I am happy to say (hear, hear) and I do congratulate our opponents most earnestly on the remarkable skill that their advisers have shown in the management of the case to which I have just referred; for, whilst they have not got the victory, we have to pay the costs. I think that is a fine stroke of diplomacy, and I congratulate them so far; but I also most heartily endorse the remark in the Westminster last week: "Were complete justice done, the costs would fall upon those persons by whose erroneous interpretation of the law the vicar was induced to refuse Mr. Keet's reasonable request."