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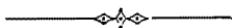
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their presentments, and sent up their officers, giving a total of rather more than 480 churchwardens and 180 sidesmen. In fact, nearly all the large and populous parishes have both sorts of Church officers, and it may be said to be the well-established custom and understanding of the diocese that as the Church work and machinery of a parish grows and is extended, the staff of lay officers should be enlarged also. If, for instance, a Mission Church or a licensed schoolroom is opened for Divine service in a distant part of a parish, the regular practice is to appoint two new sidesmen for the special purpose of managing its financial and other concerns. The same course is adopted in the diocese of Liverpool; and indeed the proportion of sidesmen is there larger because the average population of the cures is much greater. Cheshire still contains a number of small rural parishes. The population of the diocese of Liverpool must now exceed a million and a half, and the number of benefices is under two hundred, giving more than six thousand to each if the distribution were even. In both dioceses also the lay representatives, chosen by the communicants for the purposes of the diocesan conference, are not by any means always either churchwardens or sidesmen. It is plain, therefore, that we already possess the needful machinery for securing as many lay auxiliaries as we need, and possess it, too, under much more elastic regulations than the wooden system which Mr. A. Grey's Bill would thrust upon our parishes indiscriminately. We think also that sidesmen duly elected under the Canons of the Church, and admitted to office by the Bishop or his representative, are far more truly and properly Church officers than those elected ratepayers would be whom he recommends to us. And we think also that they would be far more likely to know and deal satisfactorily with the wants and wishes of the worshippers in the church. If to the churchwardens and sidesmen be added the two laymen chosen for the Diocesan Conference, we have all the materials at hand already for a very sufficient Parochial Council.

THOMAS E. ESPIN.



ART. II.—NOTES ON THREE MONTHS' LECTURING, ETC., IN WALES.

LAST autumn, at the request of some of the leading clergy in Wales, and specially commissioned by the Church Defence Institution, I devoted six weeks to lecturing and

preaching in the north and south of the Principality on subjects of current interest, pertaining to the history, principles, and work of the Church in England and the Church in Wales.

I lectured at Castle-Caereinion, Tregynon, Llanidloes, Bangor, Llanfairfechan, Pwllhelli, Carnarvon, Barmouth, Llandrindod, Wells, Builth, Cathedine, Glasbury, Brecon, Brynmawr, Abergavenny, Aberdare, Bargoed, Cowbridge, and Cardiff; and preached sermons in Bangor Cathedral, at Conway, Penmaenmawr, Dolgelly, Barmouth, Brecon, Cardiff, and Abergavenny. Subsequently, on a second visit, I delivered lectures at Cowbridge, Cardiff, and Swansea.

In the beginning of this year I paid a third visit to South Wales, lecturing at Newport, Abergavenny, Rhymney, Mountain Ash, Merthyr Tydfil, Bridgend, Cwmavon, Brynmawr, Llanelly, Llandovery, Brecon, Pembroke, Haverfordwest, Cardigan, Lampeter College, Portadawe, and Carmarthen; and addressing conferences of the clergy and laity at Abergavenny, Merthyr Tydfil, Swansea, Haverfordwest, Carmarthen, Llandovery, and Lampeter College.

All these engagements, which at times involved three or four weeks' consecutive work on successive days, and long railway journeys in, to me, an unknown country, it would have been impossible for me to have undertaken, had not both the places and dates of lectures, etc., been kindly arranged for me by hon. diocesan secretaries of the work in different dioceses, to whom I am very greatly indebted.¹

In undertaking to give some notes of these visits to Wales, it will be understood that I must unfortunately, to a great extent, of necessity write about myself and my work. This cannot be avoided, and this the reader will, I am sure, excuse. It is not my intention in these papers to make out a case for, or to endeavour to defend, the Church in Wales from the attacks at present made upon her; nor shall I attempt to describe in any formal manner the increased and increasing revival and signs of renewed life of the Church in the Principality, as exhibited in the ministries of the clergy, the services and offices

¹ Amongst these kind friends I must express my obligations to the Rev. E. Hughes of Llanfairfechan, who made arrangements for me in the Diocese of Bangor; the Rev. J. H. Protheroe, late of Cowbridge, now of Aberystwith, who sketched out my engagements for the Diocese of Llandaff; the Rev. Canon Garnons-Williams, of Abercamlais, Brecon; the Rev. M. Powell-Williams, of Llansanffread; and the Rev. Dr. Walters, Vicar of Llansamlet, who each at different times, at the cost of much correspondence and trouble to themselves, formulated my plans of campaign for the very large and important Diocese of St. David's.

of the Church, and in Church organization and Church extension, evidences of which are manifest on all sides.¹

In the following "Notes" it is simply intended to record some of my experiences in my recent work. At a future time, should opportunity offer, I may have something to say on the whole case of the Church in Wales, on the basis of what the Rev. Canon Bevan has already so ably written.

I. SUBJECTS OF LECTURES.

Experience taught me that in the selection of a title for a lecture it is preferable, and in many respects very advantageous indeed, to have a general title, such as "The Truth about the Church of England." As the title had to be fixed upon and published some time before I visited the place where the lecture was to be delivered, a general title enabled me to tell in each case the outlined story of the Church, and at the same time to vary it, and bring under it and explain points and aspects of Church questions which in any particular parish were uppermost in the minds of the people, as subjects which were locally misunderstood and misrepresented. Hence, on my arrival at any place, some of my earliest questions put to the clergyman of the parish were, What are the points in connection with the Church on which you find, in this locality, the most misunderstanding? What are the most current popular errors concerning the Church as held by unenlightened Churchmen, or propagated by prejudiced and actively antagonist opponents, which should be brought well to the front and refuted and explained in my lecture? I was enabled in almost every case, by the information thus obtained, not only to tell the same outlined story of the Church's origin, growth, organization, and general history, but at the same time to render my lecture specifically appropriate to the audience, by dwelling upon and giving prominence to those aspects of the question on which there was most local need for enlightenment.

Thus, for instance, it might be the Church's alleged State Establishment, or alleged State Endowment, or her alleged new creation at the Reformation, or the nature and extent of her subjection to State control; Whether the Church only, and not the Dissenting bodies also, were subject to this control;

¹ For information upon all these points I would refer the reader to the Rev. Canon Bevan's "Case of the Church in Wales;" the speech of the Right Hon. Cecil Raikes, M.P., delivered in the House of Commons on March 9th, 1886, in reply to Mr. Dillwyn's Motion for the Disestablishment of the Church in Wales; the Charge of the Right Rev. the Lord Bishop of St. David's, 1884; and the Primary Charge of the Right Rev. the Lord Bishop of Llandaff, 1885.

the amount of Parliamentary grants in aid of Church building, and the circumstances under which they were given ; or any other particular subject which required to be dealt with. I found this adaptation of the contents of my lecture to the subjects on which my audience most required information to be a matter of great importance. By this means the attention and interest of the audience were secured at once. I was guarded against shooting arrows in the air, and a guarantee was afforded that those errors concerning the Church, which in men's minds in the immediate locality were working most mischief and creating most prejudice against the Church, should be primarily and immediately dealt with.

II. TREATMENT OF SUBJECTS.

In every case I resolved as far as possible to avoid anything like a mere controversial spirit, or anything like an attempt to argue for the sake of victory. I endeavoured to remember that, as a rule, opponents of the Church, according to the extent of their light and knowledge, have—no doubt as they conscientiously think—as good a case in their attack against the Church as we can allege in her defence.

I tried always to bear in mind, however far I may have failed in the effort, that for the most part opposition to the Church arises more from want of knowledge—or in plainer language from ignorance—of her history, spirit, teaching and work, than from a contentious disposition and obstinate will ; and therefore I laid down for myself the rule, in every lecture and in all my controversial collisions with questioners and objectors, to credit every man with conscientiousness, to treat him with charity, and to bear in mind that he had in all probability as good a right, and to his mind as good a cause, in attacking the Church as I had in defending her.

Bearing this in mind, I assumed that what was most wanted in almost every case was a plain and simple narration of the outlined story of the Church from her earliest days till the present time, explaining more at length those turning-points in her history on which, as a rule, most misunderstanding and misrepresentation prevail. In doing this I avoided, as far as possible, anything like the formality of a lecture, both in what I had to say and in the way of saying it. I tried, in fact, to talk to the audiences in the most familiar manner, using the plainest words at my command, and addressing myself to the least educated and least informed in the audience ; assured that if I interested them and convinced them, I should not fall far short of producing the like results in the minds of the more educated and intelligent portion of my hearers. This was the summary of the position which I took

up with my audience in almost every instance : A case is popularly, but erroneously, alleged against the Church. You are all more or less familiar with it. You know, it may be, only one side of the question. My object is to present to your minds the other side, and, as far as I can, to state the case for the Church as against that presented against her by her opponents. I want you to consider yourselves a jury. It is for me to present to your minds the Church's case, and the evidence in support of it on her behalf. You must therefore carefully attend, as I proceed, to the points with which I deal, and consider whether, with the evidence I bring forward, I make good my statements to your satisfaction.

It is impossible to describe the great amount of interest, which at times arose to enthusiasm, created in the minds of the people by this line of procedure. They felt that their intelligence, reason, and judgment were being appealed to, not by mere assertion and declamation, but by statements of a case plainly put to them and supported by evidence which they were able to understand, and of which they were able to judge as to whether it was sufficient or insufficient, conclusive or inconclusive. And I am bound to say that the results were to me most satisfactory, for I never addressed more large and attentive audiences, I never witnessed more unflagging interest in the telling of the story of the Church, and I never saw such outbursts of enthusiasm on the part of audiences as they were pleased to regard each point made good in the course of my address.

And here I may record that, as throughout the whole of my three months' campaign I never was conscious of saying anything to provoke my opponents, so I have the satisfaction on looking back to know that, with the fewest possible exceptions, I never received any but the most courteous treatment from even the most determined enemies of the Church. And yet I kept back no truth. Nor was I ever deterred, so far as I have knowledge of myself, from fear or from any other motive, from pressing what I considered to be the facts, truths, and arguments in favour of the Church to their logical conclusions as against her opponents.

III. CONFUSED IDEAS AS TO DISESTABLISHMENT.

As in England so in Wales. People talk and discuss about possible Disestablishment, and yet in most cases attach no definite ideas to the word, except that in the event of Disestablishment coming to pass it would in some sense or other alter the position of the Church to the advantage of Dissenters. And in cases in which the word Disestablishment is used in discussion by the advocates and opponents of the Church, it is used

by them in varying senses, so that to make the subject of Disestablishment the matter of an argument without at the same time each party previously ascertaining what the other means by it, is simply to discuss about two different things covered by the same ambiguous word, without any hope of coming to any definite conclusion. In journeys by rail and coach, when getting into conversation with persons on the subject, as well as in the case of questions and objections put to me after lectures, I found this to be the case—that people were all ready enough to talk about *Disestablishment*; but nobody could tell, and nobody really seemed inclined accurately to inquire, what Disestablishment actually meant. Just as nobody seems to know in what *Establishment* definitely consists, so nobody seems to have any clear idea as to what Disestablishment would involve. This much, however, I learnt—that general ignorance prevailed amongst Dissenters and Churchmen alike as to the Church-spoliating character of the proposals embodied in the scheme of the Liberation Society.

Indeed, at lectures many Nonconformists, among whom were ministers, refused to believe that the Liberation Society had ever made such proposals; and some of them publicly denied that it had done so, until I read them to the audience from the Society's own book, "The Case for Disestablishment," and further invited the incredulous persons to come upon the platform and read the text of these proposals for themselves.

On all hands I found that the most powerful argument against the Liberation Society was to read the words of its own Disestablishment Scheme, and to explain the "suggestions" therein set forth to the audience, always making it clear that the Disestablishment sought by the Liberation Society would not merely involve, as some people vainly imagine, the mere separation of Church and State, or the doing away of what is called the union between Church and State, or the liberation of the Church from State control, but that it would include and carry with it the taking away from the Church all her cathedrals, parish churches, and endowments; and further, that it would involve her complete dissolution as an ancient, historical, ecclesiastical body as now known and recognised by the laws of the realm. The scheme of the Liberation Society, when thus understood in its literal meaning, was in every instance disowned and emphatically repudiated even by those Dissenters who were active opponents of the Church, as unjust and dishonest, while its explanation served only to rouse the indignation of Churchmen, and to lead to their resolution—that if they by will or effort could prevent it, it should never be carried into effect.

The usual remark of Dissenting opponents who spoke at the

lectures was, "We wish to Disestablish the Church, but we do not wish to deprive her of her property." The result, therefore, of my experience on this point is that the Liberation Society receives the greater part of its support, and secures the larger part of its following, on the basis of the idea that its chief aim is simply to give the Church, as its misleading title indicates, freedom from State control ; and that if the Church-spoliating portion of its scheme were definitely understood, even by Dissenters, it would find itself minus many a subscription and deserted by many a present devoted adherent.

IV. QUESTIONS AND OBJECTIONS.

Not the least interesting of the proceedings at a lecture was "question-time," or the time for stating objections to any statements of the lecturer. This was at the end of the lecture, as was invariably stated on the large placard announcing the meeting. As soon as the lecture was over, the Chairman invited, and indeed urged all persons who objected to anything which the lecturer had stated, or who wished any point which they regarded as obscure made plainer, or who desired chapter and verse from standard authorities for any assertions which the lecturer had made, to ask the lecturer questions in order to elicit from him the knowledge required. Sometimes there was a rush of questions, and at other times, to the disappointment of the audience, no questions were forthcoming.

The following may be regarded as specimen questions and as samples of the answers given to them :

Q. Was not the Church of England up till the time of the Reformation the Romish Church ?

A. The Church of England was never the Romish Church nor a part of the Romish Church. She was always what she is called in the charters and statutes of the realm from *Magna Charta* till the present time, and long before that time, "The Church of England," or the "English Church," or the "Spirituality" as distinguished from the "Temporality," or the Church as distinguished from the State.

Q. But was not the old Church of England done away with, and a new Church established by Henry VIII. at the Reformation ?

A. There was no old Church done away with, and no new Church set up in its place at the Reformation. In none of the Acts of Parliament in the reigns of Henry VIII., Edward VI., and Queen Elizabeth, is there any mention of any such things having taken place as the removal of, or doing away with, one Church and the setting up of another. Nor is there anything expressed in any of these Acts of Parliament to indicate that they who took the chief part in the events of the Reformation regarded themselves as doing any such thing. But there is everything to show that they regarded the identity and continuity of the Church as untouched by the Reformation, and her succession as unbroken and uninterrupted by anything which then took place.

Q. But surely great changes took place in the Church at the Reformation ?

A. Undoubtedly ; at the Reformation the Church threw off the

bondage of usurped Papal supremacy, she purged herself of false doctrine in her teaching, and ceased from superstitious uses in her services and offices ; but she made no change in her identity and continuity. These remained, as we have said, unbroken and uninterrupted, and the Reformation statutes [always quoting them] recognised and assumed this to be so. In fact the Church came to us not from the Reformation, but *through* the Reformation.

Q. But if the Pope was supreme over the English Church till the Reformation, and if he ceased to be supreme over her at the Reformation, surely by the abolition of Papal supremacy the Church of England became a new Church ?

A. The Pope was never absolutely and unquestioningly supreme over the affairs of the English Church. What supremacy he did claim and exercise was usurped, and was from time to time questioned and protested against. And, as the Reformation statutes set forth, that usurped supremacy was exercised *over the realm* as well as over the Church. If therefore by the abolition of Papal supremacy over the Church, the Church became a new Church, according to the same method of reasoning, by the abolition of the same supremacy over the realm or kingdom, the kingdom of England became a new kingdom. *Was this so ?*

Then other favourite subjects of questions were : The origin of tithes, and the most obscure and abstruse points concerning them, based upon "Blackstone's Commentaries," "Selden on Tithes," and Ethelwolph's Charter's, etc. ; the alleged State Establishment, and State Endowment of the Church ; the alleged taking away of Roman Catholic endowments and giving them to the Church of England ; the Queen, as the alleged head of the Church ; the practical appointment of Bishops by the Prime Minister, and the exercise of other patronage by him ; the origin and history and funds of Queen Anne's Bounty ; parliamentary grants in aid of Church endowment and Church building ; the origin and constitution of the Ecclesiastical Commission, and whence the funds are derived which it administers and distributes ; the alleged creation of bishoprics and parishes by Acts of Parliament ; the alleged rights of the poor to a fourth part of the tithes—these and many other subjects too numerous to mention in detail here, but covering the whole ground of controversy between the Church and her opponents, were at times the subjects of most astute and subtle questions, often most cleverly formulated ; and I think it is not saying too much when I say that I recall with satisfaction the fact that I believe in every case answers were promptly given, if not always to the satisfaction of the questioner, at least, judging by the demonstrative verdict of the audience, to its satisfaction.

IV. A NOVEL CATECHETICAL STYLE OF LECTURE.

In going to a very Radical town, which once occupied a prominent place in the Chartist rising, the vicar of the parish told

me that he had considered it prudent not publicly by placard to announce my lecture, and that he had thought well to give notice of it only in the church and privately amongst church-people. There had been a disturbed political meeting held in the same town a few days before, at which noise and violence were prominent features, and it was deemed wise, considering the very sensitive state of current public feeling on political and religious questions, to avoid as far as possible giving any cause for provocation. The vicar further suggested that instead of giving a continuous lecture, I should allow myself to be catechized by the audience, in order the more directly and definitely to elicit from me information on the points on which knowledge was most needed and most desired.

To this plan I readily assented, and he very cleverly formulated some twenty-five or thirty questions on numbered slips of paper, which before the proceedings commenced he distributed amongst certain of the audience, who were instructed to put them to me in successive order, I being required to answer them one by one as they were addressed to me.

I introduced the proceedings with but a few words explanatory of our intended method of procedure, and sat down, when the catechizing immediately began. The curiosity and interest of the audience were very much excited as each question was put and its answer given, the audience expressing its opinion of the appropriateness and conclusiveness of the latter by outbursts of applause. The catechizing soon ceased to be limited to those who had the formulated questions given to them. From various persons in the audience, Dissenters and Churchmen, original questions were put, and the interest and excitement of the audience increased until, at a late hour, we found it almost difficult to bring the meeting to a close. Beyond some shouting outside the large schoolroom, which was situated in the middle of the town, and an occasional banging of the door, there was no serious interruption to the meeting, which was as enjoyable a one as any of which I have had experience. I may add that the same experiment was tried in other places, and always with like success.

V. INCIDENTS AT LECTURES.

Of some of the incidents of which I have had experience in the course of my lectures I give the following as illustrations :

In the county town of — it was rumoured that a well-known Nonconformist minister in Wales, with a detachment of his followers, was coming from some distance by train to demolish my lecture from the Liberation point of view, and also that a Roman Catholic priest was to put in an appearance

publicly to refute my frequent statement in my lectures that the present Church of England was not created at the Reformation, but that she is the old Church of England whose identity continued the same, and whose succession remained unbroken and uninterrupted through the whole Reformation period.

As the hour of the lecture drew nigh it was reported that the Nonconformist minister and his supporters had actually arrived by train, and were in the town awaiting the beginning of the lecture. This rumour caused great excitement, leading some people to look forward with pleasure to the spectacle of a personal controversial conflict, and causing others to fear the outbreak of a row which might possibly not be kept within the limit of words. The hall in which the lecture was to be delivered was crowded in every part. The time arrived for the commencement of the proceedings, but neither of the expected opponents had arrived. We waited for a little while to give them time to put in an appearance before beginning the lecture ; but still no sign of their coming. The lecture then proceeded, and for the space of two hours I endeavoured to tell to a raptly attentive and enthusiastic audience the story of the origin and growth of the Church in England and Wales, to explain some of the current controversial questions which are so much misunderstood concerning her, and to correct the errors which are so wide-spread and deeply rooted on the questions of the Church's Establishment and Endowment. My threatened opponents did not turn up, but it was amusing to note how the audience expected them up till the last moment, for the slightest stir which took place in the direction of the door caused all eyes to look round to see whether at last they had actually arrived.

In the town of B——, well known as a charming seaside resort, I lectured in the public hall to an audience which must have been composed of at least one-half, if not of two-thirds, of Nonconformists. In the course of the lecture objections were made and questions asked by a Nonconformist minister relative to several of my statements. I invited him to come upon the platform and propose his questions, which he did, and I answered them consecutively and directly, apparently to the satisfaction of the audience. This controversial encounter subsequently led to most friendly exchanges of opinions and feelings between this minister and myself.

But there was one gentleman in the audience who persisted in interruptions as I proceeded with my address, calling in question the accuracy of my references to the Reformation statutes, stating that he had studied law for some forty years, and therefore ought to know the facts of the case better than I, as a clergyman, could possibly know them. Now it so happened

that I had some volumes with me of the ecclesiastical statutes of the realm, containing all the Acts which I had referred to. I therefore invited my opponent to come upon the platform and read to the audience and verify the quotations for himself. This, with some exhibitions of temper, he refused to do; but leaving the room he challenged me, as he went out, with some defiant gestures, to meet him in discussion in that room the following evening, when he would demolish all my statements. I explained that I did not feel called upon to meet in a set discussion—beyond that in the lectures which I had engaged to deliver—unrepresentative and irresponsible persons, and that I had my engagements made for every day for some weeks to come, and therefore could not upset my arrangements.

These explanations he in substance said were but idle excuses, the expressions of fear to meet him. But when I afterwards learnt that this gentleman was a Radical candidate for Parliamentary honours, that he had already, in a Welsh placard, advertised a meeting of his desired constituents for the next evening, at which he was to address them upon the subject of Disestablishment, and that this was the meeting to which he invited me, I resolved, if need be, to postpone my engagements and to meet him; and so the following morning, at half-past eight, before he had his breakfast, he had my letter at his hotel accepting his challenge, which did not, as far as I could learn from all accounts, give him any particular pleasure. I gave him till twelve o'clock to reply, intimating that if I did not hear from him by that time I should feel at liberty to conclude that he really did not wish me to meet him, which I really suspected to be the case, and that I should go on by train to keep my next engagement. I wrote him a second letter at two o'clock, and was about to leave it at his hotel, when I happened to meet him returning from the country, whither he had gone after the receipt of my first letter. He, with some embarrassment, explained that he meant nothing by his challenge; that I must regard it as not given, and that he himself would not seriously think of meeting me in discussion, feeling himself incompetent to do so. I pointed out to him that he ought to have thought of that in time before he gave me the challenge, and that matters could not rest in the way that he desired; that he had publicly challenged me, and therefore should publicly make an explanation why he wished to withdraw his challenge when I had accepted it. He said that if I would leave it to him he would explain the whole matter in my favour to the meeting of his constituents that evening. This I afterwards learnt that he did not do to the satisfaction of some persons at the meeting, which was the cause of much disturbance; and I therefore sent an account of the incident, with copies of the

letters addressed to him, to the Welsh papers. I don't think this gentleman is likely to forget this incident, which certainly did not serve to further his candidature amongst his wished-for constituents.

In the course of a lecture at B——, in Glamorganshire, I was led, in explanation of the subject of State control in matters of religion, to point out and to explain that even if the Church was disestablished and disendowed, with the idea of giving her absolute freedom from State control, she would, when reorganized and reconstructed as a disestablished and disendowed Church, be still subject to State control, although such State control might be exercised in another form, and under different methods of procedure. I further stated that, in the sense which I explained, Dissenters were, as religious bodies, subject to State control not only in their external arrangements, but also in their internal affairs; as, for instance, in most cases they inherited creeds with their chapels, which the State when appealed to would see enforced as a condition of holding the chapels—that if the meaning of the creeds were in dispute, they could not be authoritatively interpreted but by the State Courts; and if required to be altered, they could only be so by the authority of Parliament.

At the close of the lecture a Nonconformist minister advanced towards the platform, and addressed to me a lengthy series of questions with the view of showing that my statements were entirely untrue. No doubt my statements were a surprise to him, and from his point of view, and with his amount of knowledge, for he seemed completely ignorant of the subject, must have seemed to him incredible. He was very much excited, used strong language, and was most persistent in putting his questions and in demanding proof for my statements from original sources, frequently challenging the accuracy of the authorities which I referred to in proof of my assertions, though they were all from the writings of well-known Nonconformist ministers and popular and influential Nonconformist organs. Not satisfied with the effect of his questions, he desired to address the audience, and this being so, he was invited to ascend the platform. When he took his place upon the platform, I felt that my time for questioning him had come. As he had declared to the audience that he was bound by nothing in his ministry but the open Bible, I was persuaded that he was utterly ignorant of his own position in relation to his inherited creed and all the consequences resulting therefrom, and therefore sadly required enlightenment. He refused to give me his name, and to tell me to what denomination he belonged when asked so to do. I appealed to the audience whether I was not entitled to know

who my opponent was. The audience gave the verdict in the affirmative, a voice crying out, "Give the gentleman your name and the denomination you belong to! What! are you ashamed of it?" On learning that he was a minister of the Calvinistic Methodist body, I asked him if he had read his own trust-deed. He stated that he regarded the question as impertinent and insulting, and refused to answer; but, at the request of the audience, he did so, saying that, of course, he had read it. Was asked whether he remembered any clauses in it specifying the doctrines which he was bound to preach. After much hesitation and fencing about, he said there were no such clauses, and again solemnly affirmed that he was bound by nothing but the open Bible. He was reminded that by his answers he was placing himself in a serious position, in which he could not escape from one or other of the conclusions that either his knowledge of his trust-deed was defective, or his accuracy in representing its contents was at fault; and he was entreated to be more careful. He repeated with vehemence and indignation that he knew his own trust-deed thoroughly, and that no clauses nor provisions were in it in any way restricting his teaching. He was asked whether the second clause in his trust-deed did not set forth that he was bound to preach according to the *Thirty-nine Articles of that very Church that he had been so strongly speaking against, and whose clergy he had been holding up to odium* as those who were bound by creeds which they had inherited; and further, he was asked whether he was not also bound by the same clause referred to, to conform his teaching to "the Shorter Catechism of the Assembly of Divines who met at Westminster." All this he most solemnly and emphatically denied, after being warned to be careful in what answer he might give. Whereupon the rector of the parish, who was in the chair, and who had a copy of the trust-deed with him, stood up and read to the audience, amidst almost breathless attention, the very clauses aforesaid whose existence he had repeatedly denied.

I never witnessed, and never expect to witness, such a scene; and I am conscious that I have given no adequate idea of it to the reader, and could not do so. The greater part of the audience behind stood up upon their seats. The expressions of the audience of the disapprobation of the position in which this minister had so deliberately and defiantly placed himself were very demonstrative and very strong. As for himself, he seemed paralyzed, speechless, dazed, and spell-bound; while it fell to my lot to ask the audience to be considerate and indulgent towards him who, rather than confess his ignorance of his own position and obligations, had, while

holding up the clergy to scorn on the grounds that they were bound by inherited creeds, yielded to temptation either to profess more knowledge of the contents of his trust-deed than he possessed, or deliberately to deny the obligations by which he was bound.

VI. CONFERENCES OF THE CLERGY AND LAITY.

These conferences were held for the most part in populous and central places, and were well attended, the clergy often coming to them from parishes many miles distant. I generally opened the conference with an address indicating in outline, and as far as possible explaining, the subjects which were to be considered at the meeting. The chief points of discussion were, how best to circulate information about the Church, her rights, privileges, and property, and her history and work; and how most wisely and effectually to refute and correct prevalent misunderstandings and misrepresentations concerning her. The consideration of these subjects frequently elicited the expression of a great variety of views, but it was generally agreed at each conference that more attention should be given in educating children in Church history, both in private families, elementary and Sunday-schools, and in private education and middle and higher class schools; that the clergy should take advantage of parochial classes and informal conferences of their parishioners of all classes, and especially of young men, for the ventilation and discussion of current Church questions, especially those questions which, to the disadvantage of the Church and to her prejudice and injury, are by her opponents so persistently misrepresented; that organizations should be formed and efforts made for the circulation of suitable literature, setting forth the truth and correcting popular errors on all Church subjects, and that in some instances the pulpit, and always the platform and the press—especially and invariably the press—should be judiciously made use of for the enlightenment of the people as to the origin, development, organization, and work of the Church, and for the correction of misstatements and the refutation of popular fallacies concerning her.

VII. THE CLERGY, THEIR WORK AND DIFFICULTIES.

Wherever I went I found the clergy, as a rule, well up to their work, and earnest, interested, and able in the discussion of Church questions. One heard now and then the names of clergy who were not only indifferent to all Church matters and unconcerned as to the serious issues at stake in the present conflict, but who were habitually neglectful of their own ministerial and parochial duties; but the manner and spirit in which their cases were spoken of and deplored by their

brethren and by the laity showed that such instances were comparatively rare, that they were regarded as serious stumbling-blocks, and that in all cases, where possible, efforts were being made by the Bishops and others to remedy this state of things. Indeed, judging from what I heard and saw of the efficiency, earnestness, self-denying zeal and Church and parochial work of the clergy in Wales, and their interest in promoting parochial, diocesan and general Church objects, it is only just to say of them that, as a rule, in no respect are they behind their English brethren except in this, that they have more exceptional and formidable difficulties to contend with in the discharge of their ministerial work.

I could, were I at liberty so to do, mention the names of clergy who, surrounded on all hands by difficulties, hindrances, and by active opponents of the Church, are doing a great and good work, whose parishes are so well organized, and whose large congregations, numerous communicants and bright and hearty services, would not only be creditable to, but would serve as an example for many favoured English parishes.

Amongst some of the peculiar difficulties with which the greater part of the clergy in Wales have to contend, are miserably endowed benefices, very large parishes as to area, and poor and widely-scattered populations; and if to these we add the bilingual difficulty entailing duplicate services and ministrations in the Welsh and English languages, and frequently being left single-handed and isolated to do the work of the Church and to maintain her ground against the repeated and persistent attacks and aggressions of her enemies, we shall have some idea of how a great many of the clergy in Wales are overweighted and embarrassed in the discharge of their duties. But notwithstanding all this, I found as a rule that the clergy were hopeful, courageous, and frequently enthusiastic with reference to the future of the Church, believing that what is wanted is time, adapted agencies, ministrations, and resources to enlighten the people and win back the alienated masses.

VIII. THE SHELTERING POWER OF THE CHURCH.

An anecdote illustrative of the above, as told by a Welsh cottager, is worth repeating. Two cottages, occupied by two brothers, on a hillside were overshadowed by an ancient oak. The agent of the estate surveyed this oak many times and pronounced it most injurious to the cottagers, as keeping from them air and sunlight. He told the occupiers that he intended to cut it down. "Don't do so," said they. "It is an old friend. We have lived under its protection and shadow these many years; and if it does at times keep from us air and

sunlight, it affords us a refreshing shade in the hot days of summer, and in winter it protects us from the storm."

However, for the preservation of the cottages, the agent insisted that the oak must come down; and the work of destruction was soon complete, leaving the cottages without shade or shelter. But the first storm that swept across the hillside carried away the slender roofs of the cottages and left the walls standing uncovered. Then the agent saw what a mistake he had made, but it was too late to remedy it. "So," said the cottagers, "we Dissenters have grown up and lived in the past under the sheltering and protecting power of the Church. There are those who tell us that we suffer great disadvantages in consequence of her overshadowing influence, but I say that it is a great benefit to us Dissenters. Take the old Church away—cut her down to the ground—and much the same calamity may overtake our Dissenting bodies as happened to the cottages when the oak that sheltered them was recklessly removed."

IX. THE CHURCH NOT COMING DOWN JUST YET.

The following fact I learnt at a Conference of the Clergy held at Llandovery. A Nonconformist funeral took place in an old parish churchyard some miles from Brecon. Many Nonconformists attended it. After the burial, groups of people gathered together and chatted on current subjects of interest in different parts of God's acre. One group assembled close to the old church chancel wall. An aged man was the principal figure of the group. The absorbing subject of conversation was the threatened Disestablishment of the Church, and especially Mr. Dillwyn's motion on the Church in Wales. As the talkers waxed warm on such a controverted subject the aged man drew nearer to the chancel wall and began tapping the wall with his fist, while he put his ear close to the wall and bent his head forward in a listening attitude. The talkers ceased their talking, and approaching closer to the aged man, asked him what he was doing and what he meant by his peculiar action in tapping the church wall. He simply replied that as they were talking about the Church coming down, he was anxious to know whether the walls were solid and sound or whether they were hollow. "Listen," said he, as he repeated his experiment in tapping the wall. "There is no sign of hollowness here, is there? The wall seems solid and strong, don't it?" They replied in the affirmative. "Then," said he, "you may talk as you like about Disestablishment; but believe me, the old Church is not coming down just yet." The old man's simple prediction will, I believe, be found true with reference to the much-threatened and much-misrepresented Church in

Wales. Her foundations lie deeper and her superstructure is more solid than many people give her credit for. No doubt through many adverse circumstances, temporary unfaithfulness to her mission, and neglect of duty in the past, she lost her influence over, and injured her usefulness amongst, large masses of the people who joined themselves to other communions outside her fold. But give her time and opportunity and the necessary resources, and I believe that by evangelistic labours, earnest pastoral ministrations, and enlightenment of the people on Church matters of which they are ignorant, she will win back the alienated masses to her communion. For she is still the old historical Church of the Welsh people in which their fathers lived and worshipped, and in whose faith and fellowship they were comforted, hoped, and died. She is no alien Church, as her opponents affirm her to be. She is in identity and continuity the Church of early British times, the names of whose eminent saints centuries ago gave their present designations to the parishes and special localities throughout the Principality; and I believe that there is every sign of her ultimately regaining her sometime lost position, and of her again being acknowledged as the Spiritual Mother of the people of Wales.

THOMAS MOORE.



ART. III.—THE FIRST COLONIAL BISHOPRIC.

RESULTS of a wholly unexpected nature inevitably flow from any violent disruption, either in the material or the moral world. When the Jacobins, at the close of the last century, deluged France with blood in the name of Liberty, they little dreamed that they were paving the way for the advent of the government of the "boots and spurs" under Napoleon. And equally unlooked for were some of the results of the revolt of the thirteen American Colonies from the British Crown at an earlier day. The Church of England had planted her foot in every Colony; she had erected many churches which are now among the most picturesque monuments of the pre-revolutionary days surviving in the United States; she had sent out from the parent land many clergymen who ministered to the people, and had thus, to some extent, established herself in the land. Some most interesting reminiscences of the early Colonial days are to be found in the journals which were kept by these Missionaries. For, in truth, they were Missionaries, even in populous cities like New York and Boston. The Church, in its complete organization, had